HISTORY OF FREEMASONRY AND CONCORDANT ORDERS

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HISTORY

OF THE

ANCIENT AND HONORABLE FRATERNITY OF FREE AND ACCEPTED MASONS,

AND CONCORDANT ORDERS.

Illustrated.

WRITTEN BY A BOARD OF EDITORS:

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[1] Deceased since this work was begun. Brother Pierson had consented to become the author of an important Division of this volume.

[2] Deceased since this work was completed.

Dedication.

To the memory of the long line of noble Brethren in the Grand Lodge above, who handed down unimpaired the tenets of the Fraternity of Ancient, Free, and Accepted Masons, and to the living Craftsmen who are emulating their illustrious example —all of whom posterity will rise up and call blessed—this volume is Fraternally and sincerely dedicated by the Board of Editors and Publishers.

topics discussed, and how thorough has been the work expended upon them Myth here gives up its underlying truth. Research clears away the rubbish, and discloses the sure foundations and majestic arches of a noble structure. In this work some idols are destroyed, but, in their destruction, nothing is lost but the fables with which degenerate men have sought to embellish a truth, the beauty of whose simplicity they could not discern. Under the leadership of these writers we ascend the rugged steeps, until we stand above all clouds and look forth upon a majestic landscape of history, whose varied lights and shades blend to make one grand picture of God-loving, man-serving fraternity.

The several writers have endeavored to make this book absolutely accurate in its statements. One of them, speaking of the "Capitular Rite," says: "I hold this, the second half of Division XIII., to be the foundation for an enlarged history of every Grand Chapter in the United States." Another, writing of the Grand Lodge Divisions, remarks, "I have herein given you the best work of my life." These words give expression to the motive actuating each one of the entire Board of Editors.

The numerous and beautiful engravings which adorn this work, and its mechanical excellence, bear testimony to the earnest desire of the Publishers to spare no effort or expense necessary to the production of a book which should prove in every way satisfactory to those interested in the subject treated.

It would be absurd to claim that the work is without faults; yet we believe that with this volume in hand, the Masonic student has at his command the best thoughts of the largest corps of contributors ever engaged upon such a work. He certainly has full Statistical Tables never before compiled. The book as a whole is a vast mine of information, indispensable to every Mason who desires to be well informed upon the history of this the oldest and most honorable of all secret fraternities, and the basis of all that have followed it.

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INTRODUCTION.

THERE is no Society so widely known, and yet really so little known, as that of the Free and Accepted Masons. Even many of the members of that Ancient and Honorable Fraternity are strangely uninformed respecting its eventful past, and although proficiency is attained in regard to what may be termed the ritualistic portion of its deeply interesting ceremonies, — nowhere more so than in the United States, — yet, somehow or other, the actual history of the Craft, extending over a period of some six centuries, and that of its grand structures, which eloquently speak of its greatness during ages now fittingly described by the term "time immemorial," appears to have been relegated to a back seat, and frequently entirely overlooked.

Now this unfortunate result has been due as much to the lack of suitable material for study as to the absence of interest in the matter; for I am fully persuaded that a work brought down to the present time, dealing critically and impartially with the traditions, records, and degrees, — not too bulky, and yet sufficiently large to treat of all subjects which would naturally be looked for in such a volume, — could not fail to be extensively read and become most useful to the Brotherhood.

Such a book is herewith available, through the spirited action of "*The Fraternity Publishing Company*"; for, in the following pages, our ideal of a handy, condensed history of the Society is fully realized, and all that any wishful Masonic student could reasonably desire in one volume, — covering the whole period of Masonic activity, — is amply, clearly, and accurately set forth, by eminent, zealous, and competent Craftsmen, who have signed the chapters for which they are alone responsible.

It has been their constant aim, as with the painstaking and indefatigable Editor-in-Chief, Brother H. L. Stillson, to secure accuracy, variety, and brevity, without sacrificing aught of general importance to the Fraternity, for whom they have all so ardently and so conscientiously labored. No work was so popular, 1772–1846, as William Preston's "Illustrations of Masonry," because rigidly condensed and published in a handy form. It is the confident anticipation of the Editors and Publishers of this, "The History of Freemasonry and Concordant Orders," that its reception by the Craft will be equally hearty, sustained, and still more wide-spread; and its conspicuous merits, as they become known and appreciated, should make it the most popular book relating to the Craft throughout the continent.

Neither is the work necessarily for Freemasons alone; for not a few of the chapters furnish excellent and suggestive reading for those who would like to know somewhat of the Brotherhood, either prior to seeking to join its ranks, or because of this eligible opportunity to peruse a reliable account of so venerable and preëminently respectable an Organization, whose name and fame have been the common property of all enlightened communities for so many generations.

It seems to me impossible for any one, free from prejudice, and possessing the necessary intelligence, to rise from the study of this volume without becoming desirous to still farther investigate the history of this wonderful Society, which has been so loved and cherished by millions of the human race, and which increases in vitality and usefulness, as the years come and go, throughout the civilized world.

Some, however, object to secret societies, and maintain that if they are what they claim to be, they should not thus be restricted as to membership and thus narrow their influence. At the outset, therefore, it is well to point out that the Masonic Fraternity is not, strictly speaking, a secret society, for it has neither secret aims nor constitutions. Everywhere its laws may be perused by "friend and foe" alike, and its objects are exclusively those which are, and always have been, published to the world. It is *private* rather than secret; for, unless it be our esoteric customs, which relate, directly or indirectly, to our universal and special modes of recognition, *we have no secrets*, and even as to these needful ceremonies, all "good men and true" are welcome to participate in them, on petitioning for initiation, followed by an approved ballot.

But while a few object to the Fraternity wholly (and unreasonably), because of its secrecy, others deny its claim to antiquity, and assert that the Freemasons of to-day date from the second decade of the last century, thus having no connection whatever with the old Society which was entirely Operative. This second objection, urged against the continuity of the Organization, particularly from the sixteenth, throughout, to early in the eighteenth century, is one that must be met by the production of facts which can be authenticated by competent critics, whether members of the "Mystic-tie," or otherwise.

During the last twenty or thirty years, special attention has been directed to this point by a few of us, in Great Britain and Germany, particularly, the result being that we have accumulated an immense mass of evidence, which had hitherto either eluded detection or had not been investigated; enabling us to demonstrate the continuity of the Fraternity, *Speculative as well as Operative*, throughout the period in question, and entirely overlapping what is known as the "Revival," or reconstruction period of A.D. 1717.

We can now take our stand on actual minutes of lodges, beginning as early as the year 1599, and presenting an unbroken series of records to the present year of Grace; supported on the one hand by copies of the "Old Charges,"

and laws, dating from the fourteenth century, and on the other, by special regulations of the Craft of some two centuries later. Reproductions and *fac-similes* of many of these invaluable and venerable documents will be found herewith, or in certain works specified in this volume, and which can be examined and tested by those interested in tracing the intimate connection existing between Operative and Speculative Freemasonry, especially during the seventeenth century, which has been the real *crux* to elucidate. Practically, therefore, our readers are placed in the same position, and share the advantages, of those of us who have seen and copied the precious originals, about which a few brief words will now be said, so far as the limited space will permit.

It will be no part of my duty to exhaustively treat of the "Ancient Mysteries," though Freemasonry, undoubtedly, has adopted and absorbed not a few of the usages and customs of antiquity. For this reason many have looked upon the two as continuous developments of one and the same society, *but erroneously so.* Unless we are prepared to admit that imitation and adaptation necessarily involve continuity, it must be conceded that the ancient mysteries are so far removed *in point of time* from all that is known of Freemasonry, that it is simply impossible to construct or discover a bridge of history or theory that can unite the two.

Still, so much have they in common that Brother W. R. Singleton's ably condensed and, withal, exhaustive summary will be welcomed by all Masonic students, because containing all that is essential to the subject, culled from reliable sources and originally and carefully treated. His views as to degrees, however, may require some slight modification in view of recent pronouncements by some of the prominent Craftsmen alluded to, but substantially we are in full agreement with him as to their modern character, comparatively speaking.

As respects age and value, the most important documents relating to our Society are what are known by the title of the "Old Charges," ranging, as regards date, over some five centuries; and are peculiar to the Fraternity. For years they lay neglected in Masonic chests and muniment rooms, and it was only on the advent of the realistic school of Masonic investigators that they were brought out from their hiding-places and their contents made public.

Thirty years ago not a dozen of these invaluable scrolls had been traced, so little had their evidence been esteemed; whereas now, over fifty are known, through the well-directed efforts of diligent Craftsmen, and many of these have been published by myself and others.

Their testimony varies in regard to trivial matters, but the oldest version, of the fourteenth century, placed side by side with a roll used by a Lodge one hundred and fifty years ago, exhibit together so many points of resemblance as to demonstrate their common origin and purpose, and prove that they are practically one and the same.

I have fully explained my position in relation to these extraordinary MSS. in my "Old Charges of the British Freemasons" (1872); and Brother H. L. Stillson has devoted so much time and attention to their careful study and description in Part I. (Division III.), that a very brief reference to them now is all that can be permitted. Brother Stillson's most interesting and accurate observations and particulars, so usefully abridged and epitomized from the latest works on the subject, cannot fail to prove exceedingly helpful to our readers, especially when it is noted that nothing of vital consequence to a right and comprehensive glance at the subject has been omitted by the indefatigable Editor-in-Chief; and the particulars given are down to date of publication.

Now, the precise value of these Rolls lies in the fact that they were employed, generally, by our Masonic ancestors of some two to five and more centuries ago, during the Ceremony of Initiation. In fact, their being read to the apprentices, together with what esoteric information may have been afforded, constituted *then* the whole ceremony of reception, which was simple though, withal, impressive in character. All known copies are directly or indirectly of English origin, even those used in Scotland apparently being derived from that source. They are likewise of a markedly Christian type, and of themselves are powerful witnesses in favor of the earliest versions being derived from a prototype, arranged and promulgated under ecclesiastical supervision and composition.

As time went on, it will be seen that while the legendary portion was virtually fossilized, the part which recited the Rules for the government of the Fraternity was gradually added to, until, in like manner, the Regulations became fixed and practically traditional also. Then they were simply read as according to ancient usage, but not for present-day practice; as, for example, in the lodges of early last century, whose members, while unable to accept these "Old Charges" as their every-day guides, nevertheless, sought to understand their significance as moral standards, and "time immemorial" indications of the *spirit* which should animate them in all their transactions, as trade and fraternal organizations. Their influence thus remained, even long after they ceased to provide the current laws and regulations of the Brotherhood.

They do not throw much light on the inner workings of the old lodges, but without their evidence, all would be veritable darkness down to the sixteenth century; and hence Brother Stillson has acted *wisely* in devoting so much space to their examination, and *discreetly* in choosing as aids such trusty authorities as Brothers Robert Freke Gould, George William Speth, and others.

It does not appear to me that the text of the oldest of these MSS. warrants the belief that, at the period of its usage, the Fraternity was in the habit of employing certain "signs, tokens, and words," such as was the custom later on, to secure due recognition as a body wherever its members might travel. It

may have been so, but apprentices in any trade were just as much obligated to keep its mysteries, or *privities*, within their own circle, as was the Masonic organization. It is only as we come down to more modern times that we can positively affirm that esoteric privileges and customs were connected with Masonic initiation, wholly distinct and different from that of all other trades. The "Melrose MSS.," however, of A.D. 1581, or earlier (known to us in the transcript of 1674), contains clear intimation of secrets confined to the Freemasons, such as "Ye priviledge of ye compass, square, levell, and ye plum-rule." (*Vide Kalendar of MSS.*, No. 17.)

That the *Lodge* from the first was exclusively used by the brethren seems equally clear, and undoubtedly was kept sacred to the Fraternity, because all the members were bound to preserve the *art of building* as a monopoly among themselves. The secret *then* mainly, if not exclusively, was *the way to build;*[1] and the *tyled lodges* contributed to the preservation of such trade mysteries, while and wherever the monopolizing tendencies of the "Old Charges" were respected and followed. So long as their injunctions were obeyed, *cowans* were unknown; but, as the regulations became relaxed and less stringent laws were permitted, there gradually grew up, side by side with the regularly obligated Brotherhood, another body of operatives, who, in spite of bitter opposition and lack of prestige, without "Old Charges" or "Mason's word," contrived to hold their own, and eventually broke down the monopoly, thus paving the way for the purely Speculative Society of modern days.

That *Speculative* Freemasonry existed as far back as the oldest "Charges" preserved, is abundantly confirmed by reference to their text, especially that of the second oldest MS.; but it is not likely that the gentlemen and tradesmen who were initiated then, and subsequently, contributed to the overthrow of the Masonic monopoly. To my mind, they were among its strongest supporters, and became the means of providing funds for the promotion of strictly lodge work and customs, by payment of increased initiation fees.

Had it not been for the introduction of "Speculative" membership, that is, the initiation of gentlemen and others who were not Freemasons, or those who had no intention of becoming such, as a means of livelihood, — during the seventeenth century, especially, — it looks as if the Ancient Fraternity of Free and Accepted Masons would have ceased to exist long ere this, and its history, generally, would well-nigh have been forgotten.

The preservation, therefore, of our time-honored Institution, at a period when the "Old Charges" almost wholly ceased to be influential as trade rules and authoritative guides, is due more to the Speculative than to the Operative portion of the Fraternity, and proves the wisdom of our Masonic forefathers, in providing for the introduction of other elements than those

1 "We may conclude that the Craft or mystery of architects and Operative Masons was involved in secrecy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their Fraternity." — *Rev. James Dallaway, 1833.*

originally contemplated, by which the permanency and continuity of the Fraternity have been secured to this day.

Unfortunately there are extant no records of actual lodge meetings prior to the year 1599, so that the exact proportion that the Speculative bore to the Operative element, in such assemblies, before that period, is more or less a matter of conjecture, though of its Speculative character, in part, there is no doubt.

It has long been the fashion to credit certain Church dignitaries with the honor of designing works erected in England during the period under consideration, but that opinion has received its *quietus* from the hands of Mr. Wyatt Papworth, who, in his "Notes on the Superintendents of English Buildings in the Middle Ages" (1887), has demonstrated that "The Master Masons were, generally, the architects during the mediæval period in England," and that it is to them we owe those noble structures which are the admiration of the world.

The Reverend James Dallaway enforced a similar view in 1833, in his remarkable "Historical Account of Master and Free Masons," wherein he notes that "The honor, due to the original founders of these edifices, is almost invariably transferred to the ecclesiastics, under whose patronage they rose, rather than to the skill and design of the Master Mason, or professional architect, because the only historians were monks."

Any remarks of mine, about the importance and spread of Speculative Freemasonry, are not intended to detract in the slightest degree from the high estimation in which we should hold the original patrons and preservers of the art, while it was, to all intents and purposes, an exclusively operative combination of builders, composed of apprentices, journeymen (or Fellow Crafts), and Master Masons.

The name or title "FREE-MASON" is met with so far back as the fourteenth century, its precise import at that period being a matter of discussion even at the present time. The original statute, of A.D. 1350, reads "*Mestre de franche-peer*," and thus points to the conclusion that a Freemason then was one who worked in *free-stone*, and assuredly a superior artisan to another class, who, as less skilled masons, were employed on *rough work* only.

It may fairly be assumed that such interpretation applied to the name at that period, whenever used, and soon became the favored term, in lieu of the older designations "*cementarius*," or "*lathomus*," etc.

During the following century the Freemasons are frequently referred to in contracts, statutes, etc.; and indeed, as Mr. Papworth states (who cites numerous instances), "No later examples need be given, for thereafter Mason and Freemason are terms in constant use down to the present time."

The purely fanciful, though ingenious suggestion, that *Free*-mason is derived from *frère maçon* (*i.e.*, Brother Mason), does not commend itself to my judgment, for there is not an old record or minute of any lodge which supports

such a derivation or illustrates such a usage, and so it is wholly destitute of confirmation.

It will be manifest, as the evidence of the lodge-records is unfolded, that though Freemason originally signified a worker on free-stone, it became the custom, farther on, to apply the term to all Craftsmen who had obtained their freedom as Masons to work in lodges with the Fraternity, after due apprenticeship and passing as Fellow Crafts. "Cowans," no matter how skilful they may have become, were not *Free*-masons, and the Scottish Crafts, especially, were most particular in defining the differences that existed between "*freemen*" and "*un*-freemen," in regard to all the trades then under stringent regulations.

The "Schaw Statutes," Scotland, of A.D. 1599, provided that "Na Cowains" work with the Masons; the Masters and Fellows being sworn, annually, to respect that exclusive rule. Many of the meetings of the old lodges, in the seventeenth century, were mostly taken up with resisting the gradual but persistent encroachments of these cowans, who, though the civil guilds and Masonic authorities were all in league against them, managed to live amid their foes, and, though not *free*-Masons were still Masons. The earliest known minute of the Lodge of Edinburgh notes an apology for *employing a cowan* (July 31, 1599).

The merchant tailors of Exeter, A.D. 1466, had a regulation in force, that no one was to have a "board," or shop, unless *free* of the city, and in the ordinances they are called "*ffree Saweres*," and, likewise, "*ffree Brotherys*." There were three classes, viz.: master tailors, *free* sewers (or journeymen), and apprentices.

The "*Freemen* of the Mystery of Carpenters," in the city of London obliged all *non-Freemen* of their Craft to take up their freedom, or fines were imposed. On November 5, 1666, we meet with the suggestive term "*Free* Carpenters," and in 1667 "*Free* Sawiers," and, on June 24, 1668, a female was "made *free*" of the guild or mystery. On September 5, 1442, the "*Unfree* as ffreemen" were called upon to defend the "town of Aberdeen." The "Seal of Cause" of the "Hammermen" of the same city, April 12, 1496, recited that no one should "sett up Buth to wyrk within the said Burgh quhill he be maid an Freeman thairof," and the "Chirurgeons" and other professions and trades "receiv'd *frie*-men" as approved candidates, who were thus "*Frie*-Burgesses" accordingly.

The venerable Melrose Lodge, in its first preserved minute, of December 28, 1674, enacted: "yt w^{n} ever a prentice is mad *frie* Mason he must pay four pund Scotts"; hence we subsequently frequently read in the records that various men were "entered and received fr[free] to ye trade," and "*past frie* to ye trade," and similar entries.

No matter what the trade, provision was made in olden time "That every man that is to be made *frie-man* be examined and provet on their Points," etc., as illustrated in the "Regius MS.," and other "Old Charges" *re* Masons.

So that, whether they were the "Masownys of the luge" (as noted on June 27, 1483, at Aberdeen), or members of other guilds, "the great *aithe* sworne" in those days induced them alike most carefully to provide that their Crafts be exclusively confined to *free*-men and brothers, and "to be leile trew on all pontis" (Aberdeen, November 22, 1498).

It would be tedious to detail at more length the available evidence respecting the application of the prefix *free* to the purposes aforesaid, but certainly the explanation offered as to *free* Mason, *free* Carpenter, *free* Sewer, etc., has the merit of being an easy and rational solution confirmed by ancient records. Suffice it to state that even down so late as the year 1763, the "Rules and Orders of the Lodge of Free-Masons in the Town of Alnwick," provide that "if any Fellows of the Lodge shall, without the cognizance and approbation of the Master and Wardens, presume to hold private Lodges or Assemblies with an Intent to *make any Person free* of this honourable Lodge, they shall each forfets to the Box the sum of 3*£* 6*s*. 8*d*." This lodge, long extinct, has records preserved from the year 1701, and never joined the Grand Lodge of England. (*Kalendar of MSS.*, No. 27.)

From the year 1600 (June 8), when a non-operative[1] or *Speculative* Freemason was present as a member, and attested the minutes of the meeting by his *mark* (as the operatives), the records are so voluminous and important of the "Lodge of Edinburgh" (Mary's Chapel), and of other old *Ateliers* in Scotland, that it is with extreme difficulty a brief selection can be made with any satisfaction, the wealth of minutes being quite embarrassing. Brother D. Murray Lyon's great work, and numerous volumes besides by other brethren,—especially the Transactions of the "Quatuor Coronati" Lodge, London,—are brimful of invaluable and trustworthy accounts of the Fraternity, extending back nearly three centuries.

The Lodge of Edinburgh, No. 1, was regulated in part by the statutes of 1598, promulgated by William Schaw, "Principal Warden and *Chief Master of Masons*" to King James VI. of Scotland, who succeeded Sir Robert Drummond as Master of Works, in 1583, and died in 1602. There are twenty-two "Items" or clauses, and, being given in full by Brother Lyon, 1871, and "Constitutions" Grand Lodge of 1848, mention now need only be made of one or two of the more remarkable.

The rules are based on the "Old Charges," but altered to suit that period. They were for all Scotland, and received the consent of the "Maisteris efter specifeit." Apprentices were to serve seven years at the least, and their being "maid fallows in Craft" was dependent on passing an examination as to their operative skill, and Masters were created in like manner, save as to honorary members. It was enacted:—

"That na maister or fallow of craft be ressauit nor admittit wtout the names of sex maisteris and twa enterit prenteissis, the wardene of that ludge being ane of the said sex, and that the day of

[1] John Boswell, Esq., of Auchinleck.

the ressavyng of the said fallow of craft or maister be orderlie buikit and *his name and mark insert* in the said buik wt the names of his sex admitteris and enterit prenteissis, and the names of the intendaris that salbe chosin."

An "*assay* and sufficient tryall of skill" was a *sine qua non* of promotion; just as in modern days, the examinations in open lodge, preparatory to a higher degree being conferred, are obligatory, and are the counterparts of the operative essays of by-gone days. The Masters were "sworne be thair grit aith [*great oath*] to truly respect the statutes which were officially issued.

From 1600 to 1634, the records of No. 1 are silent as to the admission of speculatives, but contain entries of apprentices, and admissions of Fellow Crafts by the "friemen and burgesses" of the lodge.

Apprentices were members, and exercised their privileges as such, just as the Craftsmen and Masters; and even attested the elections of members, being present in lodge, and thus consenting to and acknowledging the receptions of Craftsmen and Masters. This proves that the *passing* to superior grades could not have required any esoteric ceremonies that apprentices were ineligible to witness.

Special care was exercised in registering the names of the proposers or "admitters," and of the "intendaris" or instructors. An officer called "Eldest Entered Prentice," even officiated at the passing of Fellow Crafts. The *Deacon* of the lodge was President (called "*Preses*," in 1710), and the Warden was Treasurer; but the officers were not uniform in lodges, as in some the Master is mentioned from 1670.

On July 3, 1634, the Right Honorable Lord Alexander was "admitit folowe off the Craft," and also Sir Alexander Strachan. On December 27, 1636, an apprentice was duly made, "with the heall consent of the heall masters, frie mesones of Ednr"; there being but this one lodge in the city at that time.

Lord Alexander, *Viscount Canada*, so Brother Lyon tells us, "was a young man of great expectations; but he dissipated a fortune, and endured great personal hardships, in *establishing a colony on the River St. Lawrence*." He and his brother, admitted on the same day (July 3, 1634), were sons of the first Earl of Stirling; Sir Anthony Alexander being Master of Work to King Charles I., and so noted in the minutes. Another brother, Henrie Alexander, was "admittet ane falowe" on February 16, 1638, and succeeded to the office of General Warden and Master of Work. He became third Earl of Stirling in 1640, and died ten years later.

General Hamilton was initiated on May 20, 1640, as "fellow and Mr. off the forsed Craft," and Dr. William Maxwell was received July 27, 1647. A remarkable entry of March 2, 1653, calls for mention, as it concerns the election of a "Joining member."

"The qlk day, in presence of Johne Milln deacon, Quentein Thomsone, wardeine, and remnant brethrene of maisones of the Lodge of Ednr., compeired James Neilsone, maister Sklaitter to his majestie, being entered and past in the Lodge of Linlithgow, the said James Neilsone humblie

desyring to be receiued in to be a member of our Lodg off Edn., which desire the wholl companie did grant and received him as brother and fellow of our companie; in witness qrof we the wholl freemen have set our hands or marks."

Doubtless this application was to enable Brother Neilsone to work for his living in the city, fortified with the good will and fellowship of the lodge.

Sir Patrick Hume, Bart., "was admited in as fellow of craft (and Master) of this lodg," on December 27, 1667; and, three years later, the Right Honorable William Morray [Murray], Justice Depute of Scotland, Walter Pringle, Advocate, and Sir John Harper were admitted "Brothers and fellow crafts."

The Scottish army, having defeated the Royalists at Newburn, in 1640, advanced and took possession of *Newcastle* (England), where it remained for some months, during the deliberations of the Commissioners. In the army were several members of this Lodge of Edinburgh, who, on May 20, 1641, convened an emergency meeting and admitted or initiated General Quartermaster Robert Moray [Murray]. On returning to the city some time afterward, the extraordinary circumstance was duly reported, and as duly entered on the records, being attested by General Hamilton aforesaid, James Hamilton, and "Johne Mylnn."

The John Mylne thus noted represented a family of Craftsmen whose connection with this lodge *extended over two hundred years*. The third John Mylne (of Masonic fame), came to Edinburgh in 1616, and belonged to the lodge. He was Master Mason to Charles I., and resigned that office in favor of his eldest son, John, who was "made a Fellow craft" in the lodge in October, 1633, and was with the Scottish army 1640–1641. He was Deacon of the lodge, and Warden in 1636, and frequently reëlected to the former office.

His brother Alexander was "passed fellow craft" in 1635, and his nephew, Robert, was "entered prentice" to him December 27, 1653, and passed as a Fellow Craft on September 23, 1660.

Robert's eldest son, *William*, was a member from December 27, 1681, "passed" in 1685, and died in 1728. His eldest son, *Thomas*, was admitted an apprentice December 27, 1721, and was "crafted" in 1729, being the Master of No. 1, on the formation of the Grand Lodge of Scotland, in 1736. *William* Mylne, second son of this brother, was "receaved and entred apprentice in the ordinary forme" on December 27, 1750, and was "passed and raised operative master," after exhibiting his due qualifications, on December 20, 1758. He died in 1790.

Thomas, his brother and eldest son to the Thomas Mylne before noted, became an "apprentice as honorary member," on January 14, 1754. He died in 1811, and was buried in St. Paul's Cathedral, having been its surveyor for some fifty years. Thus terminated that family's connection with this venerable lodge, which had extended through five generations, beginning early in the seventeenth century through the representative of the *third* generation of that famous family, whose distinguished Masonic career is recited in the Perth charter of A.D. 1658.

In 1688 a schism occurred in No. 1, by a number of members starting a separate lodge for themselves in the "Canongate and Leith," by which name it has since been known, and is now No. 5 on the Scottish Roll. The "Mother" was most indignant at such conduct, and tried every means in her power to thwart the movement, but in vain.

Another swarm, but involving much more serious consequences, occurred in 1709, and was still more objectionable to No. 1, because the seceders, generally, were not Masters, but "*Journeymen*." This peculiarity led to the second offshoot being so named, now well known by that title, as No. 8 on the Register. Two of its members were imprisoned (who had been admitted as apprentices in 1694), and all that officialism could do to crush the recalcitrants was cruelly employed, but utterly failed. Arbitration eventually led to a suspension of hostilities, and on January 8, 1715, the "Decreet Arbitral" was made known and certified. By this award the Journeymen were empowered "to meet together by themselves as a society *for giving the Mason's word*"; and thus was forever broken down the monoply of the "Incorporation of Wrights and Masons" of Edinburgh, of A.D. 1475, origin, whose Master Masons had so long claimed the exclusive right to thus admit Apprentices, pass Fellow Crafts, and elect Masters in the ancient Lodge of that city.

"**Mother Lodge Kilwinning, No. 0,**" is universally known and respected throughout the Masonic world. Unfortunately its earliest records are lost, and have been so for many years, the oldest preserved ranging from December 20, 1642, to December 5, 1758. Its meetings were held in Kilwinning, Scotland, the jurisdiction of the lodge extending even so far as *Glasgow*, in the year 1599. (*Kalendar of MSS.*, No. 14.)

Schaw's Supplementary Code of 1599 (only discovered in quite recent times), refers to *three* "heid Ludges" in Scotland, "the *first* and principal" being that of *Edinburgh*, the second *Kilwinning*, and the third *Stirling;* so that notwithstanding the present position of "Mother Lodge Kilwinning" as head of the Scottish Roll as No. 0, some three hundred years ago, it was the *second* as respects seniority, according to the decision of Schaw. Moreover, his official award is declared to have been based on evidence "*notourlie manifest in our awld antient writers.*"

The Earl of Cassilis was Master of the Lodge of Kilwinning in 1670, *though only an apprentice*, and was succeeded by Sir Alexander Cunninghame. After him, the Earl of Eglintoune occupied the Chair, *but was simply an apprentice*, and, in 1678, Lord William Cochrane (son of the Earl of Dundonald), was a Warden. No surprise need be felt at apprentices being thus raised to the highest position in the lodge, seeing that members of the first grade had to be present at the passing or making of Craftsmen and Masters, a rule also enforced and minuted in this lodge December 20, 1643, when the brethren assembled "in *the upper chamber* of the dwelling house of Hugh Smithe." This most significant fact appears to me to be a permanent barrier against the

notion that there were *separate* and independent *Masonic degrees* in the seventeenth century, as there were, say, from A.D. 1717. Three *grades* or *classes* are clearly exhibited, just as with other trades, then and now, but *not esoteric degrees* at the reception of Craftsmen (or Journeymen), and Masters, as some excellent authorities confidently claim.

The phraseology of the records of each lodge is peculiar to itself, though having much in common. Lodge No. 0, for example, December 19, 1646, minute, states that certain Masons were accepted as "fellow-brethren to ye said tred quha bes sworne to ye standart of the said ludge *ad vitam*." The Warden is mentioned first on the list of officers present, and the Deacon next, whereas the reverse is the case in the records of No. 1. Great care was exercised in the appointment of officers, and even the Clerk, in 1643, took his "oath of office," and others were obligated in like manner.

The popularity of this organization, designated "The Ancient Lodge of Scotland," in 1643, has been wide-spread and continuous, consequent mainly upon its granting so many charters for subordinates. Its earliest child still vigorous and healthy, is the "Canongate Kilwinning," No. 2, which originated from the permission given by the venerable parent, December 20, 1677, for certain of its members, resident in Edinburgh, "To enter receave and pase any qualified persons that they think fitt in name and behalf of the Ludge of Kilwinning."

According to custom, the pendicles of this old lodge in Ayrshire, generally added the name "Kilwinning" to their designations or titles, and hence the description "St. John's Kilwinning," which lodge was started by the same authority in 1678, and is now No. 6, "Old Kilwinning St. John," *Inverness*. The Hon. William McIntosh was the first Master, and the lodge, on December 22, 1737, received a warrant of confirmation from the Grand Lodge of Scotland, in which it is asserted (*respecting Master Masons*), *without any evidence whatever*, that the members from 1678 "received and entered apprentices, past Fellow Crafts, and *raised Master Masons*." The petition of 1737 is extant, as agreed to by the lodge, and, I need scarcely state, no such preposterous claim was made by the brethren at that time, or since, for there was in 1678, *no Third degree*. In 1737 there were some fifty members, *mostly Speculative*, so we are informed by Brother Alexander Ross, in 1877.

Brother Robert Wylie gives a list of the charters he has been able to trace (and copies thereof as far as possible), in his "History of Mother Kilwinning Lodge," some thirty-five in number, — without exhausting the roll, — down to 1807 (for during a portion of its career my esteemed Scottish "Mother" acted as a Grand Lodge, and rival to that at Edinburgh), including *Tappahannock* Kilwinning Lodge, *Virginia* (A.D. 1758), and *Falmouth* Kilwinning Lodge (A.D. 1775), Virginia, America; as also, the "High Knights Templars" Lodge, Dublin, A.D. 1779.[1]

[1] Colonel Moore's remarks as to this Irish lodge (Division XVII.), should be carefully noted.

Other Old Lodges in Scotland, all of *pre*-Grand Lodge origin, that ought to be noted are: —

(*a*) No. 3, "Scone and *Perth*" (its oldest preserved document being of date December 24, 1658, subscribed to by the "Maisters, Friemen and Fellow Crafts off Perth," the lodge being the "prin^le [principal] within the Shyre").

(*b*) No. 3 *bis*, St. John's, *Glasgow* (which is noted in the Incorporation Records so early as 1613, but did not join the Grand Lodge until 1849–1850), the lodge possibly being active in 1551 when no Craftsman was allowed to work in that city unless entered as a *Burgess and Freeman*, and membership of the lodge was conditional on entering the Incorporation, its exclusively Operative character remaining intact until some fifty years ago.

(*c*) No. 9, *Dunblane*, is credited with having originated in 1696, according to the Scottish Register, but it certainly existed prior to that year, though that is the date of its oldest minute preserved. It was chiefly Speculative from the first. Viscount Strathalane was the Master in 1696, Alexander Drummond, Esq., was Warden; an "Eldest Fellow Craft," Clerk, Treasurer, and an "Officer" were also *elected*.

(*d*) Some lodges lower down on the Scottish Roll go much farther back than No. 9; *e.g.*, Haddington ("St. John's Kilwinning"), No. 57, dating from 1599, but the evidence for that claim is not apparent, the oldest MS. extant being of the year 1682, and another is of 1697, both referring to the lodge of that town.

(*e*) One of the most noteworthy and most ancient, with no lack of documentary testimony in its favor, is the old lodge at Aberdeen, No. 34, with its "Mark Book" of A.D. 1670, and a profusion of actual minutes and records from that year. Its comparatively low position on the register says more for the unselfish spirit of its members, last century, than for the justice of the authorities in settling the numeration.

Out of forty-nine members, whose names are enrolled in the "Mark Book," only eight are known to have been Operative Masons, and for certain, the great majority were Speculative Freemasons. Four noblemen and several clergymen and other gentlemen were members. Harrie Elphingston, "Tutor," and a "Collector of the King's Customs," was the Master when these extraordinary records were begun, and, save as to two, *all have their marks regularly registered.*[1] The "names of the successors" are also duly noted, and a list of the "*Entered Prenteises,*" with their marks, is also inserted, dating from 1670. The Earl of Errol, one of the members, died at an advanced age, in 1674. The three classes of *Apprentices, Fellow Crafts and Master Masons* were recognized, the statutes of December 27, 1670, being compiled on the customary lines, only that the Code is more than usually comprehensive and interesting. Provision was made for "*Gentlemen Measons,*" as well as "Handie Craftes prenteises" being initiated, in these old

[1] *Vide* plates of *Marks* from old lodge registers, etc.

rules, and special care for the due communication of the "Mason-word." "*Fees of Honour*," on the assumption of office, were also payable in some of the old lodges.

(*f*) "Peebles Kilwinning," No. 24, seems to have started on October 18, 1716, *by its own act and deed*, for who was to say *nay?* The minute of the event begins with the declaration that, in consequence of the great loss "the honorable company of Masons . . . have hitherto sustained by the want of a lodge, and finding a sufficient number of brethren in this burgh, *did this day erect a lodge among themselves*." A Deacon, Warden, and other officers were then elected, and, on December 27, "*after prayer*," the several members present were duly examined. It was Speculative as well as Operative in its constitution.

(*g*) "*Dumfries* Kilwinning," No. 53, though only dated 1750, in the Official Register, possesses records back to 1687, and was not, even then, wholly Operative. Different fees were payable by mechanics, and by "*no mechanicks*," on initiation, in the seventeenth century.

A noteworthy title occurs in an "*Indenture betwix Dunde and its Masoun*," of the year 1536, which is the earliest known instance of a Scottish lodge being named after a Saint, viz.: "Our Lady [*i.e.*, St. Mary's] Loge of Dunde." The document is exceedingly curious and valuable, as illustrating the "ald vss of our luge," and another of March 11, 1659, is of still more interest, as it contains the rules then agreed to by the "*Frie-Masters*" (with the concurrence of the town authorities), which are mostly in accordance with the older laws of the Craft, and framed with due regard to the privileges of the sons of Freemen.

(*h*) Other old lodges might be enumerated of the seventeenth century, such as *Atcheson-Haven*, with its valuable MS. of A.D. 1666. (*Kalendar of MSS.*, No. 15.)

(*i*) *Banff*, with many important minutes of early last century.

(*j*) *Brechin*, with rules and records from 1714. (No. 6 enacts that men not *freemen*, who desire to work in the lodge, shall pay a fee; No. 8 arranges for "Joining members"; No. 9, Marks to be registered; and "Frie-Masters" are noted as well as *free* apprentices.) These all (though of a most interesting character), must be passed over, but the following should be briefly described, because of their relevancy to the subject under consideration:—

(*k*) The Lodge of Kelso, No. 58, was resuscitated in 1878, after many years of dormancy. When it was originally formed cannot now be decided, but the earliest preserved minutes begin December 27, 1701, when "the Honorable Lodge assembled under the protection of Saint John." The Master, in 1702, was *George Faa*, his death as such being then noted, who was succeeded by "Sir John Pringall," an ancestor of the present Sir Norman Pringle, Bart., who is a Past Master of No. 92, London.

Brother Vernon's History contains many gems well worth reproduction herein, if feasible, but not being practicable, I can only hope they will be care-

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fully studied when opportunities arise. This lodge, Speculative as well as Operative from the year 1701, continued its eventful career down to some fifty years since, when it fell through for some time. The members obtained a charter from the Grand Lodge of Scotland in 1754, in which year (June 18), it was discovered "That this lodge had attained only to the two degrees of Apprentice and Fellow Craft, and *know nothing of the Master's part.*" This defect was there and then remedied by the formation of a Master's lodge, but it is curious to note the fact.

(*l*) The ancient lodges at *Melrose* and Haughfoot are the last of the Scottish series to be referred to now, the preserved records of the former *dating from January 13, 1670!* The members have remained independent of the Grand Lodge of Scotland down to this year, but arrangements are in progress for its union with that body as No. 1 *bis*, being the third in reality, as it will be preceded by No. 0, and No. 1, already described. This happy event was consummated February 25th, of this year (1891), the Grand Lodge and the lodge being agreed.

In none of the records are there to be found any references *to three degrees*, until very recent times, the only secret ceremony being at the initiation. The lodge was chiefly, if not exclusively, Operative, and its records are mainly taken up with the entering of Apprentices, and "*Receiving Free to the Tread*" all eligible members accepted by the brethren.

(*m*) The lodge at Haughfoot described by the Provincial Grand Secretary (Brother R. Sanderson), though not of the age of some of the previous lodges, possesses records from 1702, the first of which, at page 11 of December 22, 1702, has given rise to much discussion. It reads exactly as follows, so Brother Sanderson certifies to me: —

> "Of entrie as the apprentice did leaving out (the Common Judge). Then they whisper the word as before, and the Master Mason grips his hand after the ordinary way."

I fail to find in this excerpt any proof that two or more degrees were worked at that time; and if the minute refers to the reception or "passing' of a Fellow Craft, or Master (then simply official or complimentary positions), assuredly Apprentices might have been and possibly were present, for the "entrie" was not different to what theirs had been, the *word* being "*as before*," and the *grip* was in the "ordinary way."

On the same day Sir James Scott and five others were "orderly admitted Apprentices and Fellow Craft," in what was termed "the said Society of Masons and Fellow Craft." No references occur to two or more degrees in any of the old records.

England is far behind Scotland as respects minutes of old lodges, and Ireland possesses none before the last century, but the former country is very rich in its collection of the "Old Charges."

Of actual lodges in South Britain, we have to come down to 1701 (save the one already noted at Newcastle of the former century), before we meet with

any minute-books. We are not, however, without information concerning English lodge meetings so far back as 1646. Elias Ashmole "*was made a Freemason at Warrington, in Lancashire, with Coll. Henry Mainwaring, of Karnicham, in Cheshire,*" as he states in his *Diary* (on October 16, 1646), which was printed and published in 1717, and again in 1774.

Brother W. H. Rylands declares that, so far as he is able to judge, "there is not a scrap of evidence that there was a single *Operative* Mason present," and, after a thorough examination of the entry, that able writer considers "*the whole of the evidence seems to point quite in the opposite direction.*" It is remarkable that the "Sloane MS. No. 3848" (which is a copy of the "Old Charges"), bears the same date as this meeting, and it is just possible was used on that occasion. (*Kalendar of MSS.*, No. 10.)

On March 10, 1682, Ashmole received "a Sumons to appr at a Lodge to be held the next day, at Masons' Hall, London." This noted antiquary duly attended and witnessed the admission "into the Fellowship of Free Masons" of Sir William Wilson, *Knt.*, and five other gentlemen. He was the "Senior Fellow among them," and they all "dyned at the charge of the new-accepted Masons." These are the only entries relating to the Craft in this gossipy *Journal*, but they are of great value and interest, as will be seen.

In the "Harleian MS., No. 2054," which contains another copy of the "Old Charges" (at pp. 33–34), is an extraordinary lodge entry (apparently) of 1650 *circa*, beginning with "*William Wade wt give for to be a free mason,*" and likewise, what is evidently a reproduction of the oath used at that period, to keep secret "the words and signes of a free mason." (No. 9, *in Kalendar.*)

Over a score of names are noted on one of these folios, and according to Brother Ryland's researches (confirmed by my own), it seems certain that very few of them were connected with the Craft as *operatives*, if any.

The papers on this subject (A.D. 1882), by the brother just mentioned, are of his best work in behalf of historical Freemasonry, and cannot be surpassed. Randle Holme (the *third*), was the author of the "Academie of Armory," 1688, and as a Herald, Deputy to Garter King of Arms for Chester, etc. His name is one of the twenty-six noted in this unique MS.; and he (Brother Rylands points out for the first time), in the work aforesaid, speaks of the antiquity of "the Fellowship of the Masons," and acknowledged his membership of the Society so late as 1688. The references are too numerous to be mentioned now, but they are all of a most important character.

Although Bacon (Lord Verulam), died in 1626, and Ashmole was not initiated until twenty years later, it has long been a favorite notion with many that to the "Rosicrucians" of 1614, etc., and Bacon's "New Atlantis," the Freemasons are mainly indebted for many portions of their *modern* rituals. There is certainly much more to be said in support of this view than in regard to any connection with the Knights Templars down to the early part of last century. The latter fancy is really not worth consideration; but two works by

Mr. W. F. C. Wigston, published recently, on "Bacon, Shakespeare, and the Rosicrucians," etc., and "Francis Bacon, Poet, Prophet, and Philosopher," contain a mass of facts and arguments, all tending in the direction of Rosicrucian and Baconian ideas influencing the Masonic Revivalists of 1717. The inquiry is not one that can be settled off-hand, or in the limits of a few pages; but it strikes me that there is still light to be thrown on the origin of *modern* Masonic degrees, by a careful study of the evidence accumulated by such diligent investigators as Mr. Wigston and others, whose labors surely need not be discredited simply because of the Shakespearian controversy in relation to Francis Bacon, about which there is, naturally, a difference of opinion.

On this point I have ventured so far as to declare that the "*New Atlantis* seems to be, and probably is, the key to the modern rituals of Freemasonry." There for the present the question must be left, so far as the writer is concerned. It opens up a very suggestive field of inquiry.

To whom we owe modern Freemasonry of "three degrees" and their additions, such as the Royal Arch, we know not. I am inclined to credit Drs. Desaguliers and Anderson with the honor of the first trio, but Brother Gould is not, and certainly evidence is lacking as to the point.

The transactions at the inauguration of the premier Grand Lodge of the world, at London, in 1717, were not, unfortunately, duly recorded at the time, and hence the "Book of Constitutions," A.D. 1723, and the earliest minutes of the Grand Lodge of that year, with Anderson's account of the meeting in the second edition of 1738, are practically all we have to guide us.

"**Four Old Lodges**" for certain, and *probably more*, took part in the proceedings of that eventful gathering, and from that body, so formed, has sprung, directly or indirectly, every Grand Lodge of Free and Accepted Masons, working *three degrees*, in the universe. When these lodges originated is not known, but some of them, possibly, during the seventeenth century. There were several other old lodges working, in their own prescriptive right, in England during the second decade of last century, though they took no part in the new organization at first.

Of these, one in particular may be noted, which assembled at Alnwick from an early date, and whose preserved rules and records begin 1701–1703. I gave a sketch of this ancient lodge in the *Freemason* (London), January 21, 1871, as its regulations of 1701 are of considerable value, its copy of the "Old Charges" is still treasured, and its minutes were kept down to the seventh decade of last century, as already noted. (No. 27, in *Kalendar*.)

The Grand Lodge was also petitioned to constitute or regularize many lodges in London and in the country, but as these all took date from their recognition, we know lamentably little of their previous career. The one at York, like its fellow at Alnwick, never joined the new body, but preferred independence, even if it involved isolation. The records of this old lodge exist from the year 1712, but a roll from 1705 was noted in the inventory of

1779. When it was inaugurated it is impossible to say, but it may be a descendant of the lodge which we know was active at York Minster in the fourteenth century.

The York brethren started a "Grand Lodge of *all* England," in 1725, and kept it alive for some twenty years. After a short interval it was revived, in 1761, and continued to work until 1792, when it collapsed. Prior to this date, several subordinates were chartered. One, possibly, at Scarborough, of 1705, was held under its auspices, and much work was done, but all *confined to England*. The serious error of calling the "*Athol*" brethren of America "*York Masons*," has, it is to be hoped, long ceased to be used or tolerated in the United States.

The Grand Lodge of Ireland, at Dublin, was formed 1728–1729; but there was one held previously at Cork, as the "Grand Lodge for Munster," certainly as early as 1725. The Scottish brethren did not follow the example set by England until 1736, and then managed to secure Brother William St. Clair, of Roslin, as their Grand Master, whose ancestors by deeds of A.D. 1600–1628 *circa*, had been patrons of the Craft but *never Grand Masters*, though that distinction has been long claimed as hereditary in that Masonic family. Brother E. Macbean is now writing as to these points.

From this Trio of Grand Lodges, situated in Great Britain, and Ireland, have sprung all the thousands of lodges, wherever distributed, throughout the "wide, wide world." Through their agency, and particularly that of the "Military lodges" of last century, the Craft has been planted far and wide. Though there is evidence to prove that brethren assembled in America, and probably elsewhere, in lodges, prior to the formation of either of these Grand Lodges, or quite apart from such influence, as in Philadelphia in 1731, or earlier, and in New Hampshire, soon afterward (the latter apparently having their manuscript copy of the "Old Charges"), nothing has ever been discovered, to my knowledge, which connects such meetings with the working of the historic "three degrees" of last century origin, and *post*-Grand Lodge era. There were, however, some connecting links between the old *régime* and the new, to enable visitations and reciprocal changes of membership to be indulged in.

Some seven years after the premier Grand Lodge was launched, authorities to constitute Lodges were issued for Bath and other cities and towns, and a few, later, for abroad; especially through the medium of Provincial Grand Masters, first appointed in 1725 *circa*, as at Boston, Massachusetts, in the year 1733. On this most interesting topic, as respects America, I dare not dwell, and am unable to offer any opinion on the manner in which it is treated (owing to the exigencies of printing), by doubtless most competent Craftsmen, in Divisions V. to X.

My able coadjutor, Brother John Lane, the authority on all such matters, has, in Division IV., presented an excellent summary and table of all the

lodges constituted in America, by either the regular Grand Lodge of England (*sometimes known as the "Moderns"*), or the rival Grand Lodge, also held in London (of 1751 origin, and frequently but absurdly styled "*Ancients*"), from 1733 to the formation of the United Grand Lodge, in December, 1813, and from that period down to the year 1889. The Grand Lodges of Ireland and Scotland likewise participated in the honor of making Freemasonry known on the great continent of America, but only slightly so compared with either of the two rival Grand Lodges in England.

The cosmopolitan basis of the Society thus inaugurated in 1717 does not appear to have wholly sundered the Brotherhood. Initiation and membership, without regard to *creed, color, or clime*, was an extraordinary departure from the previous Christian foundation of the Society. Even at the present time some Grand Lodges select all their members from professing Christians only (though no such condition was laid down on their origin), and many are the differences between the several governing bodies, while they have sufficient in common to permit of reciprocal visitation.

I am very much of the opinion of Brother E. T. Carson (of Cincinnati), that to the dislike of the unsectarian character of the Fraternity from 1717, is due the origination and spread of Masonic degrees for professing Christians only, from about 1735, or before. The Knights Templars, the "Royal Order of Scotland," and some of the degrees of the "Ancient and Accepted Rite," owe much of their vitality to their rituals being wholly based on the *New* Testament, and thus exclusively Christian. I regret my inability, from the cause previously mentioned, to offer at this time any opinion on Divisions XII. to XV., but the names of the writers are a complete guarantee of their excellence, value, and reliability.

The comprehensive "History of the Knights Templars and the Crusades," by Bishop Perry, will be eagerly welcomed by the many thousands of brethren who patronize the "additional degrees," and forms a most attractive feature of Division II. His deliverance respecting the connection existing between the modern and ancient Knights Templars should be carefully studied by those who, like myself, believe it is impossible to bridge over the "*Interregnum*" referred to.

Division XVII., by my lamented friend, Colonel McLeod Moore (*his last essay and his best*), is an able treatise on "British Templary," by a brother whose knowledge of Chivalric Masonry was unsurpassed; and, with the preceding division by Brother Frederic Speed, is of absorbing interest to the tens of thousands of Masonic Knights Templars in the United States and Canada, where that degree is so extremely popular.

So far as my experience has gone, I have not found that the attention paid to these *extra* degrees has, in any way, diminished the interest taken in the foundation-ceremonies of the Craft; but, on the contrary, the most zealous in the one class is generally seen to be the most devoted in the other; though

I much wish the number of degrees was lessened, and the cost of the special regalia and jewels considerably reduced in price. How far it has been desirable to add to the number of Masonic degrees (so-called) of late years, opens up a most important question, and one about which some of us hold very strong opinions. The Editor-in-Chief has thought it necessary to admit a chapter on "The Eastern Star." Assuredly if this Order is admitted it is in safe hands when entrusted to Brother Willis D. Engle; and so also as to the article on "The Rosicrucian Society," by the gifted writer, Brother McClenachan, which is found in rather strange company (Division XX.).

The "Cryptic Degrees" (Division XIV.), by Dr. E. Grissom, has been perused by me with considerable pleasure, and of that treatise, as with the others, generally, I can affirm without hesitation that the most reliable authorities have been consulted, the result being the presentation of able digests, written with great pains and scrupulous fidelity, relating to the Fraternity in one form or other, — legendary, ritualistic, historic, — which cannot fail to be invaluable to the American Brotherhood in particular, and wherever the Society is rightly appreciated and duly valued.

Not the least important contributions to the *tout ensemble*, are Brother Stillson's preliminary observations to many of the Divisions, which should be diligently perused, as effective introductions and aids to their critical study.

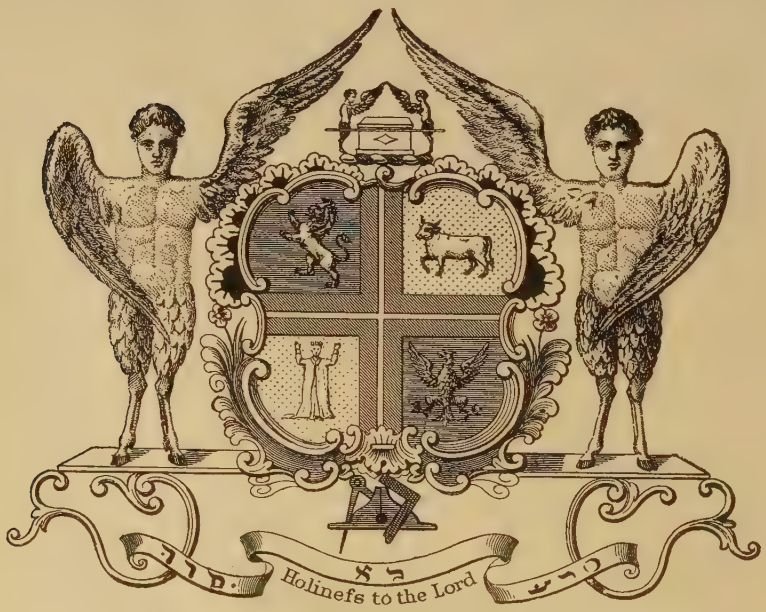
Three questions naturally fall to be answered by inquirers anxious to know somewhat of our great beneficent Society. 1. Whence came Freemasonry? 2. What is it? 3. What is it doing? This splendid volume furnishes replies to the first and second of these queries, but the third *must be lived* to be effective.

Theories prevail, more or less, as to the first two, but in relation to the last of the trio, right or wrong conduct is involved; and according to the one or the other, the world will judge as to what Freemasonry is, and care much or little as to its origin.

If the votaries of the Craft seek to become living, loving, and loyal embodiments of the humanly perfect Ideal set before them, and each individual member acts as if the honor of the Fraternity was specially entrusted to his keeping, the continued prosperity of our Brotherhood is assured, and wide-spread and popular as are its influence and philanthropic work of to-day, we are as yet far from reaching the limits of this organization, either as respects numbers or usefulness.

Fraternally Yours
Wm James Hughan

THE ARMS OF THE "MODERNS," GRAND LODGE OF ENGLAND



The Arms of ye moft Ancient & Honorable Fraternity of Free and Accepted Mafons

"ANCIENTS," GRAND LODGE OF ENGLAND.

(From Riley's "Yorkshire Lodges," Edinburgh, Jack & Sons.)

Part I.

ANCIENT MASONRY.—THE ANCIENT MYSTERIES, COGNATE ORDERS OF CHIVALRY, AND THE "OLD CHARGES" OF FREEMASONS.

(Introductory to the Perfected Organization of Modern Times.)

INTRODUCTION.

The Six Theories of "The Mysteries."

Professor Fisher, of Yale University, says: "The subject of history is man. History has for its object to record his doings and experiences. It may then be concisely defined as a narrative of past events in which men have been concerned. . . . History has been called 'the biography of a society.' Biography has to do with the career of an individual. History is concerned with the successive actions and fortunes of a community; in its broadest extent, with the experiences of the human family. It is only when men are connected by the social bond, and remain so united for a greater or less period, that there is room for history."

This is emphatically true of Freemasonry, defined by Brother Rudolph Seydel (quoted by Findel), as a union of all unions, an association of men, bound together in their struggles to attain all that is noble, who desire only what is true and beautiful, who love and practise virtue for its own sake,—this is Freemasonry, the most comprehensive of all human confederacies. From whence came this unique society? It is one of the purposes of this work to give an intelligent reply to the question; and yet the way is beset with difficulty, because the truth of its history, the story of its growth to the present acknowledged grand proportions, is so mixed with legend, with dubious and contradictory statements, that even Chevalier de Bonneville contended that the lives of ten men were none too long a period in which to accomplish the undertaking. The labors of many talented authors, to which reference is made in the body of this book, have now paved the way so that in this evening of the nineteenth century it is possible to give a reasonable assurance of the truth of the facts quoted; in other words, the rich materials

accumulated by the earlier historians of Freemasonry have been so reduced to order as to bear the test of sound and sober criticism.

The relation which the Fraternity of Free and Accepted Masons bears to the Ancient Mysteries has been classified by Dr. Mackey, in his Encyclopædia, into five principal theories, viz.: —

"The first [to quote his words] is that embraced and taught by Dr. Oliver, that they are but derivations from that common source, both of them and of Freemasonry, the Patriarchal mode of worship established by God himself. With this pure system of truth, he supposes the science of Freemasonry to have been coëval and identified. But the truths thus revealed by divinity came at length to be doubted or rejected through the imperfection of human reason; and, though the visible symbols were retained in the mysteries of the Pagan world, their true interpretation was lost.

"There is a second theory, which, leaving the origin of the mysteries to be sought in the patriarchal doctrines, where Oliver has placed it, finds the connection between them and Freemasonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the architect of Tyre, presided. At Tyre the mysteries of Bacchus had been introduced by the Dionysian Artificers, and into their fraternity, Hiram, in all probability, had, it is necessarily suggested, been admitted. Freemasonry, whose tenets had always existed in purity among the immediate descendants of the Patriarchs, added now to its doctrines the guard of secrecy, which, as Dr. Oliver remarks, was necessary to preserve them from perversion or pollution.

"A third theory has been advanced by the Abbé Robin, in which he connects Freemasonry indirectly with the mysteries, through the intervention of the Crusaders. In the work already cited, he attempts to deduce, from the ancient initiations, the orders of chivalry, whose branches, he says, produced the institution of Freemasonry.

"A fourth theory, and this has been recently [1873] advanced by the Rev. Mr. King in his treatise 'On the Agnostics,' is that as some of them, especially those of Mythras, were extended beyond the advent of Christianity, and even to the commencement of the Middle Ages, they were seized upon by the secret societies of that period as a model for their organization, and that through these latter they are to be traced to Freemasonry.

"But perhaps," continues Dr. Mackey, "after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the Third degree, and the legends of the Eleusinian, the Cabiric, the Dionysian, the Adonic, and all the other mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and substantially the same scenic representation. And this, not because

the Masonic Rites are a lineal succession from the Ancient Mysteries, but because there has been at all times a proneness of the human heart to nourish the belief in a future life, and the proneness of the human mind is to clothe this belief in a symbolic dress. And if there is any other more direct connection between them, it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of the early ages, and who, as the contemporaries of the mysteries, were, we may well suppose, imbued with something of their organization."

To these five theories we would add a sixth, unless, indeed, it may be said that ours is but an enlargement of Dr. Mackey's. Concisely stated it is this: The fundamental principle of Freemasonry is a belief in God. Those who believe in the Supreme Architect of heaven and earth, the Dispenser of all good gifts, and the Judge of the quick and the dead (as denominated in Masonic Monitors), trace, from the creation, a Divine Providence directing the destiny of man, both in the spiritual and secular domain. From a study of history, written as well as legendary, we are led to believe that in the latter, taking on the form of fraternity, this agency has exercised a most potent influence — following in temporal matters the guidance of the divine government in the spiritual affairs of the universe. The changes that have taken place since the creation of the world, whether we reckon time by the eras Patriarchal, the Jewish and the Christian, or by periods Prehistoric, Ancient, the Mediæval and Modern, have all been under the direction of a Divine dispensation working out for humanity its noblest attainments, as well for "the life that now is, as for that which is to come." This great conservational force is well expressed as a recognition of the Fatherhood of God and the Brotherhood of Man. It was not the sole motive of man, in ages past, to seek the future life; there was *brotherhood* here, whether it existed as "mysteries," "societies," or, as later, fraternal organizations among men. In support of this theory, the late Dean Stanley said: "Whatever tended to break down the barriers of national and race antipathy, and to produce unity, and a sense of unity among men, paved the way for a just appreciation of enlightened civilization, and a highly cultured state of society, when they should appear, and would serve to help on their progress." It is evident, therefore, that in some form the fundamentals which we call *fraternity* have always existed in a more or less imperative organism.

If this is true, we account for or explain the theories of Anderson, Oliver, and other early historians, who claim Freemasonry to have been coëval with creation, and afford at the same time a reconciliatory foundation upon which to plant the Fraternity of modern times; for, this principle once admitted, the evolution of degrees in the English, American, Scottish, and other rites, proves that the mind of the Craft was in a transitionary stage until a very late date. Transitional, indeed, but natural and following the Divine impulse; for, to repeat, the Ancient Mysteries were aids to progress and civilization,

and sources of moral life.[1] The ideal became actual, and, in process of time, the inception of the equality of man, his dignity and destiny, became incarnate and fixed and permanent institutions. The social idea, connected with religious ideas, became embodied in organisms, established for human instruction, for growth and development. The governments of nations have passed through all these phases until we now possess the English Constitutional Monarchy (placed *first*, because the oldest), and the American Republic, as examples of the most advanced and beneficent systems.

An ethnological point of view will divide this subject into "Eastern" and "Western," — the Orient and the Occident, — and the chronological arrangement will coincide with the epochs when extraordinary changes took place, by turning-points in the course of events, rather than to any definite quantities of time, to determine the dividing lines.

THE EDITOR-IN-CHIEF.

[1] It will be seen that many of their customs are ours to-day in Church, State, and society.

TEMPLE OF KARNAC: SEAT OF THE EGYPTIAN MYSTERIES.

DIVISION I.

THE ANCIENT MYSTERIES.

A Treatise on the Eastern European, African, and Asiatic Mysteries; the Occultism of the Orient; the Western European Architects and Operative Masons in Britain, commonly called the Antiquities, and Legendary Traditions of the Craft to the Close of the Operative Period in 1717.

By Wm. R. Singleton, 33°,

Grand Secretary, M∴ W∴ Grand Lodge, District of Columbia.

CHAPTER I.

The Divine Plan. — Mythology.

Preface. — The compiler of the following pages on the "Mysteries" has made free use of notes accumulated by him in the past twenty-five years, in connection with extracts from such authors as were within his reach for the last four months. Many extracts from his notes are not credited to their proper authors, because the writers consulted had neglected to mention the original authors, and, in many instances, their information had been derived from very ancient sources.

There is, therefore, no claim made for originality in these chapters; for, as has been well said by another, in archæology, "what is new is not true, and what is true is not new."

The compiler has endeavored to condense as much as possible all that is essential in the treatment of this subject, and yet he has far exceeded the limit assigned to him, and much valuable matter had to be omitted.

Our main purpose in complying with the invitation to write on the subject of the Ancient Mysteries has been to communicate such information as the writer had accumulated for himself, in the many years which he had devoted to this study; and to collate, as it were, the thoughts and conclusions of those who were best qualified to write upon the subject, and who had published many volumes, which are to be found in all of our public libraries.

The Divine Plan. —

" A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan and study symmetry and order. This gave rise to societies, and birth to every useful art." — *Masonic Monitor.*

The survey or observation of Nature shows us that all objects within our immediate knowledge belong to one or other of the three natural kingdoms, — mineral, vegetable, and animal.

When, in the beginning, by the fiat of the great Creator, matter was called into existence, the elements of these three kingdoms were then *created*, or they had existed from *all eternity*.

To us it is evident that they do exist now. The student "may curiously trace Nature through her various windings to her most concealed recesses, and may discover the power, the wisdom, and the beneficence (wisdom, power, and harmony), of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine; he may demonstrate how the planets move in their different orbits and perform their various revolutions." All those worlds around us which can be seen by the naked eye, as also the myriads of others only to be discovered by the most powerful telescopes, "were framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature."

By the revelations of science, the student has learned that the bodies which give us their light are composed of the same primitive elements as the one on which we dwell, the component parts of which can be subjected to analysis, and by which we have been enabled to reduce all known matter to about sixty-four elementary substances.

These, when thus reduced, belong to the mineral kingdom, and are inert of themselves. From them are derived all the varieties of the vegetable kingdom by the forces of natural laws operating upon them.

From the substances thus produced in the vegetable kingdom are derived all those elements that enter into the matter which constitutes the animal kingdom.

These substances, — viz.: the mineral, vegetable, and animal, — when in a primary condition, are all inert matter, and can be acted upon integrally by forces differing from themselves in very essential particulars.

To certain, if not all, mineral substances the laws of affinity and repulsion can be applied, whereby the very nature of each can be diametrically altered. An acid substance and an alkali, when combined, at once change their conditions and form a third substance differing from either; and so on in all chemical analyses and syntheses.

In the vegetable world there is a *force* of Nature by which the mineral substances are converted into vegetable fibre.

The substances which constitute animal tissues would never be thus converted without the force of *vitality*.

The vegetable product, after living and growing, ceases to grow and to live when the vital force decays and leaves it, and it becomes resolved into its original mineral element.

The body of an animal when deprived of its vitality soon dissolves, becomes disintegrated, and these particles pass into the air or earth, and as minerals enter into new combinations.

Has any scientist ever discovered the *ultima ratio* of the chemical law of affinity in the mineral, or of the law of vitality in the vegetable and animal worlds? Yet they are there, acting, and have been ever since these several substances were created or existed.

Man belongs to the animal kingdom; is said to be at the summit of that kingdom, and the most perfect in his structure of all created or existing things.

A. He is composed of a series of dualisms:—
- *a.* He is an organized being.
- *b.* He has *vitality*, whereby his organisms may perform their proper functions, and without which they could not.

B. *a.* He is a being having vital organs in full operation.
- *b.* He has a spiritual nature.

C. His spiritual nature is divided into:—
- *a.* Reason.
- *b.* Sentiment.
  - *a.* He has reasoning faculties whereby he is able to judge as to facts, and draw legitimate conclusions therefrom for his guidance in all matters of moment to his existence.
  - *b.* He has an instinctive sense of social relations, whereby he manifests certain qualities distinct from his reason, which govern him in his conduct toward his fellows, and also in regard to himself, which all writers on ethics divide into

Duties:—
1. To his Creator.
2. To his neighbor.
3. To himself.

It is a self-evident proposition, that within man there are two positive forces stimulating him to action, viz.: the physical and the spiritual. The spiritual is manifestly separable into intellectual or reasoning faculties, and the moral or sentimental faculties.

If we admit, as we most certainly must, that there was a Creator of all things, that Creator must be the governor of all, and consequently infinite in all the attributes necessary for the administration of his government. This implies his spirituality, and with it the supervision of both branches of the spirituality of man, — his reason and his sentiment.

Consequently, we have no right to atrophy either one of these. In the exercise of our faculties we are naturally obligated to conserve the one as well as the other.

When we consider the laws by which each set of these is governed, we discover them to be opposite to each other, or antinomian in character, yet not necessarily antagonistic. They appertain to the same axis, but are at opposite poles; so that when any one shall attempt to occupy his mind upon

spiritual matters, and confine himself to the purely argumentative questions, and deny every proposition, unless logically proven, he atrophies all the sentimental or moral phases, which necessarily must enter into every spiritual question. On the other hand, this is also true of those who confine their examination entirely to the sentimental or moral end of such investigation.

The following arrangement will demonstrate more clearly what has just been stated as a proposition: —

ANTINOMIES
OF THE
SPIRITUALITY OF MAN.

REASON		SENTIMENT
WISDOM		SUPERSTITION
PHILOSOPHY		RELIGION
POWER		SERVITUDE
DEMONSTRATION		SUPERNATURAL
HARMONY		DIVERSITY
FINITE	INDEFINITE IN MAN	INFINITE
To Acknowledge GOD an Act of WILL		To Love GOD an Act of SENTIMENT

All of these ANTINOMIES are Conciliated
IN
FAITH

LIBERTY	Controlled by	AUTHORITY
GOD ABSOLUTE		MAN CONTINGENT
Immutable, Immultipliable		DIVERSITY Expansion / VARIABILITY Engendered
UNITY		
Square of REASON and Virtue	Sincerity / Integrity	Compasses of MERCY and FAITH
Invariable, not Engendered		
JUSTICE		
REASON		
MONAD		DUAD FAITH MERCY

GOOD, BEAUTIFUL, TRUE, represent GOD who is the FOCUS of ALL PERFECTIONS.

DEDUCTIVE	INDUCTIVE

The junction of the MONAD with the DUAD } constitutes UNION, and GENERATION results.

The different positions of Points of Compasses give
LIGHT, MORE LIGHT, PERFECT LIGHT.

UNION of the Compasses of FAITH, above the Square of REASON, on the HOLY BIBLE, GENERATES

The Compasses of Mercy above SQUARE of JUSTICE

Demonstrate The Promises of GOD to all who TRUST in HIM.

The Square, Compasses, and the Holy Bible may be said to represent the Three Revelations, viz.: of Nature, of the Old Dispensation, and of the New. The Square indicates the religion of Nature, wherein the Justice of the Almighty Creator, without respect of persons, required the fulfilment of every duty, and is represented by the Square covering the Compasses, and indicates the natural law. The Square covering only one point shows the Mosaic dispensation, wherein the law given at Sinai provided for a partial atonement; whereas, the two points being above the Square, indicates that the Compasses of Mercy have been extended to the perfect angle; and by the revelation in full, contained in the Bible, we discover perfect light, in the great ATONEMENT made for all MANKIND, and the MERCY of GOD prevailing over and satisfying his JUSTICE, indicates the full accomplishment of his promises to ADAM.

The following sentiments from J. B. Gould have been arranged in a tabular form for convenience: —

RELIGION, SYNTHESIS
OF
THOUGHT AND SENTIMENT.

Representation of a Philosophic Idea;
Reposes on some Hypothesis:
First, full of vigor, and is on the alert to win converts.
The Hypothesis is acquiesced in, and received as final.
The signification evaporates.
Priests were anciently Philosophers;
Philosophy alone is not Religion;
Sentiment alone is not Religion.
Religion is based on intelligible principle.
It teaches that principle as Dogma, and exhibits it in Worship, applies it in Discipline:

MIND SPIRIT BODY
OF
RELIGION.

The Philosophers were not always capable of preserving their intellectual superiority; their doctrine became meaningless and a pure speculation, which gradually cut its way out of religion and left it an empty shell of ritual observances, void of vital principles.

RELIGION.

"Expression of an idea"; "Notion of a great cause." Man conceives an IDEAL, which becomes an object of devotion; hence, —

Originally El-Elohim, GOD, Javeh or Jehovah.

If REASON (*Thought*) and AFFECTION (*Sentiment*)

be not Coördinated

RELIGION

becomes

PHILOSOPHY	or	MYSTICISM
(*Speculation*)	or	*Emotionalism* *Sentimentalism* *Superstition*
AGNOSTICISM	or	sometimes
Idealism Positivism Any other ISM to atrophy *personal* responsibility		Extravagant Mysticism or Abject Terrorism when all reason is *atrophied*

The Aspirations of the HEART must be controlled

by

Reason and Intelligence HUMANIZED by the Affections.

From the known history of mankind, extending back into the earliest ages, when man was yet in a semi-barbarous state, there are evidences that he was constantly reaching out of himself, if happily he could find a SOMEWHAT upon which he could rely, to relieve him of the oppressive load he was constantly bearing in this life, however happily situated he might be in his worldly and social relations. From the daily observation of himself and his fellow-man he was confident that there must be somewhere some one, or a something, vastly superior in all particulars to himself or his race.

Primal man formed an *idolon*, predicated upon the best qualities of mankind as demonstrated to him, and magnified those qualities to the *n*th power, and then he made a god and bowed down to him or to *it*.

This was fetichism — a very natural religion. It prevails extensively at the present day throughout the world; and, in the Christian church now, in the nineteenth century, Christians are constantly engaged in fetich worship, unwittingly indeed, but nevertheless too true. It is not confined to any one church, as it was at one time, but its influence has so spread abroad that every church is more or less tinctured with it.

Accepting the "Great Light," which all Masons do, as the revealed will of God to man, and his INESTIMABLE gift, it is a legitimate reference, in any history which may be written, to trace the connection of the Masonic Association of the modern era with those institutions from the earliest ages, which were of a secret character, and which were designed, as modern Masonry is, not only for the benefit of the immediate members thereof, but mediately for all mankind.

Therefore, considering the first five books of the Old Testament as having been written by the authority of the G.·.A.·.O.·.T.·.U.·., the account therein given of the disobedience of the first pair, commonly known as the parents of the human race, must be received as correct. This disobedience was brought about at the solicitation of the serpent, as it is translated in all the versions of the Bible.

The curse, so-called, against all parties was then pronounced, as found in Genesis, chapter iii., verses 14 to 19, inclusive.

In the fifteenth verse God said: "And I will put enmity between thee and the woman, and between thy seed and her seed; IT *shall bruise thy head*, and thou shalt bruise *his* heel."

From the incidents thus graphically, though briefly, stated in chapter iii. of Genesis have sprung all the religions and mysteries of the world; and the *Tree* of Knowledge of *Good* and *Evil*, and also the *Tree* of *Life*, with the Serpent, have been the foundation of the Tree and Serpent worship which have prevailed more extensively over every part of the world than any other form of false worship.

The fall of man and his reinstatement are the germs of all the religious

superstitions in every part of the earth, and the object of this treatise is to demonstrate the following propositions: —

FIRST. "Man lost his first estate, and it was necessary that a Divine Mediator and Saviour should come on earth, and, by his death, restore man to his pristine condition, and reconcile him to his Creator."

SECOND. No other possible plan could reconcile man to God than by a Mediator of DIVINE AND HUMAN NATURE COMBINED, who is represented in all the ancient religious rites, as well as in Christianity, by the name of *Christos*, the Anointed One, in some form or other.

From the genealogy of the fifth chapter of Genesis we learn the following emphatic statement in the Hebrew names of the first ten patriarchs, whose names we translate into English: —

Adam		Man
Seth		Placed
Enos	(*in a*)	Wretched
Cainan		Condition
Ma-ha-la-le-el	(*the*)	Blessed God
Jared	(*descending or*)	Shall descend
Enoch		Teaching
Methuselah	(*that*)	His death produces
Lamech	(*to the*)	Poor, debased or stricken
Noah		Rest and consolation.

It will be our effort to demonstrate the above two propositions from the history of initiation of all the ancient nations in every part of the world, and that Christianity, established by the coming of Christ, his death, and his resurrection, were the perfection of the Divine Plan, and culmination of all the mysteries which had preceded the ADVENT, DEATH, and RESTORATION of the PERFECT CHRISTOS, promised in the Garden of Eden, and which had been attempted to be represented in all of those preceding mysteries; and which, in the case of the true CHRISTOS, was a fulfilment of the promise, and a verification of the successive names of the Patriarchs from Adam to Noah. The arrangement of these names we dare not consider as being fortuitous.

Max Müller in his "Chips" says (Vol. II. pp. 4, 5): —

"What then gives life to the study of antiquity? What compels men, in the midst of these busy times, to sacrifice their leisure to studies apparently so unattractive and useless, if not the conviction that in order to obey the Delphic commandment (know thyself), in order to know what man is, we ought to know what man has been?

"This is a view as foreign to the mind of Socrates as any of the principles of inductive philosophy by which men like Columbus, Leonardo da Vinci, Copernicus, Kepler, Bacon, and Gallileo regenerated and invigorated the intellectual life of modern Europe. If we grant to Socrates, that the chief object of philosophy is, that man should know himself, we should hardly consider his means of arriving at this knowledge adequate to so high an aim. To his mind, man was preëminently the individual, without any reference to its being but one manifestation of a power, or as he might have said, of an idea, realized in, and through, an endless variety of human souls.

"He is ever seeking to solve the history of human nature by brooding over his own mind, by watching the secret workings of the soul, by analyzing the organs of knowledge, and by trying to determine their proper limits; and, thus the last result of his philosophy was, that he knew but one thing, and this was, that he knew nothing. To us man is no longer this solitary being, complete in itself and self-sufficient; man, to us, is a brother among brothers, a member of a class, of a genus, or a kind, and therefore intelligible only with reference to his equals.

"Where the Greek saw barbarians, we see brethren; where the Greek saw heroes and demigods, we see our parents and ancestors; where the Greek saw nations (ἔθνη), we see mankind,

toiling and suffering, separated by oceans, divided by language, and severed by natural enmity,—yet evermore tending, under a divine control, towards the fulfilment of that inscrutable purpose for which the world was created, and man placed in it, bearing the image of GOD. History, therefore, with its dusty and moldering pages, is to us as sacred a volume as the book of nature. In both we read, or we try to read, the reflex of the laws and thoughts of a Divine Wisdom."

According to Wilkinson, th Monad or Single Deity was placed above and apart from the Triads, and the great gods of the Egyptian Pantheon were the deified attributes of the "ONE."

The same idea of a Monad, even of a triple Deity, was admitted by some of the Greeks into their system of philosophy; and Amelius says: The Demiurge (or Creator), is triple, and the three "Intellects" are the three kings; he who exists, he who possesses, and he who beholds. These three Intellects, therefore, he supposes to be the Demiurge, the same with the three kings of Plato, and with the three whom Orpheus celebrates under the names Phanes, Ouranus, and Cronus, though according to him the Demiurge is more particularly Phanes.

The Orphic trinity consisted of Metis, Phanes or Eros, Ericapæus.

Life	Will or	Light or
Life Giving	Counsel	Love
From Acusilaus,		
Metis	Eros	Ether
From Hesiod,		
Earth	Eros	Tartarus
From Pherecydes of Lyros,		
Fire	Water	Spirit or air
From Sidonians,		
Cronus	Love	Cloudy-darkness
From Phœnicians,		
Ulomus	Chusorus	The Egg
From Chaldean and Persian,—Oracles of Zoroaster,		
Fire	Sun	Ether
Fire	Light	Ether
From Later Platonists,		
Power	Intellect	Father, Soul, or Spirit

By ancient theologists, according to Macrobius, the sun was invoked in the mysteries as

Power of the World	Light of the World	Spirit of the World

And to this may be added, from Sanconiatho, the three sons of

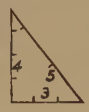
Fire	Light	Flame

Plutarch gives

Intelligence	Matter	Kosmos, Beauty, Order, or World

The FIRST being the same as Plato's	SECOND	THIRD
IDEA	Mother	
Exemplar	Nurse	Offspring
or	Receptacle of	Production
Father	Generation	

Of these three, Intelligence, Matter, and Kosmos, he says: Universal nature may be considered to be made up, and there is reason to conclude that the Egyptians were wont to liken this *nature* to what they called the most beautiful and perfect triangle, the same as Plato himself does in the nuptial diagram he has introduced into his "Commonwealth." Now in this triangle, which is rectangular, the perpendicular is imagined equal to 4, the base to be 3, and hypothenuse to be 5.



In which scheme the perpendicular represents the masculine nature, the base the feminine, and the hypothenuse the offspring of both. Accordingly the first will apply to OSIRIS, or prime cause; the second to ISIS, the receptive power; and the last to ORUS, or effect f the other two. For three is the base number composed of even and odd; four is a square, whose side is equal to the even number two; but five, being generated as it were out of both the preceding numbers, two and three, may be said to bear an equal relation to both, as to its common parents. So again, the mere word which signifies the "Universe of Being" is f a similar sound with this number, πάντα, πέντε, as to count five is made use of for counting in general. Hence the square of the hypothenuse is equal to the squares of the others added together.

The word "πεμπάσασθαι" is taken for counting by the five fingers. The Egyptians sometimes represented the number five by a star having five rays, because Horopollo pretends that it is the number of the planets.

This star represents GOD, all that is *pure, virtuous,* and *good,* when represented with one point upward: but when turned with one point down it represents EVIL, all that is opposed to the *good, pure,* and *virtuous;* in fine, it represents the GOAT of MENDES.

Systems of Philosophy and Religion.—The belief in a Supreme Power is inherent in every human being; and, so thoroughly interwoven with our nature is this sentiment, that it is impossible for any one, at any period of life, wholly to divest himself of it.

When the reflecting man looks around upon all the objects about him, the question naturally arises: "What has called this world into existence? Why does it exist, and what is its ultimate destiny? Nay, why do I exist, and what will become of me after death?"

The answers to these questions, if possible, can only be given by, and through, a long course of philosophical investigation. These questions have been the study of the ablest men from the earliest ages, and have given rise to all the various systems of philosophy and religion, which have prevailed in all time, beginning with the first man, and coming down to our own day and generation.

As soon as mankind recognized the relations between themselves and a

Creator, and acknowledged moral responsibility to a Supreme Moral Governor, then Religion became a pertinent fact, and systems of religion were introduced, whereby, in an objective form, their subjectivity could be outwardly made manifest.

These systems are divided into Monotheism and Polytheism: the latter includes Dualism and Tritheism. The lowest grade of Polytheism is Fetichism, or idolatry, which teaches the worship of inanimate nature, stocks and stones, and the work of the hands of men. Next is Pyrolatry, or worship of fire; and Sabæism, or worship of the stars and other heavenly bodies.

The first step of the legislator would be to pretend a mission and revelation from some God: thus — Amasis and Mneves, lawgivers of the Egyptians, pretended to receive their laws from Mercury (Thoth); Zoroaster of the Bactrians, and Zamolxis, lawgiver of the Getes, from Vesta; Zathraustes of the Aramaspi, from a good Spirit or Genius: and all propagated the doctrine of future rewards and punishments.

Rhadamanthus and Minos, Lawgivers of Crete, and Lycaon of Arcadia, pretended to an intercourse with Jupiter; Triptolemus of Athens affected to be inspired by Ceres; Pythagoras and Zaleucus, for the Crotonians and Locrians, ascribed their institutions to Minerva; Lycurgus of Sparta acted by direction of Apollo; and Romulus and Numa of Rome put themselves under the guidance of Consus and the goddess Egeria. The same method was followed in the great outlying empires.

The first of the Chinese monarchs was called "Fag-Four" — "The Son of Heaven." The Royal Commentaries of Peru inform us that the founders of that empire were Manco Copac and his wife and sister, "Coya Mama," who proclaimed themselves to be the son and daughter of the Sun, sent to reduce mankind from their savage and bestial life to one of order and society. (How like the myths of Osiris and Isis — Sun and Moon.) Tuesco, the founder of the German nations, pretended to be sent upon the same message, as appears from his name, which signifies the "interpreter of the gods." Thor and Odin, the lawgivers of the Western Goths, laid claim to inspiration and even to divinity, and they have given the names to two of the days of the week.

The revelations of Mahomet are well known. The race of inspired lawgivers seems to have ended with Genghis Khan, the founder of the Mogul Empire, until, in our day, the Nauvoo prophet, Joseph Smith, found his plates and started the Latter Day Saints.[1] Such was the universal custom of the ancient world, — to make prophets, and then gods, of their first leaders.

Plato makes legislation to have been derived from God; and the constant epithets to kings in Homer are *Dio-geneis*, "born of the gods," and *Dio-trepheis*, "bred or tutored by the gods."

[1] It may be of interest in a work on the history of Masonry to state that he became a Mason, and with others obtained a charter from the Grand Lodge of Illinois, and at Nauvoo initiated nearly all of the Mormons; and it became necessary for the Grand Lodge to arrest the charter in consequence of the great irregularities in that lodge.

TEMPLE OF ISIS AND OSIRIS: SHOWING MYTHOLOGICAL INSCRIPTIONS.

Plutarch, in "Isis and Osiris," says: "It was a most ancient opinion, derived as well by lawgivers as divines, that the world was not made by chance, neither did one cause govern all things without opposition."

This was the doctrine of Zoroaster, in which were taught the two opposite principles by which the world was governed. In the "Oriental Religions," by Samuel Johnson, volume devoted to Persia, the author gives a thorough examination of this particular subject.

Zeleucus of Locria says, in the preface to his laws, that—

"Every one should be firmly persuaded of the being and existence of the gods, which he will be readily induced to entertain when he contemplates the heavens, regards the world, and observes the disposition, order, and harmony of the universe, which can neither be the work of blind chance or man; and these gods are to be worshipped as the cause of all the real good we enjoy."

Charondas, Plato, and Cicero introduced their laws with the sanction of religion.

The Ancient Sages, as well as lawgivers, were unanimous that the doctrine of rewards and punishments was necessary to the well-being of society.

The Atheists, from the vastness of the social use of religion, concluded it to be an invention of State; and the Theist, from that confessed utility, labored to prove it of divine origin.

"To give a detail of the discourses would be to transcribe antiquity; for with this begins and ends everything they teach and explain, of morals, government, human nature, and civil policy."

It is supposed by most authors that the First and Original Mysteries were those of Isis and Osiris in Egypt. Zoroaster brought them into Persia; Cadmus and Inachus, into Greece at large; Orpheus, into Thrace; Melampsus, into Athens.

As these Mysteries were to Isis and Osiris in Egypt, so they were to Mythras in Asia; in Samothrace, to the Mother of the Gods; in Bœotia to Bacchus; in Cyprus to Venus; in Crete to Jupiter; in Athens to Ceres and Proserpine; in Amphura to Castor and Pollux; in Lemnos to Vulcan, etc.

The most noted were the Orphic, Bacchic, Eleusinian, Samothracian, Cabiric, and Mithriac.

It was agreed by Origen and Celsus that the Mysteries taught the future life, as also the Christian doctrine of the eternal punishment of the wicked.

It was taught that the initiated would be happier than other mortals. Their souls winged their flight directly to the happy islands and the habitations of the gods. This doctrine was necessary for the support of the Mysteries, as they were for the doctrine.

Plato says it was the design of initiation to restore the soul to that state from whence all fell, as from its native seat of perfection.

Epictetus said: "Thus the Mysteries become useful; thus we seize the true spirit of them, when we begin to apprehend that everything therein was instituted by the ancients for instruction and amendment of life."

All persons who were candidates for initiation into any of these Mysteries were required to produce evidence of their fitness by due inquiry into their previous life and character, the same as the Roman Catholic Confessional, which was derived from it.

The Eleusinian stood open to none who did not approach the gods with a pure and holy worship, which was originally an indispensable condition observed in common by all the Mysteries, and instituted by Bacchus or Osiris, himself the inventor of them, who initiated none but virtuous and pious men; and it was required to have a prepared purity of mind and disposition, as previously ordered in the sacrifices, or in prayers, in approaching the Mysteries.

Proclus says that "The Mysteries drew the souls from a material and sensual life, and joined them in communion with the gods."

Pythagoras had been initiated into the Cretan Mysteries and had continued in the "Idean cave three times nine days."

"The wisest and best of the Pagan world invariably held that the Mysteries were instituted pure, and proposed the noblest end by the worthiest means."

We now refer to Isaiah xlv. 15: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." This was said with great propriety of the Creator of the Universe, the subject of the *Aporrheta* or "Secret" in all the Mysteries throughout the Gentile world, and particularly of those of Mythras in that country which was the scene of the prophecy.

God addresses himself to the Jewish people: "I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain."

He was taught among them in a different manner from participation of his nature to a few select Gentiles, in the Mysteries celebrated in secret and dark subterranean places.

Eusebius says that for the Hebrew people alone was reserved the honor of being initiated into the knowledge of God, the Creator of all things, and of being instructed in the practice of true piety towards him.

This leads to the explanation of those oracles of Apollo, quoted by Eusebius from Porphyry: "The way to the knowledge of the Divine Nature is extremely rugged, and of difficult ascent; the entrance is secured by brazen gates, opening to the adventurer, and the winding roads to be passed through, impossible to be described. These to the vast benefit of mankind were first marked out by the Egyptians." (We here discover the *rough and rugged road* of the R. A.)

The Second: True Wisdom was the lot of the Chaldeans and Hebrews, who worshipped the Governor of the World, the self-existent Deity, with pure and holy rites. He who proclaims himself to be יהוה, "Existence Absolute," which is the Infinite itself, is incomprehensible to the finite mind.

THE TRUTH: "Truth and general Utility coincide; *i.e.*, Truth is productive

of Utility, and Utility is indicative of Truth, and this from the nature of the case. The observing of Truth is acting as things are; disappointments proceed from acting as things are not. Whenever we find general Utility, we may know it for the product of Truth, which it indicates. The consequence is that Religion, or the idea of relation between the Creature and the Creator, is true."

> "There is in heaven a light
> Whose goodly shine makes the
> Creator visible to all created,
> That in seeing him alone
> Have peace; and in a circle
> Spread so far that the
> Circumference were too loose
> A zone to girdle in the Sun." — DANTE.

Advent of Mythology. — In the earliest ages, men were accustomed to speak of the phenomena of nature as they appeared to them; and, as their language in common conversation was almost invariably tropical,[1] the figures used by them, having a well-known allusion to common events, in process of time became the myths and fables which prevailed among all the peoples who derived their descent from the original stock, and finally spread over the whole race of man.

We are indebted to the students of philology and ethnology for our present knowledge of the philosophy in the mythologies of all the Eastern nations of antiquity; and, from the great originals in the countries which were occupied by the descendants of the three sons of Noah, we have been enabled to explain most of the myths which gave rise to the names so well known and recognized in classic Greece and Rome. Nearly all of the principal names can be traced back, philologically, to the first inhabitants of that country, now designated as *Arya Varta*, and which has given rise to the term Aryan as applied to one of the three principal races into which ethnologists now divide all the descendants of Noah.

At the present day we say the sun rises and the sun sets, although we well know that these are terms only and not true. Those ancient men said, "Our friend the sun is dead; will he come back again?" and when the next day they saw him, "they rejoiced because he brought back their light and their life with him." Knowing very little about themselves, and nothing at all of the things which they saw in the world around them, they fancied that everything had the same kind of life which they had themselves. In this way they came to think that the sun and stars, the rivers and streams, could see and feel and think, and that they shone and moved of their own accord. Hence, everything around them was alive, and instead of saying, "The morning comes before the rising of the sun; and evening twilight follows sunset;" they said, "The sun is the lover of the dawn, and was longing to overtake her; and is killing her with his bright rays, which shone like spears."

[1] *Tropos*, a figure.

Of the clouds, which move along the sky, they said "they were the cows of the sun, which were driven by the children every morning to their pastures in the blue fields of heaven." At sunset they said "the dawn, with its soft and tender light, had come to soothe her son, or her husband, in his dying hour." The sun to them "was the child of darkness, and in the morning he wove for his bride in the heavens a fairy net-work of clouds, which reappeared when she came back to him in the evening." They spoke of him as a "friend of man," when he shone with a pleasant warmth; when, by his great heat, he brought a drought, "the sun was slaying his children," or that some one else "was driving his chariot." When dark clouds rested over the earth without giving rain, the terrible being called "the serpent or dragon was confining the waters in a prison house." When they heard the thunder roll, this "hateful monster was uttering his hard riddles"; and when the rain came, the bright sun had slain his enemy, and brought a stream of life for the thirsty earth. For the purpose of illustrating what we have above written, a few examples will be produced.

Mythology. — A collection of the various tales, or properly legends, which referred to gods, heroes, demons, and other beings whose names were handed down from generation to generation, and passed from tribes to nations, is called mythology.

Every nation has had its myths and legends, even down to the present day in various parts of the earth, and a very close resemblance is found among them in their principal gods and heroes. As stated above, our best scholars have traced out by philology the principal names in all of these myths, and have located their origin in the land where the various nations of Europe, the North of Africa, and Western, Middle, and Southern Asia, were once congregated under the roof-trees in Arya Varta, and from which centre the various waves of emigration started to people all those countries. It is not surprising, therefore, that even in the nineteenth century and in America we find in our English and other modern languages the identical household words which were used in that distant land thousands of years ago. Max Müller tells us in his Preface to the Lectures on the Vedas: —

"In the language of mankind, in which everything new is old, and everything old is new, an inexhaustible mine has been discovered for researches of this kind. Language still bears the impress of the earliest thoughts of man; obliterated, it may be, buried under new thoughts, yet here and there still recoverable in their sharp original outline. The growth of language is continuous, and by continuing our researches backward from the most modern to the most ancient strata, the very elements and roots of human speech have been reached, and with them the elements and roots of human thought. What lies beyond the beginnings of language, however interesting it may be to the physiologist, does not yet belong to the history of man, in the true and original sense of that word. MAN means the *thinker*, and the first manifestation of thought is speech.

"But more surprising than the continuity of the growth of language is the continuity in the growth of religion. Of religion, too, as of language, it may be said that in it everything new is old, and everything old is new, and that there has been no entirely new religion since the beginning of the world. The elements and roots of religion were there as far back as we can trace the history

of man; and the history of religion, like the history of language, shows us throughout a succession of new combinations of the same radical elements. An intuition of God, a sense of human weakness and dependence, a belief in the divine government of the world, a distinction between good and evil, and a hope of a better life, — these are some of the radical elements of all religions. Though sometimes hidden, they rise again and again to the surface. Though frequently distorted, they tend again and again to their perfect form."

St. Augustine himself, in accordance with this idea, said: "What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian." [August. Retr. 1. 13.]

Christ himself said to the Centurion of Capernaum: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

By the recovery of the canonical books of three of the principal religions of the ancient world — viz.: the Veda, the Zend-Avesta, and Tripitika — access has been gained to the most authentic documents, whereby to study the religions of the Brahmans, Zoroastrians, and Buddhists, and a discovery made of the real origin of the Greek, Roman, Teutonic, Slavonic, and Celtic mythology; and, as Müller says, "It has become possible to separate the truly religious elements in the sacred traditions of these nations from the mythological crust by which they are surrounded, and thus to gain a clearer insight into the real faith of the Aryan world."

In the proper study of comparative mythology we are forcibly impressed with the close resemblance, in all the most important features, in the various nations of Greece, Rome, India, Persia, Scandinavia, Germany, etc., and we must conclude that they were derived from one common, original source, and that it was their habit of speaking of all the natural phenomena in the words and phrases used by these ancient tribes; and, in course of time, from generation to generation, the meanings of these words and phrases which were common nouns being entirely lost, they came to represent persons supposed to have existed and acted as described, and this has been proved by the fact that many names in Greek and Latin have no meaning, but are perfectly intelligible in the languages originally used. Such names as Argynnis, Phoroneus, Erinys, have no meaning in Greek. In India they are explained: Erinys means the dawn as it *creeps* along the sky; Argynnis, the morning brilliance; and Phoroneus, the god of fire, Bhuranyu.

In the myth where Selene visits Endymion, Selene is the moon, which appears in the west just at sunset, Endymion being the name of the sun as he plunges into the sea. It was said Endymion was a young man on whom the moon looked down lovingly.

Phœbus is lord of *light* or of *life;* Delos, where he is said to have been born, means the *bright* land. He is called Lykegenes, *sprung from light.* His mother was Leto, which means the night, from which the sun appears to come

as it rises. Endymion, setting sun, sleeps in Latmos, the land of forgetfulness. Telephassa, mother of Cadmus and Europa, means *she who shines from far.* Telephus is a child of Augê, *the light.*

Europa, Eurytus, Eurymedon, Euryanassa, Euryphassa, with many others, all denote *a broad, spreading* light, like the dawn as it spreads across the morning sky.

In a large number of legends the incidents resemble each other as closely as the names, as in the cases of Perseus, Œdipus, Cyrus, Romulus, Paris. The parents of these having been warned that they will be destroyed by their sons, expose them, and they are saved by wild beasts, and are discovered by the dignity of their bearing and splendor of their countenances. "Perseus kills Acrisius, Œdipus kills Laios, Cyrus slays Astyages, Romulus kills Amulius and Paris brings about the ruin of Priam and the city of Troy."

"These heroes have a short but brilliant life, and have to labor for others, not for themselves. Heracles is a slave to Eurystheus; Achilles goes to Troy for no quarrel of his own; and Perseus has to toil at the bidding of Polydectes. They are all of them slayers of monsters, and in other ways help men. Bellerophon kills Belleros and Chimæra; Perseus destroys the Gorgon Medusa; Theseus kills the Minotaur; Œdipus slays the Sphinx; and Phœbus Apollo, the serpent Python.

"In other countries these stories are repeated. In the Indian tales, Indra kills the dragon Vritra; and in the Old Norse legend, Sigurd kills the great snake Fafnir. In the Persian story, Rustem is as brave and mighty as Hercules, and his exploits are of the same kind. All of them have invisible spears or swords, and can be wounded only in one spot, or by one kind of weapon. They all have fair faces, and golden locks flowing over their shoulders; they all sacrifice their own ease for the good of others, and yet are all tempted to forsake or leave the brides of their youth. Hercules goes away from Iolê; Paris forsakes Œnone; Theseus leaves Ariadne; and Sigurd deserts Brynhild."

The Ancient Mysteries. — It is to be presumed that, when the minds of men were directed to the subject of the mysterious things of nature which they could not apprehend, they were forced to conceal their ignorance of the ultimate causes for all the phenomena by which they were constantly surrounded, and as constantly called upon to explain, that then, as well as at present, their inventive talents were exercised to conceal their ignorance by systems of terminology: all the writers upon this subject concur in the opinion that wherever and whenever the first ceremonies were introduced, they were very few and unostentatious.

It has been conceded that the rites and ceremonies were originally of a pure character and had a tendency to impress the minds of the initiates with a suitable feeling of awe and reverence for the society, and to benefit their lives in all particulars.

It is impossible to definitely assert in what country the Mysteries were first introduced. Authors differ very materially upon that question. It is, however, very certain that while there are various changes to be found in the Mysteries of the different nations of the Orient, it is also as certain that there was a great similarity in them all; so much so that we may conclude that either they were all independent copies from a great original system, or that

they were propagated one from another, until they were spread over the whole of Asia, Europe, and that part of Africa peopled from Asia and in constant intercourse therewith.

For a proper review of this important subject we must refer to the spread of that branch of the human race descended from Japheth, from the great centre, after the Noachian flood, when it became necessary for the numerous population to find subsistence for themselves, owing to the fact that they were increasing so rapidly that they could not find the necessary food for so great a multitude.

The first wave from that region, now known as Arya Varta, was to the south-east, and across the great rivers, and into that part of India where they found a people descended from the Turanian families, who had come from the north and north-east. We are informed that, where the Aryans entered the country of India, they carried with them their traditions, manners, and customs, and religious ideas, which differed very materially from those possessed by the first inhabitants, who were, no doubt, of Turanian descent.

We are not to suppose that mankind at that remote period of time was by any means in a savage or a barbarous stage. While there are no positive remains of an advanced state of civilization, yet we are confidently advised, by our best and most impartial investigators, that the works which are extant, and which can be traced back to a very remote period prior to the commencement of the Christian era, give evidence of a perfect language, older than the Sanskrit, in which those works were written; which original language is the mother of nearly all that we should call grammatical languages, and which have been known to scholars familiar with the science of philology, by which the important science of ethnology has been so improved that, with almost certainty, the various nationalities and their intimate relationships have been traced out, and their emigrations *from* certain countries, and immigrations into others, have been clearly defined. From the various authors, who have pursued these subjects in a scientific manner, we are enabled to give a map showing the movements of the various emigrations, and also a chronological table to indicate approximately the synchronism of all the principal nations of antiquity, and trace them down to the present century.

Those writers who very recently have undertaken to prove the development of the human race from the ape, and claim that when the ape became man the man was a savage, and has gradually developed into a high state of civilization, have been completely answered by reference to the intellectual development of mankind in the very remotest period prior to written history, as shown in the remains of those ancient days, which our limits do not permit us to specify. "The Origin of Nations," a recent work by George Rawlinson, M.A., will answer all arguments, or assertions rather, as to the original savagery of prehistoric man.

By reference, first, to the map of the ancient world from the 78th meridian

east of London to the Atlantic 10° west, and from the 25th parallel to the 58th north, we have the ancient world, which was supposed to be all there was of it, and was calculated to have been east and west, just double the distance north and south, and in accordance with the Ptolemaic system.

The great diversity of authorities in chronology is such that the student of history finds himself in doubt, in the centuries beyond 1500 B.C., and when he endeavors to trace the history of any nation prior to 2000 B.C., he is entirely lost in the mists of legends and myths. Hence, in the accompanying chronological table, we have not gone beyond 2300 B.C.

EXPLANATION OF THE MAP.

The map shows the distribution of the descendants of Noah as they have been located by recent authors, and as being in strict accord with the various passages of Scripture in which reference is made to them, and which will demonstrate the ethnic affinities of the human races. The genealogies of Scripture are not only of "great importance historically, as marking strongly the vital truth that the entire framework and narrative of Scripture is in every case real, not ideal; plain and simple matter of fact, not fanciful allegory evolved out of the author's consciousness"; but, in the tenth chapter of Genesis, we find the object of the author was to give, "not a personal genealogy, but a sketch of the interconnection of races. Shem, Ham, Japheth, are no doubt persons, the actual sons of the patriarch Noah; but it may be doubted whether there is another name in the series which is other than ethnic. The document is in fact the earliest ethnographical essay that has come down to our time."

The marks beneath the names in the map denote the family to which the same belong: —

SHEM ------

Lud	Mesopotamia.
Asshur	Assyria.
Elam	Persia.
Eber	Amalekites (Egypt).
Huz	Arabia (Deserta).
Jerah	South-east Arabia.
Hazarmaveth	S. Arabia Felix.
Sheleph	South-west Arabia.
Uzal	South-west Arabia.
Ophir	South-west Arabia.

HAM — — — — —

Hamath	Cœlesyria.
Sidon	Sidon, N.
Canaan	Palestina.
Philistim	Palestina, S.W.
Nimrod	Chaldea.
Lehabim	Libya, N. Africa.
Naphtuhim	Mareotic Nome.
Mizraim	Goshen.
Caphtorim	Middle Egypt.
Pathrusim	Memphis.
Ludim, Phut, Seba	Upper Egypt. Meroe Ethiopia.
Sabtah	S. Arabia Sea-coast.
Sabtechah	S.E.
Dedan	Havilah on Per. Gulf.

JAPHETH ————

Gomer	Western Scythia, spread over Northern Europe and Isles of Britain.
Magog	Eastern Scythia, Georgia, and Circassia.
Tiras	Thracia, Bithynia.
Iavan	Macedonia, Asia Minor.
Elishah	Greece and Isles.
Rodanim	Isles of Greece.
Tarshish	Cilicia.
Kittim	Cypress.
Tubal	Pontus.
Ashkenaz	Cappadocia.
Togarmah	Armenia.
Madai	Media.

MIXED — JAPHETH AND SHEM.

Meshech	Bithynia, Paplagonia, Galatia.

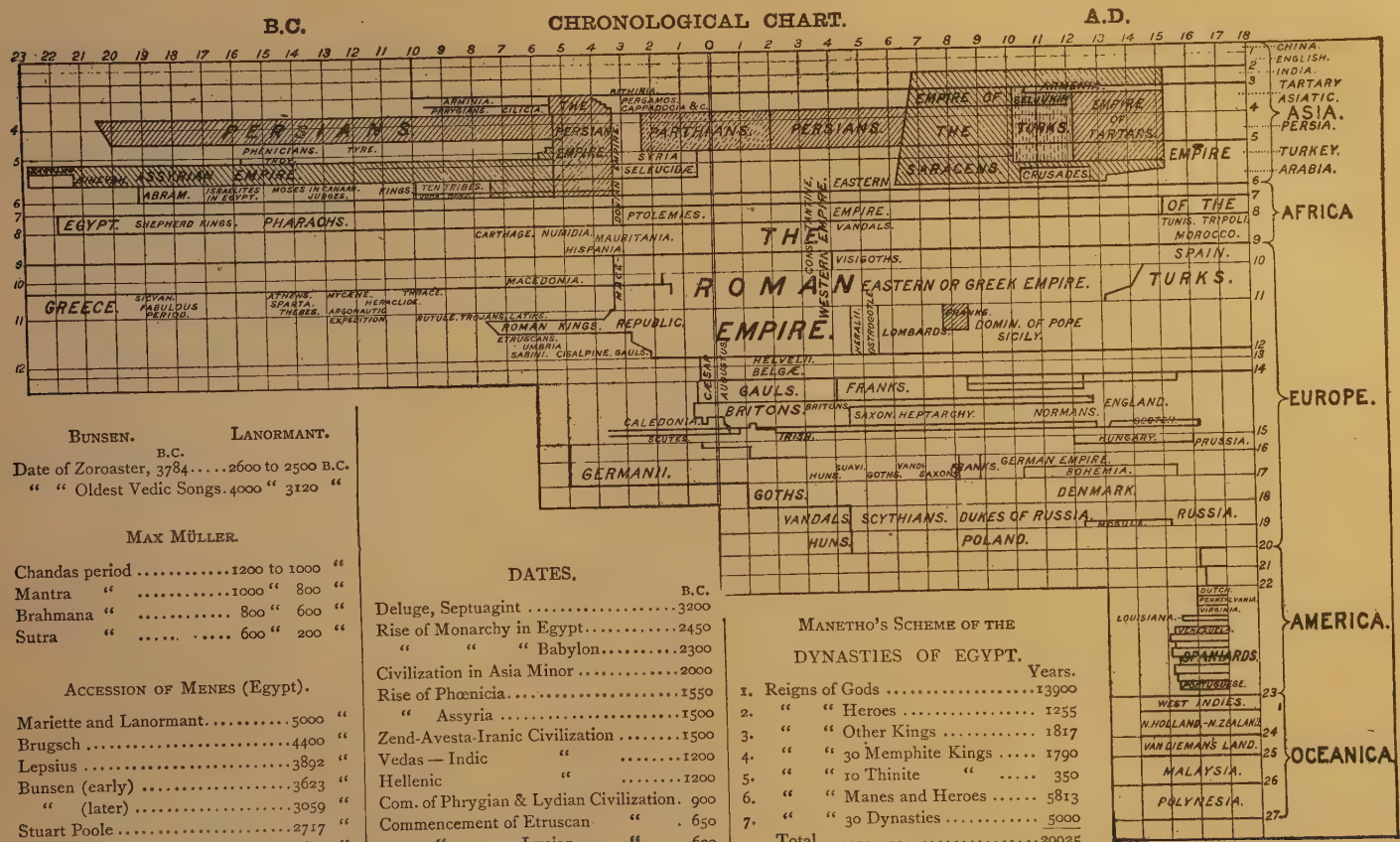
MIXED — SHEM AND HAM.

Havilah	N.W. part of Yemen, Arab. Felix
Sheba	S.E. Arabia, on the coast.

MAP OF THE ANCIENT

IOACHIAN PERIOD.

CHRONOLOGICAL CHART.



	Bunsen.	Lanormant.
	B.C.	
Date of Zoroaster,	3784	2600 to 2500 B.C.
" " Oldest Vedic Songs.	4000 "	3120 "

Max Müller.

Chandas period	1200 to 1000	"
Mantra "	1000 " 800	"
Brahmana "	800 " 600	"
Sutra "	600 " 200	"

Accession of Menes (Egypt).

Mariette and Lanormant	5000	"
Brugsch	4400	"
Lepsius	3892	"
Bunsen (early)	3623	"
" (later)	3059	"
Stuart Poole	2717	"
G. Wilkinson	2691	"

DATES.

	B.C.
Deluge, Septuagint	3200
Rise of Monarchy in Egypt	2450
" " " Babylon	2300
Civilization in Asia Minor	2000
Rise of Phœnicia	1550
" Assyria	1500
Zend-Avesta-Iranic Civilization	1500
Vedas — Indic "	1200
Hellenic "	1200
Com. of Phrygian & Lydian Civilization	900
Commencement of Etruscan "	650
" Lycian "	600

Manetho's Scheme of the Dynasties of Egypt.

		Years.
1.	Reigns of Gods	13900
2.	" " Heroes	1255
3.	" " Other Kings	1817
4.	" " 30 Memphite Kings	1790
5.	" " 10 Thinite "	350
6.	" " Manes and Heroes	5813
7.	" " 30 Dynasties	5000
	Total	29925

From all that we can gather, the

"Iranic civilization, or that of the Medes, the Persians (perhaps we should add the Bactrians), is supposed by some moderns to have originated as early as B.C. 3784. Others assign it to the comparatively modern date of B.C. 2600–2500. . . . Dr. Martin Haug does not think it necessary to postulate for the Iranians nearly so great an antiquity. Haug suggests the fifteenth century B.C. as that of the most primitive Iranic compositions, which form the chief, if not the sole, evidence of Iranic cultivation prior to B.C. 700.

"The question is one rather of linguistic criticism than of historic testimony. The historic statements that have come down to us on the subject of the age of Zoroaster, with whose name the origin of Iranic cultivation is by general consent regarded as intimately connected, are so absolutely conflicting that they must be pronounced valueless. Eudoxus and Aristotle said that Zoroaster lived six thousand years before the death of Plato, or B.C. 6348. Hermippus placed him five thousand years before the Trojan war, or B.C. 6184. Berosus declared of him that he reigned at Babylon towards the beginning of the twenty-third century B.C., having ascended the throne, according to his chronological views, about B.C. 2286. Xanthus Lydus, contemporary of Herodotus, and the *first* Greek writer who treats of the subject, made him live six hundred years only before the invasion of Greece by Xerxes, B.C. 1080. The later Greeks and Romans declared that he was contemporary with Darius Hystaspis, B.C. 520–485. Between the earliest and the latest dates assigned by these authorities the difference is nearly six thousand years."

Modern criticism doubts whether Zoroaster ever lived at all, and regards his name as designating a period rather than a person. We have been thus particular in copying the above statements from Rawlinson's "Origin of Nations," because we wish to trace "Zoroastrianism" from the great centre of civilization, as it was in our opinion the starting-point and period of the Ancient Mysteries.

When we refer to the mysteries of India, we find that after the initiate had passed through all the trials, dangers, lustrations by fire, water, air, and earth, he was accepted as being worthy of the completion of these ceremonies, which was accomplished by the Hierophant himself communicating to him, in a mysterious manner, the letters A. U. M., which, we are informed by the best scholars, was pronounced *ōm*. Several explanations have been advanced to give an idea of the meaning of this which is not a *word*, but more than a word. Whatever meaning may be now given to it, we must conclude that it was a very important secret, and not to be communicated to every one of those initiated, but was a subject of deep contemplation to all those who were entitled to be put in possession thereof.

In the mysteries of Egypt, the word *ōm* held the same relation thereto, and was as sacred to the Egyptian priests. Passage after passage of the Jewish Scriptures indicate that a "name" of God, very peculiar in itself, was placed first in the "Tabernacle of Congregating," and afterward in the Temple at Jerusalem. God said in various passages that he would "place his name there." To Moses he communicated his "name" at the Burning Bush, as he who had sent him to the children of Israel as I AM; and again when Moses told him that Pharaoh would not let the children of Israel go, he declares that by his "name" (יהוה) JEHOVAH he was not known, but by his name "God Almighty" [El-shadai] was he known.

We, of course, have no certain data whereby we may be guided as to these peculiar "names," which were held so sacred. We must only conjecture that, as in all these Sacred Mysteries, the final rite was to communicate a particular word, and as that word in Hebrew was the "name" given by the Lord Almighty to Moses, the word must have been, in all cases, such a sacred word as to command the reverence and respect of all; and we have always interpreted the third commandment, "Thou shall not take the name of the Lord thy God in vain," to refer to the "Tetragrammaton," because the Jews became so much afraid of violating that commandment that none but the high priest ever dared to use it, until at last the very pronunciation became unknown to all except the high priest, and he only used it once in each year, when, on the day of expiation, he entered the *Sanctum Sanctorum*, and there pronounced it aloud, to keep it in his memory.

We think, therefore, that all the Mysteries led up to, and were completed in learning the "name," which became to each postulant a "*sacred treasure.*"

We shall next enter into a history of each of the prominent characters who formed the bases of all the primitive rites.

CHAPTER II.

Personal and National.

Ormuzd (Ahura-Mazda).—The supreme deity of the ancient Persians. He is the god of the firmament; the representative of goodness and truth, and the creator of the universe and of the beneficent spirits who have charge of the well-being of man and all created things. According to Zoroaster an incomprehensible being called Zeruane Akerene (or Zrvan Akarana), existed from all eternity. From him emanated primal light, and from the latter sprung Ormuzd and Ahriman. Ahriman became jealous of his elder brother, and was condemned by the eternal one to pass three thousand years in a region of utter darkness. On his release, he created a number of evil spirits to oppose the spirits created by Ormuzd; and when the latter made an egg containing good genii, Ahriman produced another, full of evil demons, and broke the two together; so that good and evil became mixed in the new creation. The two great opposing principles are called the "King of Light" and the "Prince of Darkness." Ormuzd is described as "sitting on the throne of the good and the perfect, in the regions of pure light," or as a venerable man seated on a bull, the emblem of creation.

A later doctrine, still professed by the Guebres and Parsees, reduces Ormuzd from a great creator to a mere demiurge, or organizer of a universe previously created.

Syrian Ashtaroth. — No. 6 shows this goddess with the long cross in her hand, and the sacred *calathus*, or bushel, on her head. Astarte was the same as Venus. This is a medal of Sidon, the antiquity of which city is well known, and it agrees well with the antiquity and history attributed to Askelon: it agrees also with the opinion of St. Ambrose, who said that Venus is the Mitram of Persia. Although worshipped under different names, she is constantly the same power.

Venus and her dove have been referred to Askelon, and yet in No. 5 we have a proof that Egypt had her Venus and dove. This medal was from Tentyra in Egypt. Strabo mentions a temple of Venus at Tentyra. This is a reverse of a medal of Adrian; it represents Venus holding the dove in one hand and a staff in the other.

Venus is represented, on various medals, in a car or chariot, drawn by tritons, one male, the other female: the male holds a branch of palm, perhaps, in one hand; with the other he embraces his consort, who returns the embrace with one arm: in the other she holds a pipe, which she sounds in honor of the goddess. The goddess herself is in the attitude of triumph, and holds in her hand the famous apple which she won from her rivals on Mount Ida, — a story which has not been interpreted according to what perhaps is its true signification. All these instances strongly connect the goddess with maritime affairs. These are Corinthian medals, and show that the idea of Derketos was not abandoned when her worship was transferred from Syria into Greece.

Astarte or Ashtaroth (*plural*). — In Scripture this word is often plural, which signifies flocks of sheep or goats (Deut. xii. 13); sometimes *Asera*, the grove, *Aseroth* or *Aserim*, woods, because she was goddess of woods and groves; where, in her temples in groves, consecrated to her, such lasciviousness was committed as rendered her worship infamous. She was also called "queen of heaven," and sometimes her worship is described by that of the "host of heaven." She is almost always joined with Baal, and is called "gods"; Scripture having no particular word for expressing "goddess." It is believed that the moon was thus adored. Her temples generally accompanied those of the sun; and while bloody sacrifices and human victims were offered to Baal, bread, liquors, and perfumes were presented to Astarte. Tables were prepared for her on the flat terrace roofs of houses, near gates, in porches, and at cross-ways, on the first day of every month, which the Greeks called "Hecate's supper."

St. Jerome translates the name Astarte by Priapus, as if to denote the licentiousness committed in her groves. The Eastern people, in many places, worshipped the moon as a god, representing its figure with a beard and in armor. The statue in the temple at Heliopolis, in Syria, was that of a woman clothed like a man (Plin. lib. v. cap. 23). Solomon introduced her worship in Israel; but Jezebel, daughter of the king of Tyre, wife to Ahab, principally established her worship.

St. Austin assures us that the Africans (descendants from the Phœnicians), maintained Astarte to be Juno; but Herodian says the Carthaginians call the heavenly goddess, the moon, Astroarche (Chief Star).

The Phœnicians asserted confidently, says Cicero, that their Astarte was the Syrian Venus, born at Tyre, and wife to Adonis; very different from the Venus of Cyprus. Lucian, who wrote particularly concerning the goddess of Syria (Astarte), says expressly that she is the moon, and no other; and it is indubitable that this luminary was worshipped under different names in the East.

On the medals she is sometimes represented in a long habit; at other times in a short habit; sometimes holding a long staff with a cross on its top (No. 6); sometimes she has a crown of rays; sometimes she is crowned with battlements, or by a Victory. In a medal of Cæsarea Palestinæ she is in a short dress, crowned with battlements, with a man's head in her right hand, and a staff in her left. This is believed to be the man's head mentioned by Lucian, which was every year brought from Egypt to Byblus, a city of Phœnicia. [We refer to our comments on Adonis in connection with this.]

Sanconiathon says she was represented with a cow's head, the horns describing royalty, and the lunar rays.

Macrobius says the moon was both *male* and *female;* and adds one particular from Philocurus, that the male sex sacrificed to him in the female habit, and the female sex in the male habit. Though Spartian speaks of Carhæ as a place famous for the worship of Lunus, the worship was not confined to that place and to Mesopotamia, for it was spread over all the East. The god Malach-belus is represented on a marble, with all the marks of the god Lunus, so as to make it appear unquestionable that it is Lunus (No. 3).

Baal. — As this personage is so often mentioned in Scripture, and the name, as a part of compound names, is so repeatedly used, we must give some account of him as one of the principal gods in the western part of Asia, accompanied by representations of him copied from ancient medals.

The word Baal or Bel, in Hebrew, means *he that rules and subdues; master, lord,* or *husband* (governor, ruler).

As before stated, Baal and Ashtaroth being commonly mentioned together, and as it is believed Ashtaroth denotes the moon, it is concluded that Baal represents the sun (see Nos. 1 and 2). The name Baal is generically used for the superior god of the Phœnicians, Chaldeans, Moabites, and other parts of Western Asia. No doubt, under the different names peculiar to their different languages, as for instance, *Chamosh* or *Shemesh* (Heb.), for the sun in the immediate neighborhood of Jerusalem and elsewhere in Palestine, Baal is certainly the most ancient god of the Canaanites, and perhaps of the East.

It has been asserted by some learned men that Baal was the Saturn of Greece and Rome; and there was a great conformity between the rites and sacrifices offered to Saturn and what the Scriptures relate of the sacrifices offered to Baal.

Others are of the opinion that he corresponded with Hercules, who was an original god of Phœnicia. Now, when at this day we fully comprehend why certain names were given to certain gods, — and in changing the countries where they were worshipped they were considered different individualities, — just so many more gods were added as so many countries adopted the worship. Also the name was compounded with other names and constituted thereby other gods, but evidently the one only, in fact: as Baal-Peor, Baal-Zebub, Baal-Gad, Baal-Zephon, Baal-Berith; and the Hebrews called the sun Baal-Shemesh (Baal the Sun). The Persian Mithra was the same as Baal. The Scriptures call the temples of the sun *Chamanim*. They were places enclosed with walls, wherein a perpetual fire was maintained. They were frequent all over the East, particularly in that region afterwards called Persia: the Greeks called them *pyreia*, or *pyratheia*, from *pyr*, fire, or *pyra*, a funeral pile. Strabo mentions them as having in them an altar, abundance of ashes, and a perpetual fire. From this, no doubt, arises the fire-worship of the Parsees, which continues to the present day.

Adonis. — In connection with the worship and mysteries of Venus we must refer to those of Adonis. From Ezekiel viii. 14 we learn that that prophet saw women sitting in the temple weeping for Adonis; but the Hebrew reads *for Tammuz*, or *the hidden one*. In Egypt, Adonis was called Osiris. The Greeks worshipped Isis and Osiris under other names, viz.: under that of Bacchus: the Arabians called him Adonis.

> Ogygia me Bacchum canit;
> Osyrin Ægyptus vocat;
> Arabicus gens, Adoneum.

He was called Ammuz, or Tammuz, the *concealed*, to denote the manner of his death or place of burial. The Hebrews sometimes, in derision, called him the *dead*, because they wept for him and represented him as dead in his coffin; sometimes they call him the *image of jealousy*, because he was the object of the jealousy of the god Mars. The Syrians, Phœnicians, and Cyprians called him Adonis. In Ammon and Moab he was no doubt called Baal-Peor. The Mysteries of Adonis were no doubt derived from the East. The Rabbins say that Tammuz was an idolatrous prophet. He having been put to death by the king of Babylon, all the idols of the country flocked together about a statue of the sun, which this prophet, who was a magician, had suspended between heaven and earth; there they deplored his death; for which reason a festival was instituted every year to renew the memory of this ceremony, at the beginning of the month Tammuz. In this temple a statue was erected to Tammuz. The statue was hollow, the eyes were of lead. Below, a gentle fire was kindled, which insensibly heated the statue, melted the lead, and caused the people to believe that the idol wept. During all this time the Babylonish women who were in the temple fell shrieking, and made strange lamentations.

Adonis is said to have been born at Byblus in Phœnicia, and is supposed to have been killed by a wild boar in the mountains of Libanus, from which the river Adonis descends. This river once a year changes the color of its waters, and appears as red as blood. At this signal the feasts of Adonia commenced, and imitated all the ceremonies of a most serious mourning for a dead person. The next day it was reported that Adonis was alive and had ascended into the air.

To show the connection of Adonis with Osiris we have this account: —

The common people were persuaded to believe that the Egyptians at the feast of Adonis sent by sea a box made of rushes and fashioned in the form of a figure, in which a letter was inclosed, informing the inhabitants of Byblus that their god Adonis, whom they apprehended to be lost, had been discovered. The vessel always arrived safe at Byblus at the end of seven days. Lucian says he was a witness of this event. It is thought by some of the Ancient Fathers that this is referred to by Isaiah xviii. 1: "Woe to the land shadowing with wings, which is beyond the river of Ethiopia, that sendeth ambassadors by the sea, even vessels of bulrushes upon the waters." Some, as Bochart, translate "that sendeth images or idols by sea," but the Hebrew signifies properly *ambassadors*.

The question has been asked, To what did this worship of Adonis refer? Various opinions have been given. Many have supposed that the death of Adonis referred to the diminution of the solar influence during the winter months; but as the time of the year, viz.: August and September, *i.e.*, fifth day of the sixth month, is not remarkable for any lessening of the solar light and warmth, this cannot be the reason. Second, the worship of the sun was *accidental* and not *primary*. Third, other ceremonies may give light on this subject, and lead to a different opinion.

Julius Firmicus tells us that on a certain night, while the solemnity in honor of Adonis lasted, an image was laid in a bed or on a bier, as if it were a dead body, and great lamentation was made over it; but after a time a light was brought in, and the priests anointed the mouths of the assistants, whispered to them in a soft voice, "Trust ye in God; for out of pain [distress] we have received salvation [deliverance]."

These rites appear to be the same as those described in the Orphic Argonautica, where it is said that these awful meetings began first of all by an oath of secrecy, administered to all who were to be initiated. Then the ceremonies commenced by a description of the Chaos, or Abyss, and the attending confusion. The poet describes a person as a man of justice, and mentions the orgies, or funeral lamentations on account of this just person, and those of Arkite *Athene*, *i.e.*, Divine Providence. These were celebrated by night. After the attendants had for a long while bewailed the death of this just person, he was at length understood to be restored to life, to have experienced a resurrection, signified by a readmission of light. On this, the priest

addressed the company, saying, "Comfort yourselves, all ye who have been partakers of the Mysteries of the Deity thus preserved, for we shall now enjoy some respite from our labors." To which were added these words, "I have escaped a sad calamity, and my lot is greatly mended." The people answered, "Hail to the Dove! Restorer of light!"

Let us now consider what character of ancient times would answer to the "just and upright person" (Gen. vi. 9), and "who shall comfort us concerning our work, and the toil of our hands" (Gen. v. 29), and "who was entombed for a time." We shall find Noah to have been that person, who was restored from a bad to a better condition; to life and light, from his floating grave; and a "dove" appears in his history as a restorer of hope and expectation of returning prosperity. Noah, therefore, must have been the original of all these ceremonials, in which the person dies; mourning and lamentations for his death follow, and upon his restoration follow their rejoicings.

Mithras. — The highest of the twenty-eight second-class divinities of the Ancient Persian Pantheon, the *Ized* (Zend. *Yazatā*), or genius of the sun and ruler of the universe. Protector and supporter of this life, he watches over his soul in the next, defending it against the impure spirits, and transferring it into the realms of eternal bliss. He is all-seeing and all-hearing, and, armed with a club, his weapon against Ahriman and the evil *Devs*, he unceasingly "runs his course" between heaven and earth. The ancient monuments represent him as a beautiful youth dressed in Phrygian garb, kneeling upon an ox, into whose neck he plunges a knife; several varying minor allegorical emblems of the sun and his course surrounding the group. At times, he is also represented as a lion or the head of a lion. The most important of his many festivals was his birthday, celebrated on the 25th of December, the day subsequently fixed — against all evidence — as the birthday of Christ. The worship of Mithras (*Hierocoracica*, *Coracica*, *Sacra*), which fell in the spring equinox, was famous even among the many Roman festivals. The ceremonies observed in the initiation to these mysteries — symbolical of the struggle between Ahriman and Ormuzd (the Good and the Evil) — were of the most extraordinary, and to a certain degree, even dangerous character.

Baptism and the partaking of a mystical liquid, consisting of flour and water, to be drank with the utterance of sacred formulas, were among the inaugurative acts. The seven degrees — according to the number of the planets — were: 1. Soldiers; 2. Lions (in the case of men), or Hyenas (in that of women); 3. Ravens; 4. Degree of *Perses;* 5. of *Oromios;* 6. of Helios; 7. of Fathers, — the highest, — who were also called Eagles and Hawks. At first, of a merry character, — thus the king of Persia was allowed to get drunk only on the Feast of the Mysteries, — the solemnities gradually assumed a severe and rigorous aspect. From Persia, the cultus of Mithras and the Mysteries were imported into Asia Minor, Syria, Palestine, etc., and it is not unlikely that in some parts human sacrifices were connected with this worship.

Through Rome, where this worship was finally suppressed, A.D. 378, it may be presumed it found its way into the West and North of Europe; and many tokens of its former existence in Germany, for instance, are still to be found, such as the monuments at Hedernheim, near Frankfort-on-the-Main, and at other places. Among the chief authorities on this subject are Anquetil du Perron, Creuzer, Silvestre de Sacy, Lajard, O. Müller.

Osiris, Asiris, or Hysiris (Many-eyed).—The worship of Osiris was universal throughout Egypt. This name appears as early as the fourth dynasty, in the hieroglyphic texts, and is expressed by a throne and an eye. At a later period (nineteenth), a palanquin is substituted for the throne; and under the Romans the pupil of the eye, for the eye itself. In the ritual and other inscriptions he is said to be the son of Seb, or Saturn, and Nu, or Rhea; to be the father of Horus by Isis, who is also called sister of Osiris. The mystic notions connected with Osiris seem to connect him with Bacchus, or they both were derived from some original god, who benefited mankind by travelling over the various countries and teaching them the arts of life.

Osiris was said to be the son of Ra (the sun), or of Atum (the setting sun), and the Bennu or Phœnix; also to be uncreated or self-engendered, and is sometimes identified with the sun, or the creator, and Pluto, or judge of hades. When born, Chronos (Saturn) gave him in charge to Pamyles. When he became king of Egypt, he is said to have civilized the Egyptians, and to have taught them agriculture, the cultivation of the vine, and the art of making beer. He afterwards travelled over the earth, and, by his persuasion, overcame the people everywhere and induced them to practise agriculture. Compare this with the sketch of Bacchus.

The myth of his destruction by his brother, Typhon, is so well known that we will not repeat it here. Typhon and Osiris represent the evil and good principles by which mankind are governed, and correspond with Ahriman and Ormuzd of the Persian system,—with the two principles in India.

The pentalpha, or five-pointed star, with the one point upward, and in its middle the face of the sun or an eye, represents Osiris.

There existed amongst the ancients great diversity of opinion as to the real intention or meaning of the myth of Osiris. Plutarch says he represented the inundation of the Nile; Isis, the irrigated land; Horus, the vapors; Buto, the marshes; Nephthys, the edge of the desert; Anubis, the barren soil; Typhon was the sea; the conspirators, the drought; the chest, the bank of the river. The Tanaitic branch of the river was the one which overflowed unprofitably; the twenty-eight years, the number of cubits which the Nile rose at Elephantine; Harpocrates, the first shootings of the corn. Such were the interpretations of Plutarch. There appear, however, to be in it the dualistic principles of good and evil, represented by the benefits derived from the influence of the daily sun, and the opposition, by night, which hides the sun. This, as it is said by some, no doubt was the original significance of the myth; but time

caused additions to the first elements, and hence the blending of Osiris with other deities, especially Ptah-Socharis, the pigmy of Memphis, and the bull Hapis, or Apis, the Aratar of Plato. Osiris was the head of a tetrad of deities, whose local worship was at Abydos, where his coffin floated and was recovered.

In form, Osiris is represented swathed, in allusion to his embalmment; a net-work, suggestive of the net by which his remains were fished out of the Nile, covers this dress; on his head he wears the cap, *Alf*, having at each side the feathers of truth, of which he was the lord. This is placed on the horns of a goat. His hands hold the crook and whip, to indicate his governing power; and his feet are based on the cubit of truth. A panther's skin on a pole is often placed before him, and festoons of grapes hang over his shrine, connecting him with Dionysos. He wears the white or upper crown as the "good being," or Ounophris, the meek-hearted, the celestial king. His worship extended over Asia Minor, Greece, and Rome, and at an early day had penetrated into Phœnicia, traces of it being found on coins of Malta and other places.

Orpheus. — Supposed to be the Vedic Ribhu, or Arbhu, an epithet both of Indra and the Sun. This is a semi-mythic name, of frequent occurrence in ancient Greek lore.

The early legends call him a son of Apollo and the muse Calliope, or of Oleagrus and Clio or Polymnia. His native country is Thracia, where many different localities were pointed out as his birthplace, — such as the mounts of Olympus and Pangræus, the river Erupeus, the promontory of Serrhium, and several cities. Apollo bestows upon him the lyre which Hermes invented, and by its aid Orpheus moves men and beasts, the birds in the air, the fishes in the deep, the trees and the rocks. He accompanies the Argonauts in their expedition, and the power of his music wards off all mishaps and disasters, rocking monsters to sleep, and stopping cliffs in their downward rush. His wife, Eurydice (? = Sanskrit Uru, Dawn), is bitten by a serpent (? = night) and dies. Orpheus follows her into the infernal regions, and so powerful are his "golden tones" that even stern Pluto and Proserpina are moved to pity, while Tantalus forgets his thirst, Ixion's wheel ceases to revolve, and the Danaides stop in their wearisome task. He is allowed to take her back into the "light of heaven," but he must not look around while they ascend. Love, or doubt, however, draw his eyes towards her, and she is lost to him forever (? = first rays of the sun gleaming at the dawn makes it disappear or melt into day). His death is sudden and violent. According to some accounts, it is the thunderbolt of Zeus that cuts him off, because he reveals the Divine Mysteries; according to others, it is Dionysus, who, angry at his refusing to worship him, causes the Menades to tear him to pieces, which pieces are collected and buried by the Muses in tearful piety at Leibethra, at the foot of Mount Olympus, where a nightingale sings over his grave. Others, again, make the

Thracian women divide his limbs between them, either from excessive madness of unrequited love, or from anger at his drawing their husbands away from them.

The faint glimmer of historic truth hidden beneath these myths becomes clearer in those records which speak of Orpheus as a divine bard or priest in the service of Zagreus, the Thracian Dionysus, and founder of the Mysteries. As the first musician, he was the inaugurator of the rites of expiation and of the mantic art, the inventor of letters and the heroic metre, of everything, in fact, that was supposed to have contributed to the civilization and initiation into a more humane worship of the deity among the primitive inhabitants of Thracia and all Greece, — a task to which he was supposed to have devoted his life after his return with the Argonauts. A kind of monastic order sprang up in later times, calling itself after him, which combined a sort of enthusiastic creed about the migration of souls and other mystic doctrines with a semi-ascetic life. Abstinence from meat (not from wine), frequent purifications, the wearing of white garments and similar things, — not unlike some of the Essenic manners and customs, — were among their fundamental rules and ceremonies. But after a brief duration, the brotherhood having first, during the last days of the Roman Empire, passed through the stage of conscious and very profitable jugglery, sank into oblivion, together with their Orpheo-telistic formulas and sacrifices, and together with the joys of the upper, and the never-ending punishments of the infernal regions, which they held out to their rich dupes, according to the sums they grudged or bestowed upon them.

The Orphic literature and mysteries are derived from Orpheus, the real origin of which, however, according to O. Müller, is like his own history, "unquestionably the darkest point in the entire history of early Greek poetry." Orpheus is supposed to have been the pupil of Apollo, as was Olen, Linus, Philammon, Eumolpus, Musæus, and other legendary singers of prehistoric Greece, and to have composed certain hymns and songs used in the worship of a Dionysus, dwelling in the infernal regions, and in the initiations into the Eleusinian Mysteries. He was placed anterior to Homer and Hesiod.

Herodotus and Aristotle combated the supposed antiquity of the so-called Orphic myths and songs of their day, yet the entire, enormous Orphic literature, which had resulted from them, retained its ancient authority, not only with both the Hellenists and the Church Fathers of the third and fourth centuries A.D. (who for their individual, albeit opposite purposes, referred to it as the most authentic primitive source of Greek religion, from which Pythagoras, Heraclitus, Plato, had drawn their theological philosophy), but down almost to the last generation, when it is irrefutably proved to be in its main bulk, as far as it has survived the production of those very centuries, raised upon a few scanty primitive snatches. The theogony is mainly based upon that of Hesiod, with allegorizing and symbolizing tendencies, and to simplify the Olympic population by compressing several deities into a single one.

Bacchus. — The God of wine; — in Greek Bakchos, Dionysos; and in the Mysteries, Iakchos, the son of Zeus and Semele. When young he was carried to Nysa in Thrace, and given in charge to the Nymphs. Here he taught the cultivation of the vine and other products of horticulture. Intoxicating drinks are attributed to his invention. In consequence of being smitten with madness by Here, he wandered through many countries attended by the Nymphs, who were crowned with ivy and vine leaves and bore in their hands the *thyrsus*, a pole bound round with leaves and fruit. Wherever he came, in his wide progress, there is a *Nysa*. His worship, coming originally from the East, was introduced into Greece by Malampus, and spread over the whole known earth, and was modified by each people, among whom it was practised, to suit, perhaps, their own former ideas of religious rites and mysteries; consequently he received a great many surnames. He was called Lenæos, from the wine-vat, *lenos;* Bromius, from the shouting in his worship, *bromos;* Euios (Latin *Evius*), from the exclamation *Euoi*, etc.

The worship of Bacchus was accompanied with noisy rites, games, and dramatic entertainments, wherein there were excessive, joyful manifestations and merriment; in fact, they degenerated in time into noisy, drunken orgies of the most extravagant character. The festivals deserving notice were: 1. The Attic Dionysia; the Minor or Country Dionysia were celebrated in the country, in the month Poseideon, at the time of the grape-gathering. This was followed, in the month Gametion, by the Lenæa, which was peculiar to Athens. After the Lenæa came the Anthesterion, when the new wine was first drunk. Last came the Great Dionysia, which were celebrated in the month Elaphebolion. 2. The Triateric Dionysia — celebrated every third year in midwinter. These were celebrated by women and girls, and the orgies were held at night on the mountains, with torches and wildest enthusiasm. This mystic solemnity came from Thrace, and its institution is referred to Orpheus. It cannot be determined when it was adopted in Greece. 3. The Bacchanalia, whose foundation was laid in Athens, during the Peloponnesian War, by the introduction of foreign rites. From Greece they went to Italy.

As early as 496 B.C. the Greek worship of Bacchus was carried to Rome with that of Ceres; Ceres, Liber, and Libera were worshipped in the same temple. The Liberalia were celebrated on the 17th of March, and were of a simpler and ruder kind than the Dionysia of Athens.

These rites finally were accompanied with such licentiousness as to threaten the destruction of morality, and even of society itself. Celebrated at first by women only, men were afterward admitted, and were made the occasion of most unnatural excesses. About B.C. 186, the government instituted an inquiry into these rites, and finally suppressed the Bacchanalia.

After the vintage a poem was acted at the festival of Bacchus, to whom a goat was then sacrificed as being the destroyer of the vines, and therefore it was called *tragodia*, the goat's song (Serv. ad Verg. G. II. 381). Hence the derivation of "tragedy": *tragos*, a goat; and *oda*, song.

CHAPTER III.

History of Initiation by Countries and Systems.

Origin of Initiation. — Dr. Oliver, in his history of initiation, says: —

"The universal deluge would produce a tremendous effect on the minds of the survivors, and, as a knowledge of this terrible event was propagated amongst their posterity, it would naturally be accompanied by a veneration for the piety, and afterward for the persons of the favored few who were preserved from destruction by the visible interference of the Divinity. This veneration increasing with the march of time, and with the increasing oblivion of the peculiar manner in which their salvation was accomplished, at length assumed the form of an idolatrous worship, and Nimrod, the first open apostate, instituted a service of divine honors to Noah and his triple offspring, who were identified with the Sabian worship and gave the original impulse to the helioarkite superstition.

"Hence the sun and Noah were worshipped in conjunction with the moon and the ark, which latter subsequently represented the female principle, and was acknowledged in different nations, under the various appellations of Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Ceridwen, Frea, etc.; while the former, or male principle, assumed the name of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Brahma, Odin, etc., which by degrees introduced the abominations of the phallic worship. When Venus represented the ark itself, Minerva the divine Wisdom and Justice, which produced the deluge and preserved the ark upon its waters, Iris was the rainbow, and Juno the arkite dove.

"On these rude beginnings the whole complicated *machinery* of the Mysteries was formed, which completely banished, from the political horizon of idolatry, the true knowledge of God and of a superintending providence. Each of these deities had legitimate and appropriate symbols which ultimately became substituted for the antitype, and introduced among mankind the worship of animals and the inanimate objects of creation."

Faber said: "The ancient mythologists considered the whole frame of the heavens in the light of an *enormous ship*. In it they placed the sun, as the fountain of light and heat, and assigned to him, as the acknowledged representative of the Great Father, the office of pilot" (Pag. Idol., Vol. I. 36).

In the several systems of initiation there were involved all the confused and complicated mechanism of their mythologies. After the candidate had passed through all preliminary rites and ceremonies, he was subjected to a representation of a mystical death; thereby signifying an oblivion of all the stains and imperfections of a corrupted and an evil life; as also a descent into *hades*, where every pollution was to be purged by the lustrations, by purifications of *fire*, *water*, and *air*, after which the Epopt, considered to have been regenerated, or new born, was restored to a renovated existence of life, light, and purity, and placed under divine protection.

The intelligent Mason will, from this, discover the origin of the rites in the 3d degree of Symbolic Masonry, and the 5th and 31st degrees, A.·.A.·.S.·.R.·.

The ceremony of the Taurobolium and Criobolium, or the bloody baptism of the Bull and Ram, are said to have originated from this regeneration.

The Mysteries, in all their forms, were *funereal*. They celebrated the

mystical death and revivification of some individual, by the use of emblems, symbols, and allegorical representations.

It is said by some that the original legend of initiation was as follows: Osiris, who was the king of Egypt, left the government of his kingdom to his wife Isis, while he travelled among the nations around him, to confer benefits upon them by instructing them in the arts and agriculture. Upon his return he was invited to a grand entertainment given by his brother Typhon, in November, when the sun appears in Scorpio. Typhon produced a valuable chest inlaid with gold, and promised it to any one present whose body it would most conveniently contain. Osiris was induced to get into it, and immediately the cover was closed, and he was fastened in it, and it was thrown into the river. This represented the *Aphanism* of the Mysteries. The chest containing the body of Osiris floated into the sea and was carried to Byblus, in Phœnicia, and was cast up at the foot of a tamarind tree. [The tamarind tree is a species of acacia, and hence the use of the *acacia* in the burial of a Mason.]

Isis, going in search of Osiris, passed through many adventures, which are very much varied by different authors, succeeded in obtaining the body of Osiris, and returned to Egypt, designing to give it a splendid interment. Typhon, however, again got possession of it, and severed it into fourteen parts and secreted them in as many different parts of the country. Isis again set out in search of these several parts, and succeeded in finding the scattered fragments, and buried them in the places where they were found, except one part. It was then proclaimed that Osiris was risen from the dead; this was the *Euresis*.

These rites were celebrated in Greece, in honor of Bacchus and Rhea; at Byblus, of Adonis and Venus; in India, of Mahadeva and Sita; in Britain, of Hu and Ceridwen; in Scandinavia, of Woden and Frea; etc. In every instance, these divinities represented the sun and moon, the sources of light and heat.

Bryant describes the emblems by which Rhea was designated as follows: —

"She is figured as a beautiful female personage, and has a chaplet, in which are seen *ears of corn*, like rays. Her right hand reclines on a pillar of stone, in her left are spikes of corn, and on each side a pomegranate. Close by her side stands the *beehive*, out of the top of which there arise corn and flowers, to denote the renewal of seasons and promise of plenty. In the centre of these fruits the favorite emblem, the pomegranate, appears again, and crowns the whole."

COUNTRIES. Hindoostan. — It is perhaps possible that in this very ancient country may be found the origin of these religious rites which spread far and wide among all the nations of the Orient.

From the annals of India we learn that it was derived from the seven *Rishis*, or "penitents," whose virtues raised them to the heavens and placed them where they have ever since represented the constellation of the Great Bear, two of which seven stars constantly point to the North Star.

The word "Rishis" means the "Shiners," and it also means a *Bear*, because his coat of hair shines. These seven are supposed to represent the seven sons of Japheth. From Maurice, Hist. Hind. (Vol. II. p. 45), we learn: "It is related in Padmapooraun that Satyavrata, whose miraculous preservation from a general deluge is told at large in the Matsya, had three sons, the eldest of whom was named Jyapeti, or Lord of the Earth; the others were Charma and Sharma, which last words are in the vulgar dialects usually pronounced Cham and Sham, as we frequently hear Kishn for Chrisna. The royal patriarch — for such is his character in the Pooraun — was particularly fond of Jyapeti, to whom he gave all the regions to the north of Himalaya, or the snowy mountains, which extend from sea to sea, *and of which Caucasus is a part;* to Sharma he allotted the countries to the south of these mountains; but he cursed Charma, because when the old monarch was accidentally inebriated with strong liquor made of fermented rice, Charma laughed; and it was in consequence of his father's execration that he became a slave to the slaves of his brothers."

It is supposed that originally the primitive inhabitants practised a patriarchal religion; *i.e.*, the patriarch or chief of a family or tribe was king, priest, and prophet. He ruled the *commune*, offered all the *sacrifices*, and *instructed* his people in all religious matters. Subsequently, when conquered by the Cuthites under Rama, the son of Cush, referred to in Genesis x. 2, 7,[1] the Mysteries of the deluge were introduced. The worship soon became divided into two sects. We are not fully apprised when was first introduced the Bramanic system, — composed of Brahma, Vishnu, and Siva, constituting the Trimurti, — nor do our limits permit us to elaborate on this point; hence we simply introduce this feature to show that, in the division referred to above, one branch was mild and benevolent, and addressed to Vishnu, the second person of the "Trinity," who was represented in the system as the "Preserver," and who appeared on earth in the flesh — and is supposed to have, in the nine successive "Avatars," represented that number of animal forms, and accomplished as many miraculous events for the benefit of mankind. Compare this feature with the subsequent acts of all the heroes, represented in all the myths as the sun. The other system proclaimed the superiority of Siva, who was called the "Destroyer," and the representative of terror and penance, barbarity and blood; in Egypt, represented by Typhon.

These Mysteries, whatever may have been their origin, or for what purposes they were then instituted, were certainly a corruption of the original worship of the one Deity. They bore a direct reference to the happiness of Man in Paradise, where he was first placed; his subsequent deviations and transgressions, and the destruction of the race by the general deluge. They used subterranean caverns and grottos, formed in the solid rocks or in secret

1 "And the sons of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah, Theba, and Dedan." (See Explanation of Map.)

recesses of their structures, erected for the purpose. The most of these Mysteries are unknown to us.

Bryant says that the earliest religious dance was a wild and frantic movement, accompanied with the clashing of swords and shields, and called *Bertarmus*, symbolic of the confusion which occurred when the Noachian family left the ark. The great cavern of Elephanta, perhaps the most ancient temple in the world made by man, in which these rites were performed, and remaining to the present day, is an evidence of the magnitude of that system. This cavern, cut out of the solid rock, is one hundred and thirty-five feet square and eighteen feet high, and is supported by four massive columns. The walls are covered with statues and emblems. Maurice (Ind. Ant.), says: —

"Some of the figures have on their heads a kind of helmet of a pyramidal form; others wear crowns, rich with devices, and splendidly decorated with jewels; while others display only large bushy ringlets of curled or flowing hair. Many of them have four hands, many have six, and in these hands they grasp sceptres and shields, the symbols of justice and ensigns of religion, the weapons of war and trophies of peace."

The caverns of Salsette, of which there are three hundred, all have within them carved and emblematic characters. The different ranges of apartments are connected by open galleries, and only by private entrances could the most secret caverns, which contained the ineffable symbols, be approached, and so curiously contrived as to give the highest effect upon the neophytes when in the ceremonial of initiation. A cubical *cista*, used for the periodical sepulture of the aspirant, was located in the most secret recesses of the cavern. The consecrated water of absolution was held in a carved basin in every cavern, and on the surface floated the flowers of the lotus. The Linga or Phallus appeared everywhere most conspicuous, and oftentimes in situations too disgusting to be mentioned. Dr. Buchanan (Res. in Asia), says, "The tower of Juggernaut is covered with indecent emblems, which are newly painted when it is exhibited in public, and are objects of sensual gaze *by both sexes*."

The increase and decrease of the moon were the periods by which initiations were governed. The Mysteries were divided into four degrees. The Hitopadesa says, "Let even the wretched man practise virtue *whenever he enjoys one of the three or four religious degrees:* let him be even-minded with all created things, and that disposition will be the source of virtue." Candidates were admitted to the lesser Mysteries at the early age of eight years. This consisted in the investiture of the Zennar, a sacred cord of three threads, supposed to refer to the three modes of purification; viz.: earth, fire, and air: water with them was air in a condensed form.

Sacrifices to the sun, to the planets, and to household gods, were made, accompanied with ablutions of water, purifications with dung and urine of the cow. This last was because the dung was the medium by which the soil was made fertile, and reminded them of the doctrine of "corruption and reproduction" taught in the worship of Siva, that it was necessary for man to die,

his body to suffer corruption before it could be clothed with immortality by a resurrection. It is possible that their observation of nature taught them that the seed must die or suffer fermentation in the ground before the plant could be produced. Christ said the same to his disciples: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

After the completion of the ceremonies, a lecture was given — much too difficult for the juvenile comprehension — which principally related to the Unity and Trinity of the Godhead, the manner of using the consecrated fire, and the rites of morning, noon, and evening. A linen garment without seam was put on him, a cord put over the right ear as a means of purification, and he was then placed in charge of a Brahmin to be instructed for advancement. After enduring many hardships, trials, and rigid penances, restricted from all indulgences, he passed his time mostly in prayer and ablutions until the age of twenty. He was to preserve the purity of his body, which was termed the city with nine gates, in which his soul was a prisoner; he must eat properly; was instructed in all the minute ceremonies which were adapted to every act of his future life, and by which he was to be distinguished from the uninitiated. He was to study the sacred books, that he might have a competent knowledge of the institution, ceremonies, and traditions of religion, which would qualify him for the next degree. Having attained the suitable age, if, upon due examination, he was found to be qualified by proper progress in all the essentials of the first degree, he was permitted to enter upon the probationary ceremonies of the second. His austerities were increased. He supported himself by begging charity. Prayer, ablutions, and sacrifices occupied his days, and the study of the heavens his nights; and, for the necessary rest and repose from his arduous and almost exhausting duties, the first tree afforded him shelter; and, after a short sleep, he arose to contemplate the constellations in the skies, which were thought to resemble various monsters. Sir William Jones in his works tells us: "In the hot season he sat exposed to five fires, four blazing around him, with the sun above; in the rain he stood uncovered, without even a mantle, when the clouds poured the heaviest showers; in the cold season he wore wet clothing, and went on increasing by degrees the austerity of his devotion." Having finished this probation, he was initiated into the privileges of the Mysteries.

The cross was marked on every part of his body, and he passed the probation of the Pastos or Coffin, — which was called the door of Patala or hell, — the Tartarus of the Grecian Mysteries.

Having finished all his purifications, at the dead hour of night he was conducted to the mysterious cavern of gloom, duly prepared for his reception, which shone with light almost equal to that of the sun, proceeding from an immense number of lamps. In rich and costly robes, the three hierophants occupied the east, west, and south, representing Brahma, Vishnu, and Siva.

When the sun rises in the east, he is called Brahma; when in the meridian, he is Vishnu; and at his setting, he is Siva. The Mystagogues were seated around. The aspirant was conducted to the centre of this august assembly. An anthem was sung to the God of Nature, as the Creator, Preserver, or Destroyer, and an apostrophe was addressed to the sun, viz.: —

"O mighty being, greater than Brahma, we bow down before thee as the prime Creator! Eternal God of gods! The world's mansion! Thou art the uncorruptible Being, distinct from all things transient! Thou art before all gods, the ancient Pooroosh, and the supreme supporter of the universe! Thou art the supreme mansion! And by thee, O infinite form, the universe was spread abroad!"

The aspirant is then called upon to declare that he will be obedient to his superiors, that he will keep his body pure, keep a tongue of good report, passively obey and receive the doctrines and traditions, and maintain the strictest secrecy as to the abstruse Mysteries. Having assented to this declaration, he was sprinkled with water, an incantation was pronounced over him or whispered in his right ear, he was then divested of his shoes and was made to circumambulate the cavern three times, and was made to exclaim, "I copy the example of the sun, and follow his benevolent course." He was again placed in the centre, and enjoined to practise the religious austerities, to prepare his soul for ultimate absorption. He was informed that the merit of such works deserved a splendor which makes man superior to the gods, and renders them subservient to his wishes. He was then given in charge to a spiritual guide, and required to maintain a profound silence during the succeeding ceremonies, and should he violate this injunction the presiding Brahmin could instantly strike him dead. The bewailings for the loss of Sita then began. The aspirant was conducted through seven ranges of gloomy caverns, amidst the dismal lamentations, cries, and shrieks, to represent the bewailings of Mahadeva, who, it is said, circumambulated the world *seven* times, carrying the remains of his murdered consort upon his shoulders. To show the coincidences between this rite of India and Egypt, we give another account, which states that when Mahadeva received the curse of some devotees, whom he had disturbed at their devotions, he was deprived of his lingam, which in the end proved fatal to his life. His consort wandered over the earth and filled the world with her bewailings. Mahadeva was at length restored under the form of Iswara, and united once more to his beloved Sita.

Amidst all the confusion a sudden explosion was heard, which was followed by a dead silence. Flashes of brilliant light were succeeded by darkness. Phantoms and shadows of various forms, surrounded by rays of light, flitted across the gloom. Some with many hands, arms, and legs; others without them; sometimes a shapeless trunk, then a human body with the head of a bird, or beast, or a fish; all manner of incongruous forms and bodies were seen, and all calculated to excite terror in the mind of the postulant.

Among these he saw a terrible figure who had

"A gorgeous appearance, with unnumbered heads, each having a crown set with resplendent jewels, one of which excelled the others; his eyes gleamed like flaming torches, but his neck, his tongues, and his body were black; the skirts of his garments were yellow, and sparkling jewels hung in all of his ears; his arms were extended, and adorned with bracelets, and his hands bore the holy shell, the radiated weapon, the war mace, and the sacred lotus. This image represented Mahadeva himself, in his character of the Destroyer.

"It is said in explanation, that these appearances were designed as a type of the original generation of the gods; for it was figured, that as Sita was carried by Mahadeva, her body burst open, and the gods contained in her womb were scattered over the whole earth, and the places where they fell were called sacred.

"In the legend of Osiris, when his body had been cut in pieces, and afterward each part buried where found by Isis, that particular locality was deemed sacred. The introduction of the *lingam*, in each of these legends, no doubt refers to the same original myth.

"Succeeding to this, the candidate was made to represent the god Vishnu, and imitate his several Avatars; and, following Dr. Oliver's conjecture, he was first plunged into the waters to represent the fish-god, who descended to the bottom of the ocean to recover the stolen Vedas. This was called the Matse Avatar, and gives an account of the general deluge. The Vedas were stolen by the demon Hayagriva, who swallowed them, and retired to a secret place at the bottom of the sea; these books being lost, mankind fell into vice and wickedness, the world was destroyed by a flood of waters, except a pious monarch with his family of seven persons, who were preserved in a vessel built under the direction of Vishnu.

"When the waters had attained their greatest elevation this god plunged into the ocean, attacked and slew the giant, who was the cause of this great calamity, and recovered three of the books from the monster's abdomen, the fourth having been digested. Then emerging from the waves, half man, half fish, he presented the Vedas to Brahma; and the earth, resuming its former state, was repeopled by the eight persons who had been miraculously preserved." (Maur., Ind. Ant., Vol. II., p. 353.) (Fig 7.)

"Another Avatar was also a figurative account of the deluge. Satyavrata, a king of India, was instructed by a fish, that in seven days the world would be inundated; but that a ship would be sent in which himself and seven holy companions would be preserved. These persons entered the vessel, and the waters prevailed so extensively as to destroy all created matter. The *Soors* then held a consultation on the summit of Mount Mera to discover the Amreeta, or water of immortality, allusive to the reanimation of nature; and learned that it could be produced only by the violent revolution of the Mountain Mandar, which the Dewtahs found themselves unable to move. In despair, they solicited the aid of Brahma and Vishnu, who instructed them how to proceed; the Serpent Vasooke wound the folds of his enormous body round the mountain like a cable, and Vishnu becoming incarnate in the form of a tortoise, took the mountain on his back. Thus loosened from its foundation, Indra began to whirl the mountain about with incessant motion with the assistance of the Assoors, who were employed at the serpent's head, and the Soors who were at the tail (see Fig. 17). Soon the violence of the motion produced a stream of smoke, fire, and wind, which ascending in thick clouds, replete with lightning, it began to rain furiously, while the roaring of the Ocean was tremendous. The various productions of the waters were torn to pieces; the fruits of the earth were annihilated, and a raging fire spread destruction all around. At length a stream of the concocted juice of the dissolved matter ran down the mountain mixed with molten gold, from whence the Soors obtained the water of immortality, or, in other words, the restoration of nature from the power of the triumphant waters." (Maur., Ind. Ant., Vol. II., p. 343.)

"Then the Soors and Assoors commenced a dreadful battle for the possession of this glorious water, which at length was decided in favor of the Soors, and their opponents fled; some rushing headlong into the ocean, and others hiding themselves in the bowels of the earth. The Mountain Mander was then carefully replaced in its former station and the waters restored to their primitive caverns and recesses.

"The candidate was directed to descend into a lower cavern on hands and feet, through a passage barely large enough to admit him. Here he met an antagonist, and a mimic battle

followed, and the aspirant was victorious. Elated with his conquest, the gigantic monster attacked him and he was again the conqueror. He was then taught to take three steps at right angles, which referred to the fifth manifestation [which are now used in 3d degree, French rite]. As a diminutive Brahmin, Vishnu demanded of the impious tyrant Bali as much ground for sacrifice as would suffice to place three feet upon. The tyrant granted this. Vishnu, resuming his own form, with one foot covered the earth, with the other he filled all space between earth and heaven, and with a third, which sprang from his belly, he crushed the monster's head, and hurled him down to the infernal regions.

"In the remaining Avatars he passed through a series of furious conflicts, not without wounds and bruises. In the sixth Avatar, in the human form, Vishnu encountered and overcame hosts of giants and tyrants. The seventh Avatar is a complete and voluminous romance; under the name of Rama, he is represented as a valiant and successful warrior. With a vast army of monkeys and satyrs, in battle array, he accomplished many wonderful adventures. In the eighth Avatar he slew a host of giants, armed only with an enormous serpent, and in the ninth he transformed himself into a tree to gratify a criminal passion for a king's daughter. The Hindoos still expect the tenth Avatar with the same impatience which the Jews manifest for their Messiah. Sir William Jones says, that in this Avatar 'he is expected to appear mounted (like the crowned conquerors in the Apocalypse), on a white horse, with a cimeter, blazing like a comet, to cut down all incorrigible and impenitent offenders who shall then be on the earth.'" (Asiatic Rev., Vol. I., p. 236.)

It was necessary that the candidate should undergo all these dangers and trials to make him equal to the gods.

Having passed through the seven mystic caverns, a cheerful sound of bells was heard, which he was told would expel the evil demons who might be inclined to disturb the sacred ceremonies in which they were engaged.

Prior to his introduction into the presence of the holy altar, he was informed that "whatever is performed without *faith*, whatever it might be, is not for this world, or that which is above." He was admonished not to commit five crimes, under heavy penalties in this life, and to be punished with eternal vengeance in the next. These particulars formed a part of the oath under which he was now solemnly bound, and he sealed it by a sacred ablution.

The seven caverns bore an allusion to the metempsychosis as well as to the seven places of reward and punishment which different nations have admitted into their creeds.

The crisis of the ceremony of initiation had now arrived, and reached the summit of interest; the Mystical conch was sounded, the folding doors were thrown open, and the candidate was ushered into Callasa or Paradise (this was the actual name of one of the grottos in the subterranean temple of Elora, and Faber supposed it to have been the illuminated sacellum into which the aspirants were introduced). This spacious apartment was lighted by a thousand brilliant lamps. It was ornamented with statues and emblems, scented with the rich fragrance of odorous flowers, aromatics, and drugs, decorated profusely with valuable gems and jewels. The figures of the inhabitants of unknown worlds were carved in the ceiling; and the splendid sacellum thronged with priests, arrayed in gorgeous vestments and crowned with mitres and tiaras of burnished gold. He was taught to expect the

descent of the deity in the bright pyramids of fire that blazed upon the altar, to which he was to direct his eyes.

"The sudden sound of the shell or trumpet, the expansion of the folding doors, the brilliant display, the instantaneous prostration of the priests, and the profound silence which ensued, were designed to fill the mind of the aspirant with admiration, and inspire him with the holy fervor of adoration; and, in the enthusiasm which followed, he could almost persuade himself that he saw the great Brahma seated on the lotus, with his four heads, and having in his hands the emblems of eternity and omnipotence, the circle and fire."

The circle or ring is the symbol of the Ark; and as the great Father was hidden within its enclosure during the flood of waters, many fables sprang out of this connection; one of which was the "Ring of Gyges," which was reputed to render the wearer invisible. "Gyges," said Plato, "found a brazen horse in a cavern. Within the horse was hid the body of a man of gigantic stature, having a brazen ring on his finger. This ring Gyges took, and found that it rendered him invisible." The cavern, the ring, and the giant show pretty evidently whence this fable originated. The mare was a form of Ceres or Hippa, the Mystic nurse of the ark-exposed Bacchus or Noah. The man, therefore, was the ark; the dead giant was the gigantic Buddha, or the great Father, during the period of his death-like slumber while enclosed within the ark; and the cavern was one of those sacred grottos, within which the Mysteries were perpetually celebrated; and from which both he and his initiated votaries were feigned to be born again. (Fab., Pag. Idol.).

We cannot see clearly the above explanation, but give it as we find it in Faber's "Pagan Idolatry." No explanation is given of the ring. The mystery connected with its power of concealment is not explained; yet the ring appears in the legends and myths of various countries, and is constantly used in the A∴A∴S∴R∴, and no doubt was derived from the "Ring of Gyges," when first adopted in the rite. In reference to the fire, we find in "Asia. Res." Vol. II, 385, that "Suddenly a golden temple appeared, containing a chain of wrought gold. On the summit of the temple Brahma alighted, and held a canopy over the head of Sacya; while Indra, with a fan in his hand, Naga, prince of serpents, and the four tutelary deities of the four corners of the universe, attended to do him reverence and service."

The aspirant, who had become fatigued by all of these tedious ceremonies, was then given a potation of fermented liquor, from a human skull.[1] Being a *regenerated* being, a new name was bestowed upon him, which indicated his then purity, and was presented to the Chief Brahmin, and was received by him as a brother and companion. He was then invested with a white robe and tiara, placed in an elevated seat, and instructed in the various tokens and signs, and also in the explanations of the Mysteries. A cross, the sectarial mark called *Tiluka*, was placed on his forehead, and explained to be the symbol of the four cardinal points of the world. The tau cross or inverted level was inscribed on his breast, the badge of innocence and the symbol of eternal life, to indicate his newly acquired dignity, which advanced him to the superior order of priesthood. The sacred sash or belt was presented and placed upon him. This cord could be woven only by a Brahmin, and by him with the utmost solemnity and by many mystic rites. Three threads, each measuring ninety-six hands, are first twisted together, then they are folded into *three* and

[1] Old Simon.

twisted again, making nine, or three times three threads; this is folded again into three, but not twisted, and each end is secured by a knot. This is the Zennar, which is placed on the left shoulder, passes to the right side, and hangs down as low as the fingers can reach (Ind. Ant., Vol. IV. p. 740). In addition, he has the consecrated chaplet, the Kowsteke-Men or Kowstooble, and the talismanic tablet for the left arm. An amulet was given to him, which was the "Salagram" or magical black-stone, which insured the protection of Vishnu, whose various forms he had represented emblematically. The serpent-stone, as an antidote against the bite of serpents, which is an amulet similar to the anguinum of the Druids, was also given to him. He was instructed in the art of composing amulets for his own safety, and incantations to injure, torture, or destroy his enemies, and finally, when all other things had been completed, he was solemnly and in a mysterious manner intrusted with the sublime NAME, known only to those initiated into the higher Mysteries. The NAME was pronounced ŌM, and was expressed by the letters A. U. M. Niebuhr, cited by Southey, Thalaba, says: "The Mahommedans, in common with the Jews and idolaters, attach to the knowledge of this Sacred Name the most wonderful powers. They pretend that God is the Lock of Islam Allah, or science of the name of God, and Mohammed the King; that consequently none but Mohammedans can attain to it; that it discovers what passes in distant countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal; that it heals the bite of serpents, the lame, the maimed, and the blind." In the oracles ascribed to Zoroaster is a passage which pronounces the sacred *Names* used in the Mysteries to be ineffable, and not to be changed, because revealed by himself. Wilkins, in his notes on Bhagvad-Gîtâ, says: "This mystic emblem of the deity, 'ŌM,' is forbidden to be pronounced but in silence." The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer. Maurice, "Indian Antiquities," says, "The perfections of God are thus described in the last book of the Ramayan, translated by Sir William Jones, 'Vishnu is the being of beings; *one substance in three forms;* without mode, without quality, without passion; immense, incomprehensible, infinite, indivisible, immutable, incorporeal, irresistible. His operations no mind can conceive, and his will moves all the inhabitants of the universe as puppets are moved by strings.'" Mr. Faber says that this cypher graphically exhibits the divine triad, Batrama, Subhadra, and Jagannath. In an old Purana, as we learn from the Abbé du Bois, the following passage is found, which shows the veneration displayed by the ancient Indians for this tremendous word: "All the rights ordained in the Vedas, the sacrifices to the fire, and all other solemn purifications shall pass away, but that which shall never pass away is the word ŌM, for it is the symbol of the Lord of all things." After the communication of this word, the aspirant, now a priest, was instructed that he must meditate upon it, "with the following

associations, which are the mysterious names of the seven worlds, or manifestations of the power of ŌM, the solar fire. ŌM! earth, sky, heaven, middle region, place of births, mansion of the blessed, abode of TRUTH."

The various emblems were then explained to him by the Chief Brahmin, "with the arcana of the hidden science enfolded under the holy gloom of their mysterious veil, the names and attributes of all the deities whose symbols were sculptured on the walls, and the mythological figures were elucidated."

The system of symbolic instruction used in the Mysteries was very extensive and highly philosophic, and none but the initiated could comprehend them.

Stukely says the first learning in the world consisted chiefly in symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews, of Zoroaster, Sanconiathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic. "It was the mode," says Sacranus on Plato's symposium, "of the ancient philosophers to represent truth by certain symbols and hidden images."

In the method explaining the various symbols, religion and philosophy were veiled in allegoric representations. To the profane unintelligible, and which were calculated to lead them erroneously, these symbols were displayed openly in the temples; and to the profane altogether obscure, but streaming with beams of light to the initiated.

The principles, taught in the lecture to the initiated, were: —

"The first element and cause of all things was water, which existed amidst primordial darkness. Brahma was the creator of this globe, and by his spirit invigorates the seventy-four powers of nature; but the universe is without beginning and without end. He is the being who was, and is, and is to come; and his emblem was a perfect sphere, endowed with the attributes of omnipotence, omnipresence, and omniscience, and was designated: 'The great God, the great Omnipotent and Omniscient ONE; the greatest in the world, the LORD.'"

Captain Seely, "Wonders of Elora," says "there is no idol in front of the great altar in the temple of Ekverah, or at Elora; the umbrella covering rises from a wooden pedestal out of the convexity of the altar. A Brahmin, whom I questioned on the subject of the altar, exclaimed, in nearly the words of our own poet, '*Him first, Him last, Him midst, Him without end.*'" In alluding to the Almighty, he nearly spoke as above described, placing his hand on this *circular* solid mass. He rejected all idea of assimilating Buddha or Brahma with the eternal God, who, he said, was One alone, from beginning to end; and that the circular altar was his emblem.

Colebrooke, "Asiatic Researches," tells us this Being was identified with LIGHT; for the Brahmins say: "Because the Being who shines with *seven* rays, assuming the forms of time and fire, matures productions, is resplendent, illuminates, and finally destroys the universe, therefore he who shines naturally with seven rays is called Light, or the effulgent power." Thus Brahm is Light; and light is the principle of life in every created thing. "Light and darkness

are esteemed the world's eternal ways. He who walketh in the former path returneth not; *i.e.*, he goeth immediately to bliss; while he who walketh in the latter cometh back again upon the earth."

We have devoted much space to Hindooism because, in the country of India, the ideas concerning the creation of all things, the deity, and religious observances, originated; and from these the Mysteries sprang which were disseminated throughout the entire world. The coincidences are so manifest that we must conclude that from these Hindoo Mysteries were propagated all those in China and Persia, and that they spread towards the west of Asia, and were carried into Egypt, and from thence, as the Mysteries of Osiris and Isis, were imported into Greece.

A few facts of great prominence may be adduced as sufficient to prove that, in those several countries, the rites were derived from the same original sources.

Avatars of Vishnu.—*First.* Matsaya—which is fabled to have assumed the form of a fish, to restore the lost Veda which had been stolen from Brahma in his sleep by the demon Hayagriva. This, and the second and third Avatars, seem to refer to the universal deluge; and the present would appear as the announcement of it to a pious king, Satyavrata, who is considered by some to have been Noah. He appeared first in the shape of a minute fish to the devout monarch to try his piety and benevolence, then gradually expanding himself he became one of immense magnitude. He subsequently disclosed himself and finally announced the flood. "In seven days from the present time the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waves, a large vessel sent by me for thy use shall stand before thee. Then shalt thou take all medicinal herbs, all variety of seeds, and accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it, secure from the flood, on an immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind thou shalt fasten it with a large sea-serpent to my horn, for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean until a day of Brahma [a year] shall be completely ended." (Maurice).

When the deluge was abated and mankind destroyed, except Satyavrata and his companions, Vishnu slew the demon Hayagriva and recovered the lost Veda, or in other words, when the wicked were destroyed by the deluge, sin no longer prevailed, and virtue was restored to the world.

Second. Vishnu assumed the form of an immense tortoise, to support the earth while the gods and genii churned with it the ocean. He is represented as a tortoise, sustaining a circular pillar which is crowned by the lotus throne, on which sits the semblance of Vishnu in all his attributes. A huge serpent encircles the pillar, one end is held by the gods and the other by the *daityas* or demons. By this churning the sea was converted into milk, and then into butter, from which, among other things, was produced the *Amrita* or water of life drank by the Immortals.

An extraordinary belief prevailed among the Iroquois Indians, in which the tortoise is imagined to have acted an equally important part in the formation of the globe. They believed that before that period there were six male beings who existed in the regions of the air, but were nevertheless subjected to mortality. Among them there was no female to perpetuate their race, but they learned that there was one in heaven, and it was agreed that one of them should undertake the dangerous task of endeavoring to bring her away. The difficulty was how he should get there; for although he floated in æther, it appears he could not soar to the celestial realms. A bird, therefore (but whether the eagle of Jove, or the Garuda of Vishnu, or of what other kind we are not told), became his vehicle, and conveyed him thither on his back. He saw the female and seduced her by (what too many ladies at the present day are led astray by), flattery and presents, but of what kind we are also unfortunately left in ignorance. The Supreme Deity knowing what had taken place immediately turned her, like another Eve, out of Paradise, and she was received

by a tortoise on its back, when the otter (a most important party in North American legends), and the fishes disturbed the mud at the bottom of the ocean, and drawing it up around the tortoise, formed a small island, which gradually increasing became the earth. The female had, at first, two sons (one of whom slew the other), and afterwards, several children from whom sprung the rest of mankind.

China. — In Maurice, "Indian Antiquities," we learn that "the Chinese practised Buddhism in its simple form, and worshipped an invisible God, until a few centuries B.C., after which visible objects were adored. 600 B.C. a system was introduced similar to that of Epicurus, and its followers were called 'Immortals'; while the Chinese were materialists, they were nevertheless worshippers of idols. In a very short period of time the Chinese became as noted for the multiplicity of the objects of adoration as any other nation."

Confucius endeavored to introduce a reformation of the abuses; licentiousness however, long continued, would not submit to his system of mortifications and an austere virtue. His admonitions were not regarded; he was despised by the Mandarins for instituting a reformation in their Mysteries, which were then, as practised, the main source of all their wealth and of their power; and an attempt was made to put him out of the way, and he was forced to flee from their society to avoid their machinations to destroy him. He then, in his retirement, organized a school of philosophy; and all who were in any manner inspired with a love of virtue and science, were induced to follow him. The effects of his system were reserved for posterity. He made a prediction on his death-bed that there would come in the West a GREAT PROPHET, who should deliver mankind from the bondage of error and superstition, and set up an universal religion to be ultimately embraced by all the nations of the earth. His followers supposed that this was no other than Buddha or Fo himself, and he was accordingly, with solemn pomp, installed into their temples as the chief deity of the Chinese empire: —

"Other idolatrous customs were introduced, and ideal objects of worship, attended with indecent and unnatural rites, accumulated so rapidly that China soon became celebrated for the practice of every impurity and abomination.

"The initiations were performed in a cavern; after which, processions were made around the *Tan* or altar, and sacrifices made to the celestial gods. The chief end of initiation was a fictitious immortality or absorption into the Deity; and, to secure this admirable state of supreme and never changing felicity, amulets were as usual delivered to the initiates, accompanied by the magic words, O-MI-TO FO, which denoted the omnipotence of the divinity, and was considered as a most complete purification and remission of every sin. Sir William Jones says, '*Omito* was derived from the Sanskrit Armida, *immeasurable*, and Fo was a name for Buddha.'

"Much merit was attached to the possession of a consecrated symbol representing the great triad of the Gentile world. This was an equilateral triangle, said to afford protection in all cases of personal danger and adversity. The mystical symbol Y was also much esteemed from its allusion to the same Triune-God, the three distinct lines of which it is composed forming *one*, and the one is three. This was in effect the ineffable name of the deity, the Tetractys of Pythagoras, and the Tetragrammaton of the Jews.

"A ring, supported by two serpents, was emblematic of the world protected by the wisdom and power of the Creator, and referred to the diluvian patriarch and his symbolic consort, the ark; and the ark itself was represented by a boat, a mouth, and number 8. 'Tao, or reason, has produced *one;* one hath produced *two;* two hath produced *three;* and three hath produced all things.'"

There was a superstition for odd numbers as containing divine properties. Thus, while the sum of the even numbers, $2 + 4 + 6 + 8 + 10 = 30$, the number of *earth*, the sum of the odd numbers, $1 + 3 + 5 + 7 + 9 = 25$, was called the number of heaven.

This we presume gave rise to the name of "*mystic*" to the *odd* numbers. The rainbow was the universal symbol in all the systems of which we have any knowledge, and demonstrates that these Mysteries must have referred to the deluge. The aspirant represented Noah; the ark, which was called his *mother*, as well as his wife, was surrounded by a rainbow at the time of his deliverance or new birth; hence he was figuratively said to be the offspring of the rainbow.

Japan.—"The Japanese believed that the world was enclosed in an egg before the creation, which floated on the surface of the waters. At this period a prickle appeared among the waves which became spirit, from which sprang six other spirits, who, with their wives, were the parents of a race of heroes, from whom proceeded the original inhabitants of Japan. They worshipped a deity who was styled the son of the unknown god, and considered as the creator of the two great lights of heaven.

"The egg was always esteemed an emblem of the earth.

"There is a pagoda at Micoa consecrated to a hieroglyphic bull, which is placed on a large square altar and composed of solid gold. His neck is adorned with a very costly collar. The most remarkable thing is the egg, which he pushes with his horns, and he grips it with his forefeet. This bull is placed on the summit of a rock, and the egg floats in water which is enclosed in a hollow space in it. The egg represents the chaos; and what follows is the illustration which the doctors of Japan have given of this hieroglyphic. The whole world at the time of the chaos was enclosed within this egg, which floated on the surface of the waters. The moon, by virtue of her light and other influences, attracted from the bottom of these waters a terrestrial substance which was insensibly converted into a rock, and by that means the egg rested upon it. The bull observing this egg, broke the shell of it by goring it with his horns, and so created the world, and by his breath formed the human species."

This fable may in some measure be reconciled with truth, by supposing that an ancient tradition had preserved among the Japanese some idea of the world, but that being led into an error, in process of time, by an ambiguous meaning of the name of the bull, which in the Hebrew language is attributed to the Deity, they ascribed the creation of the world to this animal and not to the Supreme Being.

To the prickle among the waves

"May be referred the Gothic idol Seater, which is thus described by Verstegan from Johannes Pomarius ('Restitution of Decayed Intelligence'). First on a pillar was placed a *perch on the sharp prickled back whereof stood this idol.* He was lean of visage, having long hair and a long beard, and was bare-headed and bare-footed. In his left hand he held up a wheel; and in his right he carried a pail of water, wherein were flowers and fruits. His long coat was girded on him with a towel of white linen. His standing on the sharp fins of this fish was to signify that the Saxons, for serving him, should pass steadfastly and without harm in dangerous and difficult places.

"The caverns of initiation were in the immediate vicinity of the temples, and generally in the midst of a grove, and near a stream of water. They had mirrors, which were to signify that the imperfections of the heart were as plainly displayed to the sight of the gods, as the worshippers behold their own image in the mirror. Hence it became a significant emblem of the all-observing eye of the god, Tensio Dai Sin.

"The term of probation for the highest degrees was twenty years; and even the hierophant

was not competent to perform the ceremony until he himself had been initiated the same period; and his five assistants must have had ten years' experience from the date of their admission before they were considered competent to take this subordinate part of initiation. The aspirant was taught to subdue his passions, and devote himself to the practice of austerities, and studiously abstain from every carnal indulgence.

"In the closing ceremony of preparation, he was entombed within the pastos, or place of penance, the door of which was said to be guarded by a terrible divinity, armed with a drawn-sword, as the vindictive fury or god of punishment. During the course of his probation the aspirant sometimes acquired such a high degree of enthusiasm as induced him to refuse to quit his confinement in the pastos; and to remain there until he literally perished with famine. To this voluntary martyrdom was attached a promise of never-ending happiness in the paradise of Amidas. Indeed, the merit of such a sacrifice was boundless. His memory was celebrated with unusual rejoicings. The initiations, however, were dignified with an assurance of a happy immortality to all, who passed through the rites honorably and with becoming fortitude.

"Rings or circles of gold as amulets were worn as emblems of eternity, virtually consecrated, and were supposed to convey the blessing of a long and prosperous life; and a chaplet of consecrated flowers or sacred plants and boughs of trees, which, being suspended about the doors of their apartments, prevented the ingress of impure spirits; and hence their dwellings were exempted from the visitations of disease or calamity."

Persia. — To Zerdusht, or Zoroaster, were the mysteries of Persia indebted for their celebrity. Hyde and Prideaux, in this connection, state that Zoroaster was of Jewish birth. Such a person did live in Persia some time about the latter end of the captivity of the Jews in Babylon. The period is very uncertain, but all authorities agree as to the fact of his existence in that region of the East, and his great work in the "reformation," or change made in the religious worship of the people in and around Persia.

Sir John Malcolm, "History of Persia," says: —

"A Persian author has declared that the religious among the followers of Zoroaster believed that the soul of that holy person was created by God, and hung upon that tree from which all that is celestial has been produced. . . . I have heard the wise and holy Mobud Seeroosh declare that the father of Zoroaster had a cow, which after tasting some withered leaves that had fallen from the tree, never ate of any other; these leaves being her sole food, all the milk she produced was from them. The father of Zoroaster (Poorshasp) was entirely supported by this milk; and to it, in consequence, they refer the pregnancy of his mother, whose name was Daghda."

Another account is that the cow ate the soul of Zoroaster as it hung on the tree, and that it passed through her milk to the father of that prophet. The apparent object of this statement is to prove that Zoroaster was born in innocence, and that not even vegetable life was destroyed to give him existence.

When he was born he burst into a loud laugh, like the prince of necromancers, Merlin, and such a light shone from his body as illumined the whole room. Pliny mentions this ancient tradition respecting Zoroaster.

It is said by some that, being a Jew, he was educated in the elements of the true worship among his countrymen in Babylon, and afterwards became an attendant upon the prophet Daniel, and received from him initiation into all the mysteries of the Jewish doctrine and practice. He also studied magic under the Chaldean philosophers, who initiated him into their mysteries. This account is from Hyde and Prideaux, but Dr. Oliver expresses much doubt as to its probability. Indeed, from the great uncertainty as to the date of his

appearance among men, some authors placed him as a contemporary with Abraham, and others again made him to appear long after the captivity had ceased. With this uncertainty as to Zoroaster's true date, we must receive all accounts of his marvellous acts, or matters connected with him, with many grains, if not *ounces*, of allowance.

He is after this found at Ecbatana, and, making himself appear as a prophet, set about the task of reforming the religion of Persia, which, like all other religions, had become subverted from the original object, and by a series of gradual and imperceptible changes its character had degenerated from the Magian form to the Sabian system.

As a professed Magian, he was soon surrounded by followers of every rank, who joined with him and gave support to all his designs of reformation.

Darius Hystaspis accompanied him into Cashmere, to aid in completing his preparatory studies, by instruction from the Brahmins, from whom he had received the rites of initiation. Cashmere has been called the terrestrial paradise and the holy land of superstition. In the Ayeen Akbery forty-five places are said to be dedicated to Mahadeo; sixty-four to Vishnu; twenty-two to Durga; and only three to Brahma (Maur. Ind. Ant.).

Before the time of Zoroaster the Persians, like the early Egyptians, worshipped in the open air, long after other nations had constructed temples, as they considered the broad expanse of heaven as the sublime covering of temples devoted to the worship of Deity. Their places of sacrifice were much like those of the northern nations of Europe, composed of circles of upright stones, rough and unhewn. They abominated images, and worshipped the Sun and Fire, as representatives of the omnipresent Deity. The Jews were not exempt from the superstitious worship of fire, saying, God appeared in the Cherubim, over the gate of Eden, as a *flaming sword;* and to Abraham as a *flame of fire;* to Moses as a *fire* in the bush at Horeb; and to the whole assembly of the people at Sinai, when he descended upon the mountain *in fire.*

Moses himself told them that their God was a *consuming fire*, which was reëchoed more than once; and thence the Jews were weak enough to worship the material substance, in lieu of the invisible and eternal God. Zoroaster succeeded in persuading them to enclose their sacred fire altars in covered towers; because, being on elevated and exposed hills, the fire was liable to be extinguished by storms. These were circular buildings, covered with domes, having small openings at the top to let out the smoke. God was supposed to reside in the sacred flame, and it was never permitted to be extinguished.

We may here pause in our description of the Persian worship of the flame to recite the following: —

"A Jew entered a Parsee temple and beheld the sacred fire. 'What!' said he to the priest, 'do you worship the fire?' 'Not the fire,' answered the priest, 'it is to us an emblem of the sun and of his genial heat.' 'Do you then worship the sun as your God?' asked the Jew. 'Know

ye not that this luminary also is but a work of the Almighty Creator?' 'We know it,' replied the priest, 'but the uncultivated man requires a sensible sign in order to form a conception of the Most High, and is not the sun, the incomprehensible source of light, an image of that invisible being who blesses and preserves all things?' 'Do your people, then,' rejoined the Israelite, 'distinguish the type from the original? They call the sun their God, and, descending even from this to a baser object, they kneel before an earthly flame! Ye amuse the outward but blind the inward eye; and while ye hold to them the earthly, ye draw from them the heavenly light! Thou shalt not make unto thyself any image or likeness.' 'How do you designate the Supreme Being?' asked the Parsee. 'We call him Jehovah Adonai; that is, the Lord who is, who was, and who will be,' answered the Jew. 'Your appellation is grand and sublime,' said the Parsee, 'but it is awful too.' A Christian then drew nigh and said, 'We call him Father!' The Pagan and the Jew looked at each other and said, 'Here is at once an image and a reality; it is a word of the heart.' Therefore they all raised their eyes to Heaven, and said, with reverence and love, 'Our Father,' and they took each other by the hand, and all three called one another 'brother.'"

This is Freemasonry!

We now resume our sketch of the Mysteries.

The building, in which was placed the sacred fire, represented the universe, and the fire which perpetually burned in the centre was the symbol of the sun.

Pococke, "Specimen Historiæ Arabicæ," informs us that Zoroaster remodelled the Mysteries; and to accomplish this, he retired to a circular cave or grotto in the mountains of Bokhara. This cave he ornamented with a profusion of symbols and astronomical decorations, and dedicated it to the Mediator Mithr-As, sometimes denominated the invisible Deity. That the knowledge of astronomy, in that region and early date, was very extensive is well known to authors generally. Pliny says that "Belus," who was grandson of Ham, "*inventor fuit sideralis scientiæ.*"

That Mithras was considered by the Persians to be the Supreme Deity, we have, "Mithras, the first god among the Persians"—from Hesychius in Greek (according to Cudworth's Intel. Sys.). "They were so deeply impressed," says Plu. Isid. et Osir, "with this amiable characteristic of their god, that they denominated every person who acted as a *mediator* between contending parties, *Mithras.*"

They said he was born or produced from a rock-hewn cave. A splendid gem of great lustre, which represented the sun, was placed in the centre of the roof of the cavern; the planets were also placed in order around this gem in settings of gold on a ground of azure. The zodiac was chased in gold, having the constellations Leo and Taurus, with a sun and moon emerging from their backs, in beaten gold. We are told by Diodorus Siculus that "the tomb of Osymandyas in Egypt was surrounded with a broad circle of beaten gold, three hundred and sixty-five cubits in circumference, which represented the days in the year." (Note this, and the "starry decked heaven" of the Masonic lodge room.) The bull and sun were emblematic of the great father, or Noah, riding in safety in the ark; for Noah was the sun, and the bull was the acknowledged symbol of the ark. Hyde (de Rel. vet. Pers.) says that the Mogul emperors use this device on their coins; sometimes Leo is used for the Bull.

Our limits forbid any farther description of this cave or grotto, which had every appliance for the workings necessary for initiation, with the most elaborate machinery imaginable.

To give himself the proper credit with the people, Zoroaster professed to have been favored with a celestial vision, taken up into the abode of the Most High, — which was evidently assumed by him in imitation of the interview between Moses and the Almighty in the Mount Sinai, — and permitted to hold converse with the Awful Being face to face, who, he said, was encircled by a bright and perpetual fire; that a system of pure worship had been revealed to him, which was ordered to be communicated only to those who possessed the virtue to resist the allurements of the world, and would devote their lives to the study of philosophy and contemplation of the Deity and his works.

The fame of Zoroaster spread throughout the world. All those who desired to obtain a knowledge of the philosophy taught by him resorted to this Mithratic grotto to be initiated. From the most distant regions came many who wished to learn of Zoroaster. Pythagoras, who travelled into all countries to learn philosophy, is said to have gone to Persia to be initiated into the Mysteries of Mithras.

"To prepare the candidate for initiation, many lustrations were required, with water, fire, and honey. He passed forty days — some say eighty days — of probation, and ended with a fifty days' fast. These were all endured in the recesses of a cavern, in perpetual silence, secluded from all society, and confined in cold and nakedness, in hunger and stripes, and with cruel tortures. We may be sure that in some instances these were attended with fatal effects. When one died under these cruel inflictions and rigid penances, his body was thrown into a deeper cavern and he was never more heard of. According to a Christian writer, in the fifth century A.D., 'the Christians of Alexandria, having discovered a cavern *that had been consecrated to Mithras*, resolved to explore it; when, to their astonishment, the principal thing they found in it was a great quantity of human skulls and other bones of men who had been thus sacrificed.'

"Those who survived these severe tests of endurance became eligible to the highest honors and dignities, and received a degree of veneration equal to that which was paid to the supernal deities. The successful probationer was brought forth into the cavern of initiation, where *he entered on the point of a sword presented to his naked left breast*, by which he was slightly wounded, and then he was virtually prepared for the approaching ceremony. He was *crowned with olive branches*. The olive, in the Mysteries, commemorative of the olive branch brought by the dove to Noah, was the propitious omen that the patriarch and family would speedily emerge from the gloom of the ark to the light of day; so to the candidate, that he would be able to exclaim, 'I have escaped from an evil; I have found deliverance.' The priests of Mithras, by a like allusion, were called Hierocoraces, or sacred Ravens, and the oracular priestesses of Hammon, Peleiades, or Doves; while, in consequence of the close connection of the *dove* and *olive*, a particular species of the olive was called Columbas.

"He was anointed with oil of *ban*, which is the balsam of Bezoin, and clothed with enchanted armor by his guide, who represented Simorgh, a monstrous griffin, whose name indicates that it is of the size of thirty birds, and appears to have been a species of eagle, and said to correspond in some respects with the idea of the phœnix. The candidate was introduced into an inner chamber, where he was purified with fire and water, and then passed through the SEVEN STAGES of Initiation, which is represented as a high ladder, with seven steps or gates. From the top of this ladder he beheld a deep and dangerous vault, and a single false step might dash him down to instant destruction, which was an emblem of those infernal regions through which he was about to pass. As he passed through the gloomy cavern he saw the sacred fire, which at intervals would flash into its recesses and illuminate his path, sometimes from beneath his feet, and again, descending

from above upon his head in a broad sheet. Amidst all this, distant yelling of beasts of prey, the roaring of lions, howling of wolves, and barking of dogs, would greet his ears. Then being enveloped in darkness profound, he would not know whither to turn for safety, his attendant would rush him forward, maintaining an unbroken silence, towards the place whence the sounds proceeded, and suddenly a door would be opened and he would find himself in this den of wild beasts lighted only by a single lamp. Being exhorted to have courage by his conductor, he would be immediately attacked by the initiated, who, in the forms of the several animals, and amidst great uproars and howlings, would endeavor to overwhelm him with alarm, and he would seldom escape unhurt, however bravely he might defend himself.

"Hurried from this scene into another cell, he was again shrouded in darkness. Silence profound succeeded, and with cautious step he was conducted onward to encounter other dangers. A rumbling noise is heard in a distant cavern, which became louder as he advanced, when the thunder appeared to rend the solid rocks, and the continued flashes of lightning enabled him to observe the flitting shades of avenging genii, who appeared to threaten with summary destruction those who invaded the privacy of their peculiar abode. These scenes continued until the strength and endurance of the candidate being nearly exhausted, he was conveyed into another apartment, where a great illumination was suddenly introduced, and his strength permitted to recruit, and melodious music soothed his outraged feelings.

"Resting for a time in this apartment, the elements of those secrets were explained, and all of which were more fully developed when his initiation was completed. When sufficiently prepared to proceed, a signal was given by his guide, and three priests immediately appeared; one of them cast a serpent into his bosom, as a symbol of regeneration. A private door being now opened, howlings and lamentations were heard, and he beheld in every revolting form the torments of the damned in hades. He was then conducted through other dark passages, and after having successfully passed the labyrinth of six spacious vaults, connected by tortuous galleries, each having a narrow portal, and having been triumphantly borne through all these difficulties and dangers by the exercise of fortitude and perseverance, the doors of the Sacellum, or seventh vault, were thrown open, and the darkness changed to light.

"In conformity with these *seven* subterranean caverns, the Persians held the doctrine of *seven* classes of demons. First, Ahriman, the chief; second, the spirits who inhabit the most distant regions of the air; third, those who traverse the dense and stormy regions which are nearest the earth, but still at an immeasurable distance; fourth, the malignant and unclean spirits, who hover over the surface of the earth; fifth, the spirits of the 'vasty deep,' which they agitate with storms and tempests; sixth, the subterranean demons who dwell in charnel vaults and caverns, termed Ghouls, who devour the corrupted tenants of the grave, and excite earthquakes and convulsions in the globe; and seventh, the spirits who hold a solemn reign of darkness in the centre of the earth (*vide* Maur. Ind. Ant., Vol. IV. p. 642). From this doctrine probably emanated the Mohammedan belief in *seven* hells, or stages of punishment, in the infernal regions; and *seven* heavens, in the highest of which the Table of Fate is suspended and guarded from demons, lest they should change or corrupt anything thereon. Its length is so great, as is the space between heaven and earth; its breadth equal to the distance from the east to the west; and it is made of one pearl. The divine pen was created by the finger of God; that is also of pearls, and of such length and breadth that a swift horse could scarcely gallop round it in five hundred years. It is so endowed that self-moved, it writes all things, past, present, and to come. Light is its ink; and the language which it uses only the angels can understand."

The *seven* hells of the Jewish Rabbies were founded on the *seven* names of hell contained in their Scriptures.

"The progress of the candidate through the seven stages of initiation was in a circle, referring to the course of the planets round the sun; or more probably, the apparent motion of the sun himself, which is accomplished by a movement from east to west by the south;" in which course every candidate in Masonry should be conducted. The candidate was then admitted into the spacious cavern already described, which was the grotto of Elysium, which was brilliantly illuminated and shone with gold and precious stones. Here was seated the Archimagus on the east, on

a throne of gold, having a crown decorated with myrtle-boughs and clothed in a tunic of cerulean color, and around him were arranged the Presules and dispensers of the Mysteries. He was received with congratulations, and having vowed to keep secret the sacred rites of Mithras, the sacred WORDS were given to him, of which the ineffable TETRACTYS, or name of God, was the chief."

He was now entitled to investiture and to receive instruction. Amulets and talismans were presented to him, and he was taught how to construct them, that he might be exempt from all dangers to his person and his property. Explanations were made to him of every emblem which had been displayed, every incident by which he had been surprised; and all were turned to a moral purpose by means of disquisitions, which tended to inspire him with a strong attachment to the Mysteries and to those from whom he had received them. He learned that the benign influence of the superior light which was imparted by initiation irradiates the mind with rays of the Divinity and inspires it with a knowledge which can be given in no other manner. He was taught to adore the consecrated fire, which was the gift of the Deity, as his visible residence. The throne of the Deity was believed to be in the sun, which was the Persian Paradise; but was equally supposed to be in the fire. In the Bhagavad-Gîtâ, Krishna says, "*God is in the fire of the altar.*" He was taught the existence of two independent and equally powerful principles, the one essentially good, the other irreclaimably evil; and this was the cosmogony: Ormisda, the supreme source of light and truth, created the world at six different periods. First, he made the heavens; second, the waters; third, the earth; fourth, trees and plants; fifth, animals; sixth, man, or rather a being compounded of a man and a bull.

This newly created being lived in a state of purity and happiness for many ages, but was at last poisoned by the temptations of a subtle serpent-genius named Ahriman, who inhabited the regions of darkness, and was the author of evil; and his ascendency on earth at length became so great as to create a powerful rebellion against the creator, Ormisda, by whom, however, he was at length subdued.

To counteract the effect of this renunciation of virtue, another pure being was created, compounded, as before, of a man and a bull, called Taschter, or Mithras, by whose intervention, with the assistance of three associates, a flood of waters was produced to purify the earth, by prodigious showers of rain, each drop as large as the head of an ox, which produced a general lustration. A tempestuous wind, which blew for three days in succession from the same quarter, dried the waters; and when they were completely subsided, a new germ was introduced, from which sprang the present race of mankind.

SYSTEMS. Therapeutæ. — A pious "Jewish" sect, who lived chiefly on the Lake Mareotis, near Alexandria, but had numerous colonies in other places. Like the Essenes, they lived unmarried, in monasteries, and were very moderate with regard to dress and food; they prayed at sunrise, having their faces turned to the east; studied the Scriptures — which they explained

allegorically. They differed from the Essenes in this: they lived a contemplative life, while the Essenes followed many occupations, such as agriculture, arts, etc.; the Essenes lived together in common; the Therapeutæ lived separately in cells. The Therapeutæ knew none of the divisions which marked the several degrees of initiation of the Essenes. They held the Temple at Jerusalem in much higher veneration than did the Essenes. They resembled somewhat the Pythagoreans. Neither used animal food, and both admitted women to their assemblies. They were, perhaps, the first to introduce monasticism and asceticism into Christianity.

Essenes. — A religious sect among the Jews, whose name, origin, character, and history are involved in obscurity. They bore a very important part in the development of Judaism. It has been asserted that John the Baptist, as well as Jesus Christ, originally issued from their ranks. More surprising than this, out of Essenism, in the stage of Sabæism, has sprung Islam itself, and in this last development of its tenets and practices are still preserved some of its principal rites.

Notwithstanding that many writers, since the days of the Fathers, have endeavored to throw light on this association or brotherhood, nevertheless it has been far from satisfactory. Josephus, Philo, Pliny, Solinus, Eusebius, and most of the Church Fathers were the only sources from which the real history of this fraternity could be derived. But from strict examination into this subject it has been found that only from the *supposed* writings of Philo and the statements of Josephus is there any reliable information to be derived. Of the two books of Philo, in which the Essenes are referred to, one (*De Vita Contemplativa*), it has been proved, was written three centuries after the death of Philo. The other (*Quod Omnis*) is of doubtful genuineness, and is at variance with Josephus, in whose account it is generally allowed that the Essenes stand in about the same relation to the real Essenes as the ideal inhabitants of the *Germania* of Tacitus stand to the real Germans of his times.

There were in Palestine, after the return from Babylon, three different "sects,"— the Pharisees, Sadducees, and the Essenes. The Sadducees were a political party, and in religious matters did not accept the views of their opponents, the Pharisees. The Essenes appear to have been similar to the Pharisees, but of stronger convictions, and more rigid in all their observances. They were not known by the name of Essenes, which was a late designation. The Mishna, Beraitha, and Talmud speak of them as Chasidim (pious men), Nazarini (abstinents), Toble Shachărith (hemero-baptists), Banai (builders), and Chaberim (friends). The Arabic book of *Maccabees* calls them *Assidaioi.*

It has been thought by some writers that during the captivity in Babylonia, the Jews imbibed the notions of the Orient on all religious and mysterious subjects; and also that they became strongly tinctured in their philosophical speculations, with the then prevailing *Magism* of the Zoroastrians. Also, that the asceticism which prevailed so extensively among the religionists of the

Orient was adopted by the more rigid adherents of the Levitical law, and on their return to Jerusalem, that these views were propagated among the more zealous adherents of that law. Those who followed this course led an ascetic life, and what more natural than that they should by degrees become mystical enthusiasts and fanatics? They allegorized and symbolized, and finally culminated in seeing the unseen. In their attempts to fathom the mysteries of the nature of God, they occupied themselves in the study of the name of God; of that ineffable name which the High Priest only was permitted to pronounce once every year, in the *Sanctum Sanctorum*, on the great *Day of Atonement.*

"They thought that the knowledge of that name in four, in twelve, and in twenty-four letters would give them the power of prophecy and of receiving the Holy Ghost."

They derived from the Magi their ideas of angelology. They were supposed by the common people to be saints and workers of miracles. A book of cures ascribed to Solomon they had, and with it and various roots and stones, and by imposition of hands, they healed the sick and cast out devils.

It is said that John the Baptist lived among them, and that his habits were similar to theirs.

Eleusinian. — The Eleusinian Mysteries were celebrated annually as a festival of Ceres, at Eleusis. Many traditions were given in ancient times, to account for their origin. The most generally accepted was that Ceres, wandering over the earth in search of her daughter Proserpine, arrived at Eleusis and rested on the sorrowful stone near the well Callichorus. In return for some act of kindness she taught Triptolemus the use of corn, and there instituted the mystic rites peculiarly known as hers. The outward form of these Mysteries was well known, but their inner meaning has been variously interpreted. Modern speculation has run wild in attempts to explain them. Bishop Thirlwall finds in them "The remains of a worship which preceded the rise of the Hellenic mythology and its attendant rites, grounded on a view of nature, less fanciful, more earnest, and better fitted to awaken both philosophical thought and religious feeling."

There were two parts in this festival, — the lesser and the greater Mysteries; the less important served as a preparation for the greater and was held at Agræ, on the Ilissus. The celebration of the Great Mysteries began at Eleusis, on the 15th of Boëdromion, and lasted over nine days. On the first day those initiated at the preparatory festival were instructed in their sacred duties. On the second day they purified themselves. On the third, sacrifices were offered. The fourth day was devoted to the processions of the sacred basket of Ceres, containing pomegranates, salt, poppy seed, etc., drawn in a consecrated cart, and followed by bands of women with smaller baskets, similarly filled. The fifth day was known as "the day of the torches," which symbolized the wanderings of Ceres in search of her daughter. On this day the Mystæ, led by the "daduchos" (*torch-bearer*). walked *two* and *two* to the temple

of the goddess. The sixth day was the great day of the feast, in honor of Iacchus, the son of Ceres, whose statue was borne along the sacred way from the Ceramichus at Athens to Eleusis, where the votaries spent the night and were admitted to the last Mysteries. Thus far they had been only *Mystæ*, but on this night they were admitted to the innermost sanctuary of the temple, and were then called "*Epoptæ*" or "Ephori"; *i.e.*, *spectators* or *contemplators*. They were again purified, and repeated the oath of secrecy. On the seventh day they returned to Athens with mirth and music. The eighth day was called Epidauria, and was added to the original number of days for the convenience of those who were unable to attend the grand ceremonial of the sixth day. It was named in honor of Æsculapius, who arrived from his native city of Epidaurus too late for the solemn rites, and being unwilling to disappoint so distinguished a visitor and benefactor of mankind, this day was added. On the ninth day the ceremony of the "Plemochoæ" took place, in which two earthen vessels filled with wine were turned, one towards the east, and the other towards the west. The priest, uttering some mystic words, then upset both vessels, and the spilt wine was thus offered as a libation.

The Ethics of the Mysteries. — "The origin as well as the real purport of the 'Mysteries,' which took no unimportant place among the religious festivals of the classical period, and which, in their ever-changing nature, designate various phases of religious development in the antique world, is all but unknown. It does seem, indeed, as if the vague speculations of modern times on the subject were an echo of the manifold interpretations of the various acts of the Mysteries given by the priest to the inquiring disciple, according to the light of the former or the latter. Some investigators, themselves not entirely free from certain mystic influences (like Creuzer and others), have held them to have been a kind of misty orb around a kernel of pure light, the bright rays of which were too strong for the eyes of the multitude; that, in fact, they hid under an outward garb of mummery a certain portion of the real and eternal truth of religion, the knowledge of which had been derived from some primeval, or perhaps the Mosaic, revelation; if it could not be traced to certain (or uncertain), Egyptian, Indian, or generally Eastern sources.

"To this kind of hazy talk, however (which we only mention because it is still repeated every now and then), the real and thorough investigations begun by Lobeck, and still pursued by many competent scholars in our own day, have, or ought to have, put an end. There cannot be anything more alien to the whole spirit of Greek and Roman antiquity than a hiding of abstract truths and occult wisdom under rites and formulas, songs and dances; and, in fact, the Mysteries were anything but exclusive, either with respect to sex, age, or rank, in point of initiation. It was only the speculative tendency of later times, when Polytheism was on the wane, that tried to symbolize and allegorize these obscure and partly imported ceremonies, the bulk of which had undoubtedly sprung from the midst of the Pelasgian tribes themselves in prehistoric times, and which were intended to represent and to celebrate certain natural phenomena in the visible creation. There is certainly no reason to deny that some more refined minds may at a very early period have endeavored to impart a higher sense to these wondrous performances; but these can only be considered as solitary instances. The very fact of their having been put down in later days as public nuisances in Rome herself, speaks volumes against the occult wisdom inculcated in secret assemblies of men and women.

"The Mysteries, as such, consisted of purifications, sacrificial offerings, processions, songs, dances, dramatic performances, and the like. The mystic formulas (*Deiknumena*, *Dromena*, *Legomena*, the latter including the liturgies, etc.), were held as deep secrets, and could only be communicated to those who had passed the last stage of preparation in the Mystagogue's hands. The hold which the nightly secrecy of these meetings, together with their extraordinary worship,

must naturally have taken upon minds more fresh and childlike than our advanced ages can boast of, was increased by all the mechanical contrivances of the effects of light and sound which the priests could command. Mysterious voices were heard singing, whispering, and sighing all around; lights gleamed in manifold colors from above and below; figures appeared and disappeared. The mimic, the tonic, the plastic,—all the arts, in fact,—were tasked to their very utmost, to make these performances (the nearest approach to which, in this country, is furnished by transformation scenes, or sensation dramas in general), as attractive and profitable (for the priests), as could be. As far as we have any knowledge of the Mysteries as scenic representations, they generally brought the stories of the special gods or goddesses before the spectator,—their births, their sufferings, deaths, and resurrections. Many were the outward symbols used, of which such as the phallus, the thyrsus, flower baskets, mystic boxes, in connection with special deities, told more or less their own tale, although the meanings supplied by later ages, from the Neo-Platonists to our own day, are various, and often very amazing. The most important Mysteries were, in historic times, those of Eleusis and the Thesmophorian, both representing,—each from a different point of view,—the rape of Proserpina, and Ceres's search for her; the Thesmophorian Mysteries being also in a manner connected with the Dionysian worship. There were further those of Zeus at Crete,—derived from a very remote period,—of Bacchus himself, of Cybele, and Aphrodite,—the two latter with reference to the Mystery of Propagation, but celebrated in diametrically opposed ways,—the former culminating in the self-mutilation of the worshipper; the latter, in prostitution. Further, the Mysteries of Orpheus, who in a certain degree was considered the founder of all Mysteries. Nor were the other gods and goddesses forgotten: Hera, Minerva, Diana, Hecate,—nay, foreign gods, like Mithras, and the like,—had their due secret solemnities all over the classical soil, and whithersoever Greek (and partly Roman), colonists took their Lares and Penates all over the antique world.

"The beginning of the reaction in the minds of thinking men against their mostly gross and degenerated kind of veneration of natural powers and instincts, is marked by the period of the Hesiodic poems; and when, towards the end of the classical periods, the Mysteries were no longer secret, but public orgies of the most shameless kind, their days were numbered. The most subtle metaphysicians, allegorize and symbolize as they might, failed in reviving them, and restoring them to whatever primeval dignity there might have once been inherent in them."

CHAPTER IV.

Occultism of the Orient and Occident.

Occultism.—When the Mysteries of the Orient became degenerated, and the priests for the maintenance of their order perverted them so that their original purity was corrupted, the ceremonies were so changed that the people at large were led to look upon them as of divine origin. Hierarchal governments were soon established, and, to complete the subjugation of the people, no individual, in Egypt especially, could be made a monarch unless he belonged to the priestly caste. To keep up this system, magical performances were introduced, whereby the populace were deceived into a firm belief that the gods were realities, and that the archi-magus was in direct communication with the celestial, mundane, and infernal deities.

As we have shown in a former part of this treatise, the Mysteries progressed from the simple names for the various phenomena manifested in nature to that of a complete system of a Pantheon, predicated upon the various myths which had been handed down traditionally as realities. To show that the

priests were not at all deceived, it is said one haruspex could not meet another without bursting into a loud laugh.

The most abominable, disgusting, and lascivious practices were introduced, and submitted to by the people, because they were informed that it was by the order of the gods.

We believe, by all that we can learn from various ancient writers, that magical rites, incantations, and deceptive practices were introduced earlier than the days of Zoroaster, and that they spread far and wide from the main centre in Chaldea, into which country they had been introduced from the northern Turanian tribes, who, in all probability, originated them from their natural fetichism. As that was prior to all historic times, and those Turanians never had any records which have ever been discovered, we are mainly dependent upon the remains of the civilization of the Aryan races, who succeeded the Turanians, by the incursions of the Medes and Persians.

We have not the space to examine this point as we would wish, that our reasons for this conclusion might be apparent to all. We must take for granted that, in the progress of these magical practices ascending to a more cultivated and higher civilization, the priests naturally improved upon the "magic" of an earlier day, and gradually acquired such arts as to astonish all beholders, and made themselves to be considered as in immediate communication with higher powers, and enabled to control the laws of nature to a very considerable extent.

The Scriptures plainly indicate that in Babylon itself there were colleges of soothsayers and magicians. In Egypt also, when Moses and Aaron performed miracles in the presence of Pharaoh, he called for his magicians, who did the same things.

From these remote days down to our Era magical performances have been kept up in India and in Egypt. Prior to our Era the learned men were in the practice of some form of "occultism." What that was we are now ignorant. There have, however, come down to us works written by learned Hebraists, who tell us of the Kabala, and we have, to some extent, gained a partial knowledge of what Kabalism was designed to effect. At the present day there are no Kabalists. Succeeding to them were learned scholars, who devoted nearly all of their lives to the study of occultism, without producing, directly, one atom of usefulness in the world. Like the astrologers, who were to cast the nativities of all men, their studies led, however, indirectly, to a better comprehension of the valuable science of astronomy. The alchemists also were the product of occultism. The search originally for those things thought so valuable by the alchemists, developed into the most useful science of chemistry; nevertheless, the physicists were in search of that which would convert all metals into gold, and failed to find it; for that which would prolong life indefinitely, and failed; yet they were succeeded by men who became philosophers, and no doubt, under cover of astrological and alchem-

ical researches, were endeavoring to study out the ways of life here, and immortality, or a future state.

We do not doubt that, during the Middle Ages, when all the learning in Europe was confined to the monasteries, and all the manuscripts of the ancient world were to be found only within those monastic walls, the works of the ancients were closely studied, and literature was kept alive by monkish students and antiquaries.

Whewell ("History of Inductive Sciences," p. 211), on the "Mysticism of the Middle Ages," says: —

"The examination of this feature in the history of the human mind is important for us, in consequence of its influence upon the employments and the thoughts of the times now under our notice. This tendency materially affected both men's speculations and their labors in the pursuit of knowledge. By its direct operation it gave rise to the newer Platonic philosophy among the Greeks, and to corresponding doctrines among the Arabians; and, by calling into a prominent place astrology, alchemy, and magic, it long occupied most of the real observers of the material world. In this manner it delayed and impeded the progress of true science; for we shall see reason to believe that human knowledge lost more by the perversion of men's minds and the misdirection of their efforts than is gained by any increase of zeal arising from the peculiar hopes and objects of the mystics."

Upon the revival of letters, and when the printing-press was set in motion, books were printed, and so multiplied that others besides the monks could gratify their tastes for research; then knowledge spread abroad, the mind of man was lifted from its serfdom and servile attachment to old superstitions, and gradually there came about a great release, larger liberty, and independent inquiry into the causes of things. As each succeeding generation improved mentally, intellectually, and morally upon its predecessor, so the laity became lifted up to a level with the most advanced of those who had preceded them.

The Crusades and Freemasonry. — This progress was greatly accelerated by the thirst for knowledge which followed the crusades. The great wealth of the Orientals, their manners and customs, were adopted by the upper-classes of the pilgrims, and brought back with those who returned, so that Western Europe was taught the arts and the sciences of life.

Immediately after the close of the last crusade the great advancement of the nations in the west of Europe in civilization required great improvements in all the arts, especially in architecture. The monks had preserved the works on architecture, and became the architects under whose supervision the building art was revived; and hence resulted the magnificent structures which have been the admiration of every succeeding generation. The societies of builders, to whom the names of Masons and Freemasons have been given, then arose, and became the successors of the old Roman "colleges," which had become extinct during the "dark ages," as, in the rude manners and rough, uncouth structures which followed the decline of the Roman Empire, there was no demand for any other than the ignorant laborer for such structures as answered the purposes of northern hordes, who overran the middle and south of Europe.

We here present a sample of occultism in the following extracts, for which we are indebted to General Albert Pike, 33°, Grand Commander of the Supreme Council A.·.A.·.S.·.R.·., Southern Jurisdiction, who many years since loaned the writer the manuscript from which it is a copy:—

"There are in nature two forces producing an equilibrium, and the three are but a single law. Behold the Ternary summing itself up in Unity; and adding the idea of Unity to that of Ternary, we arrive at the Quarternary, the first squared and perfect number, source of all numerical combinations and principal of all forms.

"Affirmation, negation, discussion, solution,—such are the four philosophic operations of the human mind; the discussion reconciles the affirmation with the negative by making them necessary the one to the other. So it is that the philosophic Ternary producing itself from the antagonistic Binary completed by the Quarternary, squared basis of all truth.

"In God, according to the consecrated dogma, there are three Persons, and these Persons are but a single God. Three and one give the idea of four, because the Unity is necessary to explain the three. Therefore in almost all languages the name of God is of four letters [Jod, He repeated, and Vav], since one of them is repeated; and that expresses the WORD and the creation of the WORD.

"Two affirmations make possible or necessary two corresponding negations. *Existence* IS," means *Nothingness* IS NOT. The affirmative, as Word, produces the affirmative as realization or Incarnation of the Word, and each of these affirmations corresponds to the negation of its contrary.

"So it is that, according to the expression of the Kabalists, the name of the Devil as Evil is composed of the letters upside down of the very name of the Deity, or the Good [ᒪᒪᒪ].

"This Evil is the lost reflection, or imperfect mirage of the Light in the Shadow.

"But all that exists, whether in the Good or in the Evil, in the Light or in the Shadow, exists and is revealed by the Quarternary.

"The Affirmative of the Unity supposes the number four, if this Affirmative does not resolve in the Unity itself, as in the vicious circle; wherefore the Ternary, as we have already remarked, is explained by the Binary, and is resolved by the Quarternary, which is the squared Unity of the equal members and the quadrangular base of the Cube, Unit of Construction, Solidity, and Measure.

"The *Kabalistic Tetragram* YODHEVA expresses *God in Humanity, and Humanity in God.*

"The four cardinal astronomical points are relatively to us the *Yes* and *No* of *Light*, the East and the West; and the *Yes* and *No* of HEAT, the South and North.

"What is in *visible* nature reveals, as we already know, by the single dogma of the Kabala, that which is in the domain of *invisible* nature, or second causes at all points proportioned and analogous to the manifestations of the First Cause.

"Wherefore this *First Cause* has always revealed itself by the *Cross;* the *Cross*, that unit composed of two, each of the two divided to form four; the *Cross*, that key of the mysteries of India and Egypt, the Tau of the Patriarchs, the divine Sign of Osiris, the Stanros of the Gnostics, the Key-Stone of the Temple, the Symbol of Occult Masonry; the *Cross*, that central point of junction of the right angles of two infinite Triangles; the *Cross*, which in the French language seems to be the first root of the verb *croitre* (to believe, and to grow or increase), thus uniting the ideas of Science, Religion, and Progress.

"(It is an apt emblem and symbol of *Infinity;* because its four arms, each infinitely prolonged, would infinitely diverge, the distance between them infinitely increasing). The incommunicable axiom is Kabalistically contained in the four letters of the *Tetragram*, thus arranged: in the letters of the words AZOTH and INRI, written Kabalistically, and in the Monogram of Christ, as it was embroidered on the Labarum, and which the Kabalist Postel interpreted by the word ROTA, from which the Adepts have formed their TARO, or TAROT, repeating the first letter to indicate the circle, and to give it to be understood that the word has returned.

"The whole magical science consists in the knowledge of this secret. To know it and to dare without serving is Human Omnipotence; but to reveal it to a profane is to lose it; to reveal it even to a disciple is to abdicate in favor of that disciple.

"The perfect word, that which is adequate to the thought which it expresses, always virtually contains or supposes a Quarternary: the idea and its three necessary and correlative forms; and then also the *image* of the thing expressed, with the three terms of the judgment which qualifies it. When I say *Being exists*, I impliedly affirm that *Nothingness does not exist.*

"A Height, a Length, which the Height geometrically cuts in two; a Depth separated from the Height by the intersection of the Length,—this is the natural Quarternary, composed of two lines crossing each other; there are also in nature four movements produced by two forces, which sustain each other by their tendencies in opposite directions.

"But the law which rules bodies is analogous and proportioned to that which governs spirits; and that which governs spirits is the very manifestation of the secret of God. That is to say, of the mystery of the creation." (De la Haute Magic, Vol. I. pp. 66–97.)

From the Book, שער השמים, or Porta Cœlorum of Rabbi Abraham Cohen Sura, of Portugal, Dissertation VII. cap. 2:—

§ 1. Jod [י or י], because *simple* is a *One* and *first*, *somewhat*, and is like unto the *Unit*, which is prime to all other *numbers*, and to a *point*, which is the first of all *bodies;* a point moved lengthwise produces a line, or Vav, ו or ן, and this moved sideways produces a *superficies*, and so from Vav becomes Daleth, ד; formation tends from the right toward the left, and communication is from the higher to the lower, and this is the full expression [plenitude] of this letter, Jod, thus: יוד, Jod, Vav, Daleth, *i.e.*, I or J or Y, V or U, and D, making IUD, YOD, or JOD. But Vav and Daleth are numerically 10, as Jod, their *principle*, is. Moreover, if Daleth becomes more dense, and to it is added depth, then we have a *body* wherein are all the dimensions; thus ה, He, which is the symbol of profundity [depth].

Thus *Yod* is the *point* or *unity*, Vav the perpendicular *line*, *Daleth* a *superficies*, and *He* represents a *square.*

§ 3. Thence, *one* corresponds to the *point; two* to the *line*, because a line is extension between two points; *three* to a *superficies*, because the first of plain figures is a triangle formed by lines connecting three points. *Four* points constitute the first *body*, which is a *cube*. But in the Quarternary [4] 10 are contained, thus 1, 2, 3, 4 = 10, and thus the Tetragrammaton is in itself Unity, but contains in itself 2; that is, the two letter "He" contains also 3 (*i.e.*, its three different letters, Yod, He, and Vav); and contains also 4 (*i.e.*, the four several letters, י, ה, ו, ה). It also contains in itself 5, of which figure, He is the cypher, 6, of which Vav is the cypher, 7, in the mode of writing called בן, 52, whose lesser number is (5 + 2) 7; 8, because the number of the NAME is 26, whose lesser number is 2 + 6 = 8; 9, in the modes of writing, עב, 72; מב, 63; מה, 45, and בן; the final *Nun* denoting 700, and Beth 2; and the lesser number of 702 being (7 + 0 + 0 + 2) 9; and 10, because in the said Plentitude [YOD–HE–VAV–HE] are ten letters. So that the Tetragrammaton contains all the numbers; and as in 10 all the numbers are contained, so in the Quarternary are all bodies contained; and these numbers are the two symbols of Universal Perfection, and by them all things are measured and numbered, they being the similitudes of the Ten Sephiroth of the Ænsophic World, which is the cause of the other four worlds [AZILUTH, BRIAH, JEZIRAH, and ASIAH], ordinarily expressed by the word אביע, ABIA, formed by their initials.

The Magic Triangle of the Pagan Theosophites is the celebrated

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

Denary of Pythagoras.

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to which they ascribed extraordinary virtues, and which they figured in an equilateral triangle as above.

Number of letters $66 = 6 + 6 = 12 = 3 \times 4 - 6 + 6 + 6 = 18 = 9$
666.

This combination of letters is the Key of the Pentagram. The initial A is repeated in the single word five times, and reproduced in the whole figure thirty times, which gives the elements and numbers of the two figures No. 5 and No. 6. The isolated A represents the Unity of the first principle, or of the Intellectual or Active Agent. The A united with the B represents the fecundation of the *Binary* by *Unity*. The R is the sign of the *Ternary*, because it hierographically represents the effusion that results from the union of the two principles. The number of letters in the single word (11) adds one (Unity) of the Initiate to the denary of Pythagoras; and the whole number of *all* the letters added together is 66. Kabalistically 6 + 6 forms the number 12, the number of a square whereof each side is the ternary 3, and consequently the mystic quadrature of the Circle. The author of the Apocalypse that ——— of the Christian Kabala has made up the number of the *Beast*, that is to say of Idolatry, by adding a 6 to the double senary (66 — making 666) of the Abracadabra, which Kabalistically (6+6+6) gives 18, the number assigned in the Jarot to the hieroglyphic sign of Night and of the Profane. The Moon with the towers, the Dog, the Wolf, and the Crab, — a mysterious and obscure number, the Kabalistic Key of which is 9, the number of initiation.

On this subject the sacred Kabalist says: "Let him who has understanding [that is to say, the Key of the Kabalistic numbers] calculate the number of the Beast, for it is the number of a Man, and this number is 666." [Rev. xiii. 18.] This is in fact the decade of Pythagoras multiplied by itself, and added to the sum of the triangular Pentacle of Abracadabra; it is therefore the summary of all the magic of the ancient world; the entire programme of the human genius, which the divine genius of the Gospel wished to absorb or supplant.

These hieroglyphical combinations of letters and numbers belong to the practical part of the Kabala, which, in this point of view, is divided into *Gematria* and *Temurah*. These calculations, which now seem to us arbitrary and uninteresting, then belonged to the philosophic symbolism of the Orient, and were of the greatest importance in the teaching of the holy things which emanated from the occult sciences. The absolute Kabalistic alphabet, which connected the first ideas with allegories, allegories with letters, and letters with numbers, was what was then called the Keys of Solomon. We have already seen that these keys, preserved unto our day, but completely unknown, are nothing else than the game of JAROT, whose ancient allegories have been remarked and appreciated for the first time in our days by the learned antiquary, Count de Gebelin.

The double triangle of Solomon is explained by Saint John in a remarkable manner: "There are," he says, "three witnesses in heaven, the Father, the *Word*, and the Holy Spirit; and three witnesses in earth, the breath, the water, and the Word." He thus agrees with the masters of the Hermetic philosophy, who give their *sulphur* the name of *ether;* their mercury the name of philosophical *water;* and style their *salt* dragon's blood, or *menstruum* of the earth; the *blood* or the *salt* corresponding by apposition with the Father, the aortic or mercurial *water* with the *Word* or *Logos*, and the breath with the *Holy Spirit*. But matters of lofty symbolism can only be well understood by the true condition of science. (De la Haute Magic, Vol. II. pp. 31–35.)

The Holy and Mysterious Pentagram, called in the Gnostic schools the Blazing Star (L'Etoile flamboyante), is the sign of Intellectual Omnipotence and Autocracy.

It is the star of the Magi; it is the sign of THE WORD MADE FLESH, and according to the direction of its rays, this absolute symbol represents Good or Evil, Order or Disorder, the blessed Lamb of Ormuzd (Ahurô-Mazdaô), and Saint John, or the accursed Goat of Mendes (see p. 49).

It is initiation or profanation; it is Lucifer or Vesper, the morning or the evening star.

It is Mary or Lilith, victory or death, light (day) or darkness (night). When the Pentagram elevates two of its points, it represents Satan, or the goat of the Mysteries; and when it elevates one of its points only, it represents the Saviour, goodness, virtue.

The Pentagram is the figure of the human body, with four limbs and a single point, which should represent the head.

A human figure, with the head downward, naturally represents a demon; that is to say, intellectual overturning, disorder, or insanity. But if magic is a reality, if this occult science is the veritable law of the three worlds, this absolute sign, old as history, and more than history, should exercise, and does in fact exercise, an incalculable influence over spirits freed from their material envelopes.

The sign of the Pentagram is also called the sign of the Microcosm, and it represents what the Kabalists of the book *Sohar* call *Microprosopos*.

The complete understanding of the Pentagram is the key of the two worlds. It is absolute natural philosophy and science.

The sign of the Pentagram should be composed of seven metals, or at least be traced in pure gold on white marble.

We may also draw it with vermilion on a lamb-skin without spot or blemish, symbol of integrity and light.

The ancient magicians drew the sign of the Pentagram on their doorsteps, to prevent evil spirits from entering and good ones from going out. This constraint resulted from the direction of the rays of the star. Two points directed outwardly repelled the evil spirits; two directed inwardly retained them prisoners; a single point within captivated the good spirits.

The G which Freemasons place in the centre of the blazing star signifies GNOSIS and GENERATION, the two sacred words of the ancient Kabala. It also means the GRAND ARCHITECT, for the Pentagram, on whatever side we view it, represents an A. All the Mysteries of Magic, all the symbols of the Gnosis, all the figures of Occultism, all the Kabalistic keys of prophecy, are summed up in the sign of the Pentagram, which Paracelsus pronounces the greatest and most potent of all signs. Those who heed not the sign of the Cross, tremble at the sight of the Star of the Microcosm. The Magus, on the contrary, when he feels his will grown feeble, turns his eyes toward this symbol, takes it in his right hand, and feels himself armed with intellectual omnipotence, provided he is really a *King* worthy to be led by the Star to the cradle of the divine realization; provided he *Knows*, *Dares*, *Wills*, and is SILENT . . . ; provided, in fine, that the intrepid gaze of his soul corresponds with the two eyes which the upper point of the Pentagram always presents to him open. (De la Haute Magic, Vol. II. pp. 55–62.)

The whole revolutionary work of modern times was symbolically summed up by the Napoleonic substitution of the *Star of Honor* for the Cross of Saint Louis. It was the Pentagram substituted for the Labarum, the reinstatement of the symbol of light, the Masonic resurrection of Adon-hiram. It is said that Napoleon believed in his *star;* and if he could have been persuaded to say what he understood by this star, it would have been found that it was his own genius; and therefore he was in the right to adopt for his sign the Pentagram, that symbol of human sovereignty by the intelligent initiative. (*Id.*, Vol. II. pp. 83, 84.)

One of these medals has become popular in our times, so that even those who have no religion hang it on the necks of their children. The figures on it are so perfectly Kabalistic that the medal is really a double and admirable Pentacle. On one side we see the Grand Initiation, the *Celestial Mother* of the Sohar, the *Isis* of Egypt, the *Venus Urania* of the Platonists, the Mary of Christianity, standing upon the world and setting one foot on the head of the Magic Serpent. She extends her two hands so that they form a triangle, whereof the head of the woman is the apex; her hands are open, and emitting rays, which make of them a double Pentagram when the rays are all directed towards the earth, which evidently represents the emancipation of the intelligence of labor.

On the other side we see the double Tau of the Hierophants, the Lingam in the double *cteis* or in the triple Phallus supported with the interlacing and double insertion of the Kabalistic and Masonic **M**, representing the square between the two columns, Iachin and Boaz. Above are placed on a level two hearts, loving and suffering, and around twelve Pentagrams. (*Id.* Vol. II. pp. 84, 85.)

The culmination of all the Mysteries of the Orient was accomplished in the coming of the "MESSIAH"; Hebrew, *Mâshîah* from *Mashah*, to *Anoint;*

hence the ANOINTED ONE; *Christus*, Latin; *Christos*, Greek; *Krishna*, Sanscrit.

The whole world of man had come under the domination of Rome, the empire of which had extended beyond the utmost limits of the known world of the Greek Empire, which had followed that of Persian kings. These several empires had been prophesied by Daniel when the Jewish nation was in captivity under the king of Babylon.

The Rev. Dr. Nelson, who was at one time disposed to become an infidel, took up, scientifically, the examination of the prophecies to prove their falsity, and he became convinced from the known history of all of those empires and the succeeding events, since the commencement of the present Era, that the book of Daniel did, most assuredly and incontestably, foretell the events connected with the world's history from his day down to the present century. This is well shown in his work, "The Cause and Cure of Infidelity." In the preceding pages it has been clearly set forth that, from the very earliest records of the past ages, and from all the sources of our knowledge of the "Spirit History of Man," it is palpably evident that mankind acknowledged their "lost estate" and were relying upon the promise made, that a "restoration" should come in and through a "Divine Redeemer," who should be known as the ANOINTED ONE, *Christos*.

When it was noised abroad over the Roman Empire that "Christ" had been born in Judea, heathen sacrifices generally ceased, and all the learned men and philosophers hailed his *Advent*. What has subsequently occurred is a matter of history, well known to all intelligent men everywhere.

When the "Middle Ages" became dark, and, through the all-prevailing religious and superstitious practices of the hierarchy of Rome, learning was driven from the homes of the people and strictly confined to the clergy, and, as has been previously stated, all the writings of the ancients were collected into the recesses of the monasteries, the monks and priests were the only persons who possessed a knowledge of the history of man. To them we are largely, if not wholly, indebted for our knowledge of the Mysteries of the various ancient nations; and when we compare the philosophy of the "religious idea," as it existed during the middle centuries, and the forms and ceremonies of the Roman rituals, we are convinced that they were almost entirely derived from the practices of Oriental religious observances. A French historian of mathematics says: "It is impossible not to reflect that all those men who, if they did not augment the treasure of the sciences, at least served to transmit it, were monks, or had been such originally. Convents were during these stormy ages the asylum of the sciences and letters."

A recent clergyman of the Church of England says: "Christianity is, in fact, the reintegration of all scattered religious convictions, and this accounts for the adoption by the Church of so many usages belonging primarily to Paganism, and for the doctrines of the creed resembling in so many points

the traditions of heathenism." This is said of the Christianity of man — not of that of the Gospel and the Apostles!

M. Gilliot says: "The use of the temple, of churches dedicated to saints and adorned with branches of trees on certain occasions; incense, lamps, tapers, votive offerings made upon convalescence, holy water, asylum festivals, and ember seasons; calendars, processions, the benediction of land, sacerdotal vestments, the tonsure, the marriage ring, turning to the East, devotion to images, even, may be, the strains of the Church, the '*Kyrie eleison*,' — all of these customs and many others are of Oriental origin, sanctified by the adoption of the Church." (Gilliot, L'Orient, l'Occident, etc.) This is essentially the fetichism of the heathen world transferred to the Church.

It has been the custom of modern writers on Masonry to claim that our Speculative or Philosophical Masonry is the outgrowth of the Operative lodges which existed partially down to the early part of the eighteenth century, and that the Speculative system was completed in 1717, by the organization of the first Grand Lodge. It has been the opinion of the writer, that at that convention in St. Paul's Church Yard, June 24, 1717, "Speculative Masonry" was *revived* out of the almost "moribund" Operative guilds of "Masons" and "Free Masons," who, with all the other guilds, and the "Twelve Great Corporations" of London, and all similar associations in Scotland and Ireland, and also in France, Germany, and Italy, derived their existence originally from the permission or charters granted by the Church of Rome for the purpose of erecting religious houses of every character.

There is a possibility that the idea of such associations originated in the "Colleges of Architects" and "Colleges of Artisans," which had been instituted in the time of Numa Pompilius, 715 B.C.; and hence it has been the hypothesis of writers that modern Masonic lodges are derived from these colleges. It is only hypothetical, and has not been proven. These colleges were probably organized upon the plan of the ancient mystic associations which we have described. That "learning" or a knowledge of the sciences, both natural and applied, was kept alive by the clergy, we refer to Whewell's "History of Philosophy," pp. 186–207.

The history of the guilds and great corporations has been repeatedly published, and our limits forbid any extended reference thereto. That our present Masonic lodge system is due to these corporations is perhaps correct, but that Speculative or Philosophical Masonry, as it has been developed since 1723, when ritualism commenced, derived any of its principles from Operative Masonry, we cannot admit. It has never been demonstrated that in all the guilds, corporations, and other associations of the seventeenth and eighteenth centuries, there was anything whatever that could serve as a foundation for the philosophy of Masonry, as it has since been understood.

When we critically examine the rituals of all the degrees, from the Entered Apprentice to the Master in "Blue Masonry," and all the succeeding degrees

from whatever rite they may have been derived, we discover in the forms, the language, and the secret words, everything has been taken from the Hebrew. Every word is KABALISTIC. What, then, is the inference? The Kabalists were the inventors of the rituals of the *original* degrees, and Kabalistic scholars in France and Germany have multiplied the degrees by elaborating upon the "legends" of the first three.

We have no space to devote to a proper critical examination of this subject, and must leave it for future explorers to fully demonstrate. Our own conclusion was long since made: that there was originally in Speculative Masonry but one ritual, which was very simple; out of that one *trunk* have grown all the branches, and the fruit from these bears the resemblance of Hermeticism and the Kabala.

Every Mason who has advanced beyond the Third degree, if he has paid any attention to Masonry as a true system, a science, or a philosophy, must have discovered that those who invented the succeeding degrees were endeavoring to teach, by emblems, symbols, and allegories, the most important *truths* which could engage the attention of intelligent minds.

It has been well settled by our recent writers on Masonry, such as W. J. Hughan, A. F. A. Woodford, R. F. Gould, in England, and D. Murray Lyon in Scotland, that as early as 1723 a ritual was in use, but no reliable evidence, that prior to A.D. 1717, there was more than *one* ceremony, with a word, or words, and signs. The Master Mason was so called after he became the presiding officer of his lodge;[1] and when an apprentice was to be "*Crafted*," two apprentices should be present to witness the ceremony. Apprentices, then as now, in all countries but the United States, constituted the membership of lodges, and in that degree all business was, and is yet, transacted. About the middle of the last century, upon the introduction of the Royal Arch degree into England from France by Chevalier Ramsay, the ritual of the Third degree was changed, and the most important secrets were placed in the Royal Arch; and hence, since then, a Mason who has only received the Third degree is not a Master until he has been elected to preside, and not even then is he a Master *Mason* proper, until he shall have received the secrets of the Royal Arch, which can only be given to a Past Master. Now the *loss* sustained in the Third degree represents the "*Aphanism*" of the Ancient Mysteries, and the "*recovery*" in the Royal Arch represents the "*Euresis*." "Aphanizo" means to "*conceal*"; "Euresis" means a "*discovery*."

The Third degree, the Royal Arch, and the Select of 27, are all designed to imitate the Ancient Mysteries, and from the Hebrew character manifested in them we have thought they were the result of the Kabalistic works which

[1] Extract from "Constitutions" of Grand Lodge of England, 1847. "Ancient Charges," p. 7. "N.B. In ancient times no brother, however skilled in the craft, was called a Master Mason until he had been elected into the chair of a lodge."

were much studied during the last century in Europe, from the middle to the close of which there were invented and introduced many hundred degrees to elaborate the legends. Of all these degrees none have survived except such as could contribute to the advancement, intellectually and morally, of the Fraternity.

The various degrees of the Ancient and Accepted Rite consisted of twenty-five degrees, or *Rite of Perfection*, until the organization of the Supreme Council at Charleston, S.C., in 1802, after which that rite was called the Ancient and Accepted Scottish Rite, from the Latin Constitutions, "*Antiquus Scoticus Ritus Acceptus*," which were divided into Ineffable, Knightly, and Philosophic, all of which, we presume, will be succinctly described in the division of this volume devoted to that rite.

Inasmuch as the building art, at its revival in the latter part of the Middle Ages, was due to the progress of scientific ideas, and which was the prelude to the period of discovery, we may refer to their practical architecture and to the treatises of that period: —

"The indistinctness of ideas which attended the decline of the Roman Empire appears in the forms of their architecture, in the disregard which the decorative construction exhibits of the necessary mechanical conditions of support.

"The original scheme of Greek ornamental architecture had been horizontal masses resting on vertical columns; when the arch was introduced by the Romans, it was concealed or kept in a state of subordination, and the lateral support which it required was supplied latently, marked by some artifice. But the struggle between the *mechanical* and *decorative construction* ended in the complete disorganization of the classical style (order), the inconsistencies and extravagancies of which were the results and indications of the fall of good architecture. The elements of the ancient system had lost all principle of connection and regard to rule. Building became not only a mere art, but an art exercised by masters without skill and without feeling for real beauty."

When, in the twelfth and succeeding centuries, architecture was revived in the beautiful and skilful forms of the Gothic style, "the true idea of mechanical relations in an edifice had been revived in men's minds, as far as was requisite for the purposes of art and beauty."

Willis, in his "Remarks on the Architecture of the Middle Ages," says that much of the *Mason-craft* of those ages consisted in the geometrical methods by which the artists wrought out of the blocks of stone the complex forms of their decorative system.

In view of what has been said upon the Mysteries, and the Mystic associations, we must not be surprised to find among the earliest treatises on Architecture, "besides the superstition and mistaken erudition which thus choked the growth of real architectural doctrines, another of the peculiar elements of the Middle Ages comes into view, — its mysticism. The dimensions and positions of the various parts of edifices and of their members are determined by drawing triangles, squares, circles, and other figures in such a manner as to bound them; and to these geometrical figures were assigned many abstruse significations. The plan and front of the Cathedral at Milan are thus repre-

sented in Cesariano's work, bounded and subdivided by various equilateral triangles; and it is easy to see, in the earnestness with which he points out these relations, the evidence of a fanciful and mysterious turn of thought."

This work of Cesariano was translated into German and published in 1548.

Stuart (Arch. Dic.) says: —

"Those who have seen the exact accounts in records of the charge of fabrics of some of our cathedrals, near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures. Indeed, great height they thought the greatest magnificence; few stones were used, but what a man might carry up a ladder, on his back, from scaffold to scaffold, though they had pulleys and spoked wheels upon occasion; but having rejected cornices, they had no need of great engines; stone upon stone was easily piled up to great heights; therefore, the pride of their works was in pinnacles and steeples. In this they essentially differed from the Roman mode, which laid all the mouldings horizontally, in order to make the best perspective; and they made their pillars of a bundle of little toruses, which divided when they came to the roof; and then these toruses split into many smaller ones, and, traversing one another, gave occasion to the tracery work (as it is called) *of which this society were the inventors* (Freemasons). They used the sharp-pointed arch, which would rise with little centring, required lighter key-stones, and less butment, and yet would bear another row of double arches rising from the key-stone; by diversifying of which, they erected structures of eminence, such as the steeples of Vienna, Strasburg, and others in different countries."

Sir Christopher Wren, who was the last General Superintendent, sometimes called the Grand Master, of that wreck of Freemasonry which had survived to his day, in his "Parentalia," says that the practice of the pointed arch exclusively belonged to the Fraternity of the Freemasons; and yet there is no evidence that he had ever been initiated into the Order, until long after he had ceased to superintend the great works of that day. (*Vide* Gould's History of Masonry, Vol. III. pp. 5 *et seq.*)

From all the examinations which we have been enabled to make, we have come to the conclusion that until the organization of lodges, under the *revival* in 1717, what were called the "Mysteries of the Craft" were the peculiar methods or rules employed in the *special Art*, and by which the *Craft* was enabled to construct such magnificent buildings, which have survived for hundreds of years, and have been the admiration of succeeding centuries, and have also been the models for subsequent architects to the present day.

Stuart says of Sir C. Wren: "His distaste towards the attractive style used by this skilful association is sufficiently known. It would appear that he could not fathom the rules of art by which their work were governed, and politicly affected to despise that which he lacked invention to imitate." Yet he also says of Wren, whom he calls "Surveyor General," and quoting from Mr. Hooke, "that since the time of Archimides, there scarcely ever have met in one man, in so great a perfection, such a mechanical hand and so philosophic a mind."

Conclusion. — This treatise upon the Ancient Mysteries would not be complete without some reference to the MYSTERIES, involved in the MOSAIC Dispensation, which was established by the Authority of God, at Mount Sinai,

and continued until the ADVENT of the promised MESSIAH, as believed by all of the Christian faith, and which PERSONAGE is yet looked for by the Jews, scattered as they are among all the nations of the earth at the present day. Also, that special reference should be made to CHRISTIANITY, which was established immediately after the Crucifixion and Resurrection of JESUS CHRIST, as a distinct form of Religion by his Apostles who had received their instructions from him while they were his DISCIPLES, including all necessary instructions for the proper establishment of his CHURCH in every region of the earth.

It was stated in the introduction that there was a remarkable coincidence in the names of the first ten patriarchs from Adam to Noah, which, being interpreted consecutively from the first to the tenth, enunciated the very foundation of what is called the Christian dogma.

The entire system of the Mosaic Dispensation was designed to prepare the peculiar people of God, the descendants of Abraham, with whom God made the Solemn Covenant that through his SEED "the whole world should be blessed," which was to be the fulfilment of the promise to Adam, that the "SEED of the Woman should bruise the head of the Serpent," but that the "Serpent should bite his heel." And all of these promises were completed in the Crucifixion of the CHRIST. Herein lie all Mysteries of both dispensations, in completion of the "type" and "anti-type" which had been imitated in all Gentile Mysteries which have been detailed in the preceding pages, under each distinctive head.

It is impossible, in the space left in this treatise, to enter upon a comparison; suffice it that the suggestion be thrown out for each one to take up the subject for his own examination.

We cannot, however, close without stating that the Crucifixion of the CHRISTOS was a realization of the figurative promise to Adam. Let us notice the Antithesis in that promise — the Serpent, the symbol of all Evil; the Seed of the Woman, the symbol of all Good. The Good should *bruise* the HEAD of the EVIL; but the EVIL should BITE the HEEL of the GOOD. The Evil was not *destroyed*, only *bruised;* the HEEL or *lowest* extremity of Good was simply bitten. The CHRIST was sacrificed, but rose again from the dead, triumphing over all the EVIL; and in and through HIM, by FAITH, shall all the world be made *whole* and *cured* from the *bite* of the Serpent; as he, although bitten by the death of the Cross, survived and ascended to his original place, so shall all the world, by the act of FAITH, arise again from the death of sin, and ascend to the state of innocence, from which Man fell when he disobeyed the commands of God in Eden; and each man has since fallen by constant disobedience, which is figuratively represented by "biting of the heel."

To those who wish to proceed in such an examination into the Mysteries involved in the Christianity which followed the Jewish Dispensation, we append the following passages in the New Testament, that they may read the context in each reference, and discover the pertinence thereof, viz.: —

Mark iv. 11: Mystery of the kingdom.

Rom. xi. 25: Not to be ignorant of this Mystery; xvi. 25: According to the revelation of the Mystery.

1 Cor. ii. 7: Speak of the wisdom of God in a Mystery; iv. 1: Stewards of the Mystery of God; xiii. 2: Prophesy and understand all Mysteries; xiv. 2: In the Spirit he speaketh Mystery; xv. 51: I shew you a Mystery. We shall not all.

Eph. i. 9: Make known Mysteries of his will; iii. 3, 4: My knowledge in Mystery; 9: Fellowship of Mystery; v. 32: This is a great Mystery of Christ and the Church; v. 19: Make known the Mysteries of the Gospel.

Col. i. 26: Mysteries which have been hid, but; 27: Glory in this Mystery among Gentiles; ii. 2: To acknowledge the Mystery of God; iv. 3: Open a door to speak the Mysteries of Christ.

1 Tim. iii. 9: Holding the Mysteries of the faith; 16: Great is the Mystery of godliness.

Rev. i. 20: Write the Mystery of the Seven Stars; x. 7: The Mystery of God should be finished.

Yours fraternally,

Wm. R. Singleton

Grand Secretary

Grand Lodge of D. C.

DESCRIPTION OF PLATES.

Baal. — Numbers 1 and 2 are human heads, with symbols derived from the ox added to them. Some of the Fathers thought the head only of the idol Baal had the bestial form. These figures prove that they reasoned from what was common in the forms of idols in their days. In No. 1 the stars show how the Israelites might "take up the star of their god"; *i.e.*, portrayed on medals, etc., carried about with them, as *amulets* for protection, as we have shown was the custom in all the Mysteries of the Orient.

The garland of vine leaves and grapes in No. 2 shows that it is allied to Bacchus, with two apples on the head, whereby it is allied to Ceres or to Pomona; *i.e.*, it indicates a fruit-bearing divinity, perhaps *Isis fructifera.*

No. 3 is from Montfaucon, and the Greek inscription accompanying it says that this has been offered and consecrated, at his own expense, by Titus Aurelius Heliodorus Hadrian, to Aglibolos and to Malachbelus, the gods of Palmyra, with a symbol [or small statue] of silver, for the preservation of himself, of his wife, and of his children in the year 547, in the month Peritus [February], A.D. 234.

These two figures no doubt represent Baal and Moloch.

No. 4 represents the head of a four-horned goat, and shows the "*Pentalpha*" reversed.

No. 5 is the Venus of Egypt, with the dove in the right hand and a staff in the other. The dove was always the insignia of Venus. This medal is from Tentyra, Egypt; Strabo mentions a temple of Venus at Tentyra.

No. 6 is also a medal of Venus, represented as *Astarte*, having a long cross in her hand and the sacred *calathus*, or bushel, on her head.

Dag-ôn, or **aun** (Fig. 7). — The Hebrew word *dag* may be translated as a "preserver of any kind from the dangers of the waters," as in the cases of Noah and Jonah.

From "Asiatic Researches," Vol. VI. p. 480: —

"The Buddhists say that it is Budd'ha Nar'ayana, or Budd'ha dwelling in the waters; but the Hindoos, who live in that country, call him Mach'odar Nath, or the sovereign prince in the belly of the fish. The title of Mach'odar Natha properly belongs to Noah, for *by the belly of the fish* they understand the *cavity*, or inside, *of the Ark.*

From Jonah ii. 1, we make this extract: "And Jehovah prepared a great *dag* to include Jonah; and Jonah was in the internal parts of the *dag*, and Jonah prayed from the internal parts of *this dagah*"; viz.: *He dagah*, where *he* is emphatic and demonstrative, THIS *dagah.*

In David Levi's *Lingua Sacra* we find besides his first definition of *dag*, a fish, the second, which says, "a small ship, a fishing-smack."

Amos iv. 2 says, "and your posterity in *fishing-vessels.*" "Dr. Taylor, in his 'Concordance,' renders it *navicula*, a small ship, *dagah.* Targ. Jona. makes it, 'and your daughters in the fisherman's *ship.*' The Talmudical Hebrew makes it, 'a cock-boat, a skiff.' The Chaldee makes it, *a small ship.*"

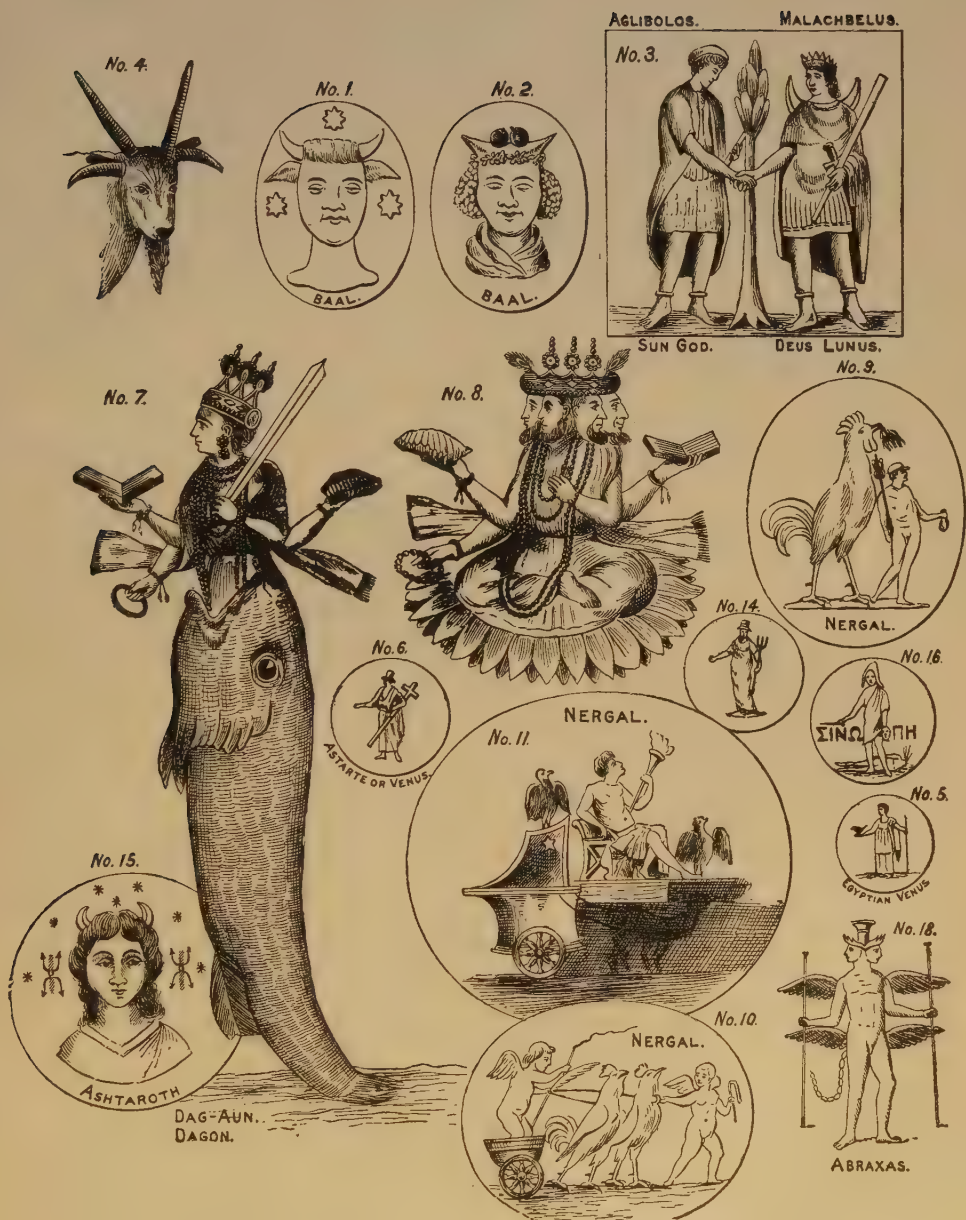
From the root, *dg*, *dag*, *dig*, *dug*, thus variously spelled, there are two senses, each of which signifies to preserve from water: 1st, a fish, because it is preserved *under* water; 2d, a ship, because preserved *on* the water. Query, Could our words *dig* and *dug* be original words? Our first canoes were *dug* out of logs.

Of the figure of Dagon there is an ancient fable. The Oannes, who was half a man and half a fish, came to Babylon and *taught several arts, and afterward returned to the sea....* "There were several of these Oannes: the name of one was *Odacon*, i.e., *O'Dagon* [the Dagon]. Berosus said of him, 'he had the body and head of a fish, and above the head of the fish he had a human head, and below the tail of the fish he had human feet.' This is the true figure of Dagon. Etymologically, Dagon is composed of *dag* and *aun.* Ammon is also composed of *ham* and *aun*, which may refer to Noah, or Nau, and was originally *ham-nau*, — a transposition which is common in antiquity." *Aun* means the generative power of Deity, Divine potency or energy, the original creative principle of the Almighty.

"If Ham-nau was in sense equivalent to Ham of Nau or Noah, Dag-nau might be equivalent to the *Dag* of *Nau*, or Noah, *i.e.*, the *fish*, as the Hebrew word *dag* imports, of *Nau.*"

If *aun* be taken as generative power, as it means thus in Hebrew, Gen. xlix. 3; Deut. xxi. 17,

Plate I.



ILLUSTRATIONS OF THE ANCIENT MYSTERIES.

it will equally lead, *personally* understood, to the great second *progenitor* of the human race, *i.e.*, Noah. Masons may hence find a correct meaning of the "*Substitute*," if they will remove the initial of the last word to the end of the second, and prefix the second with H', instead of H alone; it will then be "of the Father." The meaning then will be the same identically with the "TRUE."

Aun is translated *Aven* when applied to Beth-el, where one of the "calves" of Jeroboam was set up—"House of Idols or Vanity."

As Oannes *came on shore*, and after teaching *returned* to the sea at night, to what did he return but to some vessel out of which he came in the morning? Berosus represents Oannes as coming out of the fish. As the word *dag* implies a *preservation* from water, so Oannes *coming out* and *returning* to something which swam upon the waters, symbolized by a fish, whose constant residence is in or upon the waters, and passes in safety and is secure amid storms and tempests, so the idea of a structure containing persons who were preserved from the boisterous and perilous waves became connected with the idea of a fish, which emblematically denoted safety from the waters.

"Properly to understand the import of the figure of Dag-aun, we must separate into two parts the ideas which compose it. 1st. We must consider the human part, *aun* or *nau*, as '*issuing out of*,' and in itself entirely independent of, 2d., his protection, means of preservation, dwelling, residence; that which had safely carried him through the waters; that from which he could '*come out*,' and to which he could '*retire*'; that which was symbolized by the form of a fish, and was denoted by the word *dag*. For it follows evidently, that this *dag* was no part of the real person of '*Nau*'; as a man's house, which he quits in the morning, . . . and to which he returns in the evening, is no part of that man's person. . . . Accept, therefore, the idea of 'the preserver of Nau,' as implied in the compound word *Dag-aun*, which word in Hebrew signifies a *fish*, say the etymologists, from its fertility; and *corn*, from its increase. Dagon may also allude to *preservation*, as a fish is *preserved* in the waters; to *preservation*, as corn is *preserved* in the earth; both in reference to newness of life; for, indeed, Dagon is called *Siton*, the god of corn. By some Dagon was said to be Saturn; others say he was Jupiter. Represented as part woman and part fish, Venus was indicated, whom the Egyptians worshipped under the form of a fish, because in the war of Typhon against the gods, Venus concealed herself under this shape. Ovid and Diod. Sic. say, that at Askelon the goddess Derketo, or Atergatis, was worshipped under the figure of a woman, with the lower parts of a fish; Lucian, *de Dea. Syr.*, also thus describes her under this form."

The Scriptures show that the statue of Dagon was human in the upper part, as when that image fell down before the Ark of the Covenant, in 1 Sam. v. 4, 5. Sanchoniathon, *apud* Eusebius, says that Dagon means *Siton*, the god of wheat. Dagon in Hebrew also means wheat. Probably Ceres, the goddess of plenty, was meant. Elain says that among the names of Ceres, Sito was one. She is represented in some medals, as those of Syracuse, delineated with fish around her.

Ceres is sometimes described with the attributes of Isis, who was the goddess of fertility among the Egyptians.

We can arrive at no other conclusion than this. Originally the Sun was the great central object of worship. He was considered the beneficent creator of all things earthly; because from his light and heat were produced all vegetables and animals. He arose from the SEA in the morning; continued, during the day, shining and warming all things, producing the beneficial results experienced by man, and at night retiring again to the sea.

Now the ideas of men, at the earliest dawn of civilization, were childlike. The theory of Cosmos was very simple. The earth itself was an extended plain, much longer east and west than north and south; it was surrounded by the sea, so that the sun came from the sea in the morning and returned to it at night. In time the Dag-aun was the result, manifested in some form or other in all the Eastern lands.

No. 8 is from an Indian picture, is said to represent Bramah sitting on a lotus after the deluge. It is supposed by Calmet to be Noah and his three sons.

Nos. 9, 10, and 11 represent Nergal, who was worshipped under figure of a cock; and, to make a pair of the species, Succoth Benoth, say they, was worshipped as hen and chicken.

Ner is light, *gal* signifies to revolve, a revolution, a circuit; the title, then, implies "the revolv-

ing or returning light." Hence the cock, which always announces the returning light, is emblematic of the morning.

It is supposed that, as the ancients did not confine themselves to one meaning in these symbols, but had more remote, recondite, or esoteric explanations, this symbol may have referred to some latent principle, and "expected to produce effects beyond what hitherto it had done or was doing; *i.e.*, they usually looked backward on history, but sometimes looked forward in expectation."

In Fig. 9 the cock is holding in his bill two ears of corn; he is attended by Mercury, carrying his caduceus in one hand and a bag of money in the other. Montfaucon, Vol. I. p. 128, says: "To see Mercury with a cock is common enough; but to see him walking before a cock much larger than himself is what I have never noticed except in this representation. It may denote that the greatest of the qualities of Mercury is vigilance." "The cock holding the corn in his bill we think has reference to the fact that proper care and vigilance only can produce the products of the earth. However, it may be that there is a more recondite meaning, unknown to us. We have no space to examine this very interesting question in reference to the *revivification* which may be implied in the term *Ner-gal*, 'returning light,' and which may refer to our resurrection after death."

In Fig. 10, a gem of the Florentine Gallery, two cocks are yoked to the car of Cupid, and it is found by other instances that Cupid and a cock are no strangers to each other. Montfaucon shows Cupid victorious over a cock; he overcomes the cock as he does all other animals. "*Imo et gallus plus cœteris avibus est amori addictus.*"

Another Cupid leads the cocks, as if they had been running in the race and were victorious, for the driving Cupid carries a palm branch as the reward of victory obtained by these his emblematic coursers.

Fig. 11 represents the "light" strongly connected with the cock. The car is drawn by two cocks, as in Fig. 10, with a cock standing upon it in the attitude of crowing and flapping his wings; the star is the star of Venus, making the car the consecrated vehicle of that goddess of love and beauty; Hymen, the god of marriage and conjugality, with his torch, and at his feet is another cock, crowing, etc., like the former.

This symbol, or allegorical representation, no doubt, "imports the influence of Venus and Hymen, the genial powers of vitality, on the renovation of life in human posterity." Socrates, before his death, said to Crito: "We owe a sacrifice of a cock." Did he hereby refer to a hope of a future existence, to a revivification? This would have been coincident with his expectation of a converse with the illustrious dead. Christ compared himself to a corn of wheat falling into the ground, but which afterward sprang up and produced much fruit (John xii. 24).

Succoth Benoth (Fig. 12).—This deity was companion to Nergal, and was the favorite object of worship by the Babylonians. 2 Kings xvii. 30, "And the men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima." *Ash*, fire, *Shima*, laid up; "*the station of fire-worship.*" The Rabbins describe Succoth Benoth as being typified by hen and chicken. (See description of Nergal.)

Succoth signifies a tent or booth or temporary residence; *Benoth* is a Hebrew word, and the Greek word is *Benos*. *Oth* is a Hebrew female termination; *Os* is the Greek. On a medal of the Emperor Gordian, from Hierapolis, Syria, on one side is his profile, and on the other is Cybele feeding the serpent of Hygeia. The inscription around the emperor's head is Adir Benos. "The word *Adir* is evidently derived from the Chaldee dialect (of which the Syriac was a branch), in which *ader* or *adur* signifies the inhabited, the dwelling, the residence." Dan. iv. 12, "And the fowls of the heaven *dwelt in iderun; i.e.*, inhabited its branches." Verse 18, "The beasts of the field, *tidur*, dwelt under it."

"The Benos of the Syrians was the Venus of the Greeks and Latins, as it was also the *Banu* or *Benu* of Eastern Asia; so that if the Indian Banu is the original, then the name may be traced Banu, Benu, Benoth, Benos, *Venus*, and together with the name the worship may be traced also; *i.e.*, originally, perhaps, that of a person, but afterward of the prolific powers. The full translation of the Adir Benos, or Succoth Benoth, would be, 'the Venus of the temporary residence.'"

No. 13 is inserted to show how the figure of a woman was combined with a fish, and to represent the Syrian goddess; and in No. 12 we see the representation of Venus rising from the sea, attended by Tritons. This is not the original Venus; it is the story poetically represented and

Plate II.

No. 13.

No. 20.

No. 19.

VISHNU.

No. 12.

SUCCOTH BENOTH.

No. 17.

VISHNU.

ILLUSTRATIONS OF THE ANCIENT MYSTERIES.

varied by the imagination of the Greeks from the ancient emblem, retaining the idea but changing the figure, as they did in Dagon and many other idols.

No. 14 represents the Tyrian Neptune with a trident, a medal of Phœnicia, an old man with a long beard, clothed from head to foot, having on his head a bonnet with a high crown, not unlike the *calathus* in Fig. 6. The head is Alexander II. of Syria. The trident in his hand is the proper sceptre of Neptune, the god of the sea, who is always represented naked, neither bonneted nor clothed. It is certainly a Syrian deity, but how can it be Neptune? Who was the original Neptune? Some suppose that this character may be attributed to Japheth, who as Neptune had a right to wield the trident. The trident was a symbol appropriated to Siva in India. Can you trace any resemblance between the attributes of Siva and those of Neptune? As a venerable patriarch, his bonnet of honor, his ample clothing, and his long beard bespeak his dignity.

Fig. 15 represents Ashtaroth, having the horns well developed, and two "lightnings," and around her are the seven stars, implying her authority as regent of the night. (See text, p. 64.)

No. 16. This is a medal from Sinope, which represents a man with a Phrygian bonnet on his head, clothed in a short dress, a sword in his right hand, in his left a man's head, which he has just severed from the body, the blood from which spirts *upward*. "Macrobius says the moon was both *male* and *female*, and adds one particular, which we have referred to in the text; viz., that the male sex sacrificed to him in the female habit, and the females in the male habit, etc." (p. 65.)

No. 17. Vishnu in second Avatar. (See text, p. 84.)

No. 18 is an "*Abraxas*"; it represents a man with two faces, on his head the sacred *calathus*, or bushel, as in Fig. 6, two wings on his shoulders, and two on his hips, having a scorpion's tail, in each hand a staff. Significance unknown.

No. 19. Vishnu in the eighth Avatar, referred to in the text, (p. 80).

No. 20 is another *Abraxas*, which is represented with more emblems than No. 18. On the head is the immortal lotus; there are four wings, and with each wing is an arm; in each of its four hands are different destructive implements which will be readily recognized by scholars. In his two upper hands weapons of injury, — a whip with thongs and a double battle-axe in one hand; in the other an axe, a dagger, and a hammer, or another axe. In his lower hands he holds a rod and a pair of scales, to denote that he is not to exceed the just weight and measure of the evils he may inflict. It is supposed that this is the ANGEL OF PUNISHMENT, the *agent of retributive punishment*, whose office it is to distribute battle and murder and sudden death among the sons of men. In fine, it may possibly be the representation of SATAN.

Montague G. M.

Whereas a Petition has been presented to us and signed by several Brethren residing in and about the City of Exeter humbly praying that they may be Constituted into a regular Lodge.

These are therefore to Impower and Authorize our R.t Worshipful and welbeloved Brethren John Bury Esq.r and M.r Thomas Jeffreys or either of them to convene our Brethren at Exeter aforesaid who have signed the said Petition and that the said John Bury Esq.r or M.r Thomas Jeffreys do in our place and Stead Constitute a regular Lodge in due form (they the said John Bury Esq. and M.r Thomas Jeffreys taking Special Care that they and every of them have been regularly made Masons) with like Priviledges as all other regular Lodges do enjoy and that they be required to conform themselves to all and every the Regulations contained in the printed Book of Constitutions and observe such other Rules and Instructions as shall from time to time be transmitted to them by us or Thomas Batson Esq.r our Deputy Grand Master or the Grand Master or his Deputy for the time being. And that they do send to us or our Deputy a List of the Members of their Lodge together with the Rules agreed on to be by them observed to the end they may be entred in the Grand Lodge Book. And upon the due Execution of this our Deputation the said John Bury Esq.r or M.r Thomas Jeffreys is hereby required to transmit to us or our said Deputy a Certificate under both or either of their hands of the time and place of Such Constitution In order that it may be entred in the Book of regular Lodges Given under our hand and Seal of Office this eleventh day of July 1732: and in the Year of Masonry 5732.

Will Reid Sec.ry

By the Grand Masters Command

Tho. Batson D. G. M.r

Geo: Rooke } G Wardens
Ja Smythe }

MONTAGUE CHARTER, A.D. 1732.

DIVISION II.

THE COGNATE ORDERS.

A Comprehensive History of the Knights Templars and the Crusades; their patronage by the See of Rome and subsequent anathema; the connection of these, if any, with the present Degrees of Knights Templar in the United States and Great Britain; the Execution of Jacques de Molai, Grand Master, and Supplemental Historic Notes.

By William Stevens Perry, 32°, D.D. Oxon., LL.D., D.C.L.,
Bishop of Iowa.

CHAPTER I.

The Ancient Templars and Orders of Chivalry.

The Ethics of Christian Knighthood. — True chivalry has it source and spring of being at the foot of the cross of our Lord Jesus Christ. The study of the lessons of the great biography — the tracing of the foot-prints of Him, the Son of God, who in loving lowliness went about doing good when He was incarnate upon the earth — won from a quaint old English writer the acknowledgment that "Jesus Christ was the first true gentleman." We, mindful of the fact that chivalry is self-sacrifice; that true knighthood is consecration, the glad and willing service of God and man, founded on faith in God, designed for the service of the weak, the oppressed, — may reverently recognize in the Christ, the mirror of chivalry, the pattern of all true knightly, valiant, and magnanimous life. In the exhibition of ineffable love, shown in the taking of our flesh, the living our life, the bearing our guilt, the dying our death, — all for us and for our salvation, — there was breathed into our manhood a new breath of life; there was given to us the high and holy purpose of living the life of this Son of God, our Exemplar, our Saviour, the source of our strength. From this period — the coming of the Christ into the world — we date anew the history of humanity. Gladly did the noble, the valiant, the magnanimous of our race hail this exhibition of all that was winning, true, and inspiring in the perfect manhood of the Incarnate Son of

God. In the life of loving service, in the cross-bearing, in the willing self-sacrifice, in the bringing of life and immortality to light by His rising from the dead; in the triumphing over all that was low and base, mean and guilty, and hateful to God or hurtful to man in our erring, sinful nature, men found new strength for purity, perfectness, and self-devotion; new motives for self-forgetfulness and living for others' good; new incentives to elevate and improve themselves; new strength in their efforts to attain and realize the highest good. It is thus that chivalry is Christian; that knighthood was never known till the Church and faith of Christ were paramount on the earth. Inspired by longings for holiness, recognizing its true example, adoring its divine Founder, the chivalric heart, the valiant soul, the knightly man, enlisted, with a burning enthusiasm, under the banner of the Cross, to combat all kinds of evil, to conquer all opposing forms of sin. The knightly life was a religious life. The oath of utter and complete self-immolation was prefaced by the vigil of prayer. In the dimly lighted chamber of reflection, in silence and solitude, the neophyte was brought face to face with the dread realities of life and death, of time and eternity. The rough and rugged pathway, trod ere the candidate was dubbed and created a knight, was meant to be a faint transcript of that *via dolorosa* over which the Lord of life and glory passed on His way to Golgotha, that place of a skull, where He, our Immanuel, suffered and died for us. The willing service, pledged and promised ere the Christian knight was admitted as a pilgrim-warrior to share the toils, the trials, and the triumphs of those who fought with their good swords to recover the Holy Sepulchre, where the dear Lord had lain, from Infidel or Moslem hands, was a perfect and entire devotion of mind and heart, of will and purpose, of soul and body, to Christ and God. "Half priest, half soldier," was the Templar's acknowledged characteristic. "Holiness to the Lord" was the rule and motive of his actions. The defence of the right, the punishment of the wrong, were his bounden duties as a true, leal knight. With an unfaltering trust in God, with humility and lowliness of heart, and the outward expression of that self-abasement in which the sinful soul cannot but appear beneath the all-searching Eye, there was still careful trial made ere the applicant might wield his sword in defence of the unprotected and assailed, and fight valiantly in the holy cause of Christ's religion. The old-time precept each candidate heard sounding in his ears was this: "You who desire to become a knight must pursue a new course of life. Devoutly you must watch in prayer, avoid sins of pride and idleness. You must defend the Church, widows, and orphans, and with noble boldness you must protect the people." The first lesson impressed upon the applicant's heart was the love and fear of God. It was thus that the full acceptance of the Christian religion became the very soul, the inspiration of chivalry; and chivalry, true Christian knighthood, became faith, fidelity, probity, mercy, love to God, gentleness to man, valor before the world, — everything, in short, that was pure, lovely, and of

CHURCH OF THE HOLY SEPULCHRE.

good report. It was the consecration of the whole man to the discharge of Christian duty, the practice of Christian virtue, the crucifying of every evil thought, or word, or deed.

There was, there could be, no keeping back part of the price. "It is the will of God, it is the will of God," had been the impassioned cry of one and all at the first assumption of the cross. The bearing of that cross — the wearing of the blood-red symbol of our redemption — implied the entire surrender of the will to God's will and the giving up of all things — home, friends, wealth, country, life — for the cause of Christ. Faith inspired works. Devotion was enkindled at the sight of the sacred sign. There was victory in the cross; victory over self, over sin, and over the enemies of the faith of Christ.

This love and service of God which characterized the Christian chivalry — the old-time knighthood of history — was, for its day and generation, a true exhibition of the spirit of Christianity. The faith of our Lord Jesus Christ deals rather with the motive than the action, — the thought rather than the deed, — though it would have each and all alike instinct with the love and fear of God. The religion of the days of chivalry, of Christian knighthood, was a religion of motives, a religion of the heart, the affections, the emotions, the feelings, rather than the intellectual acceptance of a system of doctrines, — the adherence to a logical and carefully defined dogmatic belief. Without doubtings or questionings of heart, did the old-time knights accept and practise the teachings of the faith. Passionately did they profess their love for their Lord and Saviour. "*Non nobis, Domine, non nobis, sed Nomini Tuo da gloriam*" was the Templar song or shout of triumph when victorious in the fray.

The love and fear of God, the recognition of Him as the source of every earthly good, the Giver of every grace, were fundamental principles of Christian knighthood. Life was consecrated by prayer and service. Death was welcomed for the cause and cross of Christ. The world had known nothing like this disciplined, this resistless enthusiasm. The cross of Christ was no sooner raised on high as a standard, — that blood-red cross telling of the saving, cleansing blood of Calvary, was no sooner placed on the breast and shoulder than the valiant and magnanimous soldiers of all Europe became a band of brothers, bound by a single purpose, animated by a common and absorbing devotion. It was the "truce of God" between rival and contending powers, — between man and man, — that the Holy Sepulchre might be redeemed from "Moslem caitiffs and Infidel hounds." Influenced by no hope of fee or reward, with no selfish expectations or care for personal aggrandizement, the flower of chivalry went forth to defend and uplift this cross, and wield, in the service of the Christian faith, the swords that had been belted round each neophyte when the vows of knighthood were first uttered by lips sanctified by their reception of the Sacrament of Redemption. Inspired by this pure and holy devotion, the annals of Christian knighthood abound in instances of

heroic constancy even unto death. It is with pride that we recall the heroism of that illustrious, valiant, and magnanimous knight, Renaud de Chatillon, Grand Master of the Templars, who scorned when in captivity to purchase life on condition of apostasy from the Christian faith, and was beheaded by the hand of Saladin. We cannot forget the constancy and devotion of the crowd of knights of the two Orders, Templars and St. John, who joyously accepted martyrdom at the executioner's hands in prison, rather than renounce their faith in the Lord Jesus Christ. Gladly do we record the daring of Jakeline de Mailliacus, that heroic Knight Templar, who, on the advance of Saladin into Palestine, in a battle near Tiberiad rushed boldly into the midst of the Saracens, one against a thousand, because, as the old chronicler is proud to tell us, "*mori pro Christo non timuit,*" — he feared not to die for Christ. Such was the religious enthusiasm of these valiant men, whose proudest boast was to be "a true knight and servant of Jesus Christ."

The Religion of Chivalry. — The religion of chivalry was not merely a blind and superstitious acceptance of priestly teachings and ecclesiastical rites. There was then, as now, symbolism in the ritual and observances of knighthood. There were then, as now, dogmatic teachings breathed into the strained, listening ear, by prelate or priest, amidst the solemn accessories of initiation and adoption into the brotherhood of Christian knights. This symbolism, then as now, centred in the cross of Christ; these teachings, then as now, brought out in startling clearness and with no uncertain sound, the great historic truths relating to the life and life-work of the Son of God when here on earth.

The religion of chivalry was founded on the teachings of the Incarnation, and the atoning death upon the cross, of Christ. In the words of the Introit for the Tuesday in Holy-week, sung in sweet and solemn cadences in every preceptory or chapel of the Templars, as the commemoration of the great day of atonement — the Good Friday of the Church Universal of Christ — drew nigh, prelate, priest, and knight united with consenting voice: —

"We ought to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection; by whom we have been saved and delivered." These knights of old may not have been familiar with the folios of patristic theology burdening the shelves of the scanty libraries of their day; but they knew and believed and lived the legend, "*Non est salus animae, nec spes aeternae vitae, nisi in Cruce,*" — there is no health to the soul nor hope of eternal life, save in the Cross. They may have known or cared little for the theories of the philosophers or the teachings of the schoolmen; but they wore the blood-red cross upon their hearts; it entered into their very life and soul; they fought and died under the blazonry of the symbol of our redemption. Their legend was that of the Church's earlier days of triumph, "*In hoc signo vinces.*" As Spenser, the poet-laureate of chivalry, in his "Fairy Queen," describes it: —

CRUSADE TOWER, RAMLEH.

Erected by the Knights Templars.

"A gentle knight was pricking o'er the plain,
Clad in mighty arms and silver shield;
And on his breast a bloody cross he bore,
In dear remembrance of his dying Lord,
For Whose sweet sake that glorious badge he wore,
And dead, or living, ever Him adored;
Upon his shield the like was also scored,
For sovereign hope which in His help he had."

The Order of the Temple, and History of the Crusades. — The Order of the Temple was established to protect pilgrims to the sacred places of Holy Land, when on their way to Jerusalem. It differed from the Hospitallers and Teutonic Knights in being, from its very beginning, a military order. "*Pauperes commilitones Christi templi Salomonici*" — poor soldiers of Christ and of the Temple of Solomon — were they at the start; and their original purpose of affording protection to the pilgrims who sought, after the first crusade, to visit the sacred sites of Palestine, was kept prominently in view for many years. That which in its origin was somewhat of the nature of a rural police, became, at length, through fortuitous circumstances and from the nature and needs of the society of the age, one of the most powerful organizations the world has ever known. The names of the founders of the Order have descended to us with as much authority as could fairly be asked. In the year 1118 a knight of Burgundy, Hugo de Paganis (Payens), bound himself and eight companions to the Patriarch of Jerusalem, to guard the approaches to the Holy City, so that pilgrims to the sacred places might have easy access; to live as regular canons of the Church, under the Benedictine rule; and to fight for the King of Heaven and the Bride of Christ, in chastity, obedience, and self-denial. The names of these comrades of Hugo de Paganis were Godefroi de St. Aldemar (St. Omer), Roral, Gundemar, Godefroi Bisol, Paganus (Pagen) de Montdidier, Archibald de St. Aman, Andrew de Montbar, and the Count of Provence.[1] The number of these knights is significant, a triple trinity, banded together for the service of the Triune-God. Of these original members of the Order, the founder, Hugo de Paganis, became the first Master — *Magister* — of the Order of the Temple, in 1119. Quarters were assigned them in the palace of the Latin Kings of Jerusalem, which had, before the Christian occupation of the Holy City, been the Mosque of Mount Moriah. This palace was also known as Solomon's Temple; and it was from this *templum Salomonis* that the Templars took their name. The founders of the Order had all fought under Godefroi de Bouillon, and from this circumstance commanded respect and influence among the hardy veterans of these holy wars. This was increased by the efficient and valiant manner in which the services they rendered, first to pilgrims and then to others in need, were performed. It was not long before the fame of these new

1 A Concise History of the Order of the Temple, with some mention of those Bodies which claim to be derived from it. By Sir P. Colquhoun, M.A., LL.D., Q.C. 8vo. Bedford, England, 1878. p. 23.

allies of the cross and Church of Christ had spread over Europe. The junior scions of noble houses in all parts of Christendom soon sought incorporation into so distinguished an order, which, from its start, received none but those whose social standing entitled them to consideration. The King of Jerusalem, who had assigned to the Templars their abode on the site of the Temple of Solomon, commended the new Order to the notice of St. Bernard, Abbot of Clairvaux, who issued a pastoral, in which the saint praises the valor and extols the merits of the Templars. Under the patronage of this holy man, the Papal legate, Matthew, Bishop of St. Alban's, presided at the Council of Troyes, which assembled early in the year 1128, for the purpose of determining the statutes of the new Order. The rules of discipline and obligation, numbering seventy-two, then adopted, met with the sanction of Pope Honorius II. and the Patriarch of Jerusalem, and became at a later date the groundwork of the more elaborate and complete "*Règle du Temple*." Ere the death of their saintly patron, Bernard of Clairvaux, the Templars had been established in every kingdom of Latin Christendom. Henry I. of France granted them domains in Normandy. They are found established in Castile in 1129; in Rochelle in 1131; in Languedoc in 1136; at Rome in 1138; and in Brittany in 1141. Manors, castles, and treasure were lavished upon them. Louis VIII. of France bestowed upon the Order a marshy field outside the limits of the city of Paris, known in later days as the Temple, and recognized for years as the headquarters of the Templar Order in Europe.

Pope Honorius II. appointed the white mantle as the garb of the Order, in contradistinction to the black robe of the Hospitallers. In the year 1146 Pope Eugenius III. added to this distinctive garment a red cross, to be worn on the breast as a symbol of the martyrdom the Order was understood to court. In the following year this Pope, with King Louis VII. of France, met one hundred and thirty of the brethren at a chapter held with great pomp in Paris, within the precincts of the "Temple."

After the Council of Troyes, Hugo de Paganis, the Master of the Templars, visited England and induced a number of English knights to follow him to the Holy Land as members of the Order. Among these recruits was Fulk, Count of Anjou, who was made King of Jerusalem in 1131. The founder and first master of the Templar Order died about the year 1136. He was succeeded by Robert de Craon, who is said to have been a nephew of the celebrated Anselm, Archbishop of Canterbury. The third master, Everard de Barris, won great renown for deeds of valor in the second crusade. In the disastrous retreat of the Christians from Laodicea to Attalia, the Templars alone maintained any appearance of order and discipline, and their display of military prowess and their fortitude under the most trying and adverse circumstances, led Louis VII. of France to re-organize his entire army after the pattern set by the Knights Templars.

SAINT-JEAN D'ACRE, SYRIA.

The last stronghold of the Knights of Saint John and Knights Templars in the Holy Land.

The Emperor of Germany, Conrad III., spent Easter of the year 1148 at the palace of the Templars on Mount Moriah, and in the summer of that year the knights of the Order took part with him in the unsuccessful siege of Damascus. The phenomenal growth of the Order had already excited jealousy on every side, and there were those who attributed the failure of this expedition of Conrad to the treachery of the Templars. Conrad repelled these accusations as unfounded, but suspicions and slanders were ever afterward of constant recurrence.

The Crusades. — From this time the history of the Knights Templars is the history of the Crusades, and of chivalry itself. Bred to the profession of arms, recruited from the noblest and bravest knights of the time, the Order speedily attained a standing and importance only rivalled by the Hospitallers; while the two organizations became the mainstay and support of the crusading army, the right wing being the recognized position of the Templars, and the left that of the Hospitallers. The election of a chevalier of the Temple to the Crown of Jerusalem conferred on the Order a greater consideration than ever before, while their unflinching fidelity to their self-assumed trust, and the reckless daring of their feats at arms, and their willing sacrifice of life for success, placed the Templars at the very head of the military orders of the age and won for them undying fame.

In the year 1149 the Knights Templars were appointed to defend the fortress of Gaza, the last Christian stronghold on the southern frontier of Palestine. Four years later Bernard de Tremelai, but recently made Master of the Order, with forty of the knights, made an incursion into Ascalon, and having been surrounded by the Saracens, all were cut off to a man. A chronicler of the age, William of Tyre, records the current scandal that these knights merited their fate by their eagerness to secure the spoils of conquest, but the greed of gold did not militate against their bravery. The following year the charge was made that the Templars had surrendered to slavery and certain death a captive, an Egyptian prince, who was well inclined to profess the Christian faith.

In 1166, less than fifty years from the founding of the Order, Amalric, the Latin King of Jerusalem, ignominiously hanged twelve Templars, on the charge of betraying to an emir of Núr al-Din of Damascus, a stronghold beyond the Jordan.

In the year 1169 the chivalrous Saladin succeeded to the leadership of the Saracens. The year following his ascension to power he was compelled by the Templars to raise the siege of their frontier fortress of Gaza, and seven years later the Templar Knights shared in the victory of King Baldwin IV. at Ascalon. The building of the Templar stronghold at Jacob's ford, two years afterward, was followed by an irruption of the Saracens, and the defeat of the Christians at Paneas. In this disastrous engagement, the youthful King escaped with his life, but Odo de St. Armand, the Grand Master of the Tem-

plars, was captured and never redeemed. Odo was succeeded by Arnold de Torroge, who died at Verona when on a mission to arouse at the West a fresh interest in the succor of the Latin Kingdom of Jerusalem. The rule of the Order was now committed to Gerard de Riderfort. In 1187 the rash valor of the Templars provoked a conflict with an overwhelming force of Saracens. Defeated and dispersed, Gerard, with three companion knights, escaped to Nazareth. Again the Templars' rashness brought defeat and disaster, at Hittin. Gerard and the newly crowned successor of Baldwin IV. on the throne of Jerusalem, Guy de Lusignan, were taken prisoners by Saladin, while upwards of two hundred Templars fell on the field of battle, or at the close of the strife; for the fight was scarcely over when Saladin ordered the slaughter of all the Templars or Hospitallers in his hands. The Holy City, now utterly defenceless, was surrendered to the victorious Saladin, early in October, 1187, and the treasures in the coffers of the Templars were freely used to redeem the poorer Christian captives. The Templars, mindful of their early obligations, guarded a part of these poor wretches on their mournful journey from Jerusalem to Tripoli.

On the release of Guy de Lusignan from captivity, both Templars and Hospitallers flocked to his standard and accompanied him to the siege of Acre. Under his banner the Templars took part in the two years' investure of the stronghold, and shared in the horrors of the famine of the years 1190-91. The Grand Master, Gerard, perished in the fearful battle of October, 1189, refusing to survive the terrible slaughter of his brethren of the Order.

In the strifes for the Latin Kingdom of the East which followed, the Knights Templars supported the claims of Guy de Lusignan, and, in common with King Richard Cœur de Lion, were accused of participation in the death of the rival claimant, Conrad of Montferrat, which occurred in April, 1192. It was in the guise of a Templar, and in a galley belonging to the Order, that King Richard of England left Palestine. On the recovery of Acre, the headquarters of the Order were established in this city, and a few years later they began the erection, on a rocky promontory washed on every side but the east by the waters of the Mediterranean, not far from Acre, of their stronghold of "Castle Pilgrim," the ruins of which may still be seen.

Early in the thirteenth century the fifth crusade started from this fortress for the conquest of Egypt. At the siege of Damietta, though the Grand Master, William de Chartres, was killed, the Templars performed deeds of surpassing valor. True to their motto, "first to attack and last to retreat," their dauntless bravery saved the army of the crusaders from utter destruction at the fierce struggle on August 29, 1219; and when the city capitulated, November 5, the only one of its twenty-eight towers that showed any signs of giving way had been undermined by the Templars' enginery.

Frederick II. found the Templars opposed to him and to his plans of Eastern conquest, from the moment of his entrance upon Holy Land. On

RICHARD CŒUR de LION

GODFREY de BOUILLON

his landing at Acre, September 7, 1228, the King found the Knights Templars unwilling to ally themselves to the fortunes, or march under the banners, of one excommunicated by Holy Church. The Templars are accused of giving information to the Sultan of the King's intended pilgrimage to the Jordan, and they are known to have opposed the ten years' peace agreed upon by Frederick and Al-Kámil, the Sultan of Egypt. They carried their opposition to such an extent as to refuse to be present at Frederick's coronation at Jerusalem. The indignation of Frederick was aroused. Leaving the Holy City abruptly, he publicly insulted the Grand Master, and made a demand for the surrender of the Templars' strongholds. He even laid siege to Castle Pilgrim, the Templars' impregnable fortress. Leaving Acre in May, 1229, on his return, he despatched orders from Apulia to confiscate the estates of the Order in his domains and to drive all Templars from the land.

Again the tide of war turned towards the East. Theobald of Navarre and an army of crusaders reached Palestine late in the summer of 1239. On the 13th of November of that year the Templars shared in the disastrous defeat near Jaffa, after a bloody encounter their reckless daring had done much to bring about. A ten years' truce was now concluded by Theobald with Sálih of Egypt, before the King of Navarre left the Holy Land the following September. On the coming of Richard of Cornwall, the following month, a treaty was concluded with the Sultan of Egypt, in spite of the opposition of the Knights Templars. Open hostilities now broke out between the three Christian Orders: the Templars, Hospitallers, and the Teutonic Knights. Victory attended the efforts of the Templars. Negotiations were opened with Sálih of Damascus for the restoration of the holy places to the Christians, and in the year 1244 the Grand Master, Hermann of Perigod, announced to the Christian princes of Europe that after a "silence of fifty-six years the Divine Mysteries would once more be celebrated in the Holy City."

The anger of the Moslem hordes was now thoroughly aroused. The Sultan of Babylon availed himself, at this moment of supreme need, of the Khárizmans, a savage people driven from their homes by the Mongolian invasions. These barbarians, sweeping down from the north in multitudes, left behind them unassailed the impregnable stronghold of Safed, lately built by the Templars to guard the frontier; and, on St. Luke's day, October 18, 1244, annihilated the Christian forces in the bloody battle of Gaza. Of the three hundred Templars present at this fight, but eighteen survived. Out of two hundred Hospitallers who engaged in this battle, but sixteen escaped alive. The Grand Masters of the two Orders were killed or captured. The Latin Kingdom of the East never recovered from this wholesale slaughter of its knightly defenders. The Holy City was lost to Christendom. The Holy Sepulchre and the sacred sites were again in the possession of the Moslems. The prodigies of valor performed by the Templars were all in vain. The "Beauseant," the symbol of success, was dragged in the dust. The foes of

Christ were victorious over all opposition. The gains of years of battle or diplomacy were lost on the issue of this single defeat. The conquests of Theobald and the Lion-hearted Richard were swept away forever.

Disaster followed disaster. In Egypt, where the Grand Master, William de Sonnac, with his companions of the Temple, sought to further the military operations of the saintly Louis IX. of France, the bloody struggle at Mansúra left alive at its close but three Templars of all who entered fearlessly into the fray.

The end was drawing near. In June, 1266, the fortress of the Templars at Safed was forced to surrender, and of its six hundred Templar defenders, all, without a single exception, chose death rather than apostasy. Other reverses followed in swift succession, internal dissensions arose, and near the close of the thirteenth century Acre was lost; the Grand Master, William de Beaujeu was slain, and the few remaining knights, after forcing a passage to the coast, took refuge in Cyprus and reëstablished there the headquarters of the Order. Attempts to regain a foothold in Palestine were futile, and the beginning of the fourteenth century found the Knights Templars driven for all time from the soil of Asia.

The Templar Endowments and Possessions. — Misfortunes at the East had not stripped the Order of its wealth and power in Western Europe. In rank and influence they had become second to none. They were the almoners of monarchs; their preceptories were the storehouses of the national treasure; their gifts were enormous; their possessions yielded revenues that exceeded the incomes of kings. De Molai, the last Grand Master, when summoned to his fate, entered France in the year 1306, with 150,000 gold florins and ten horse-loads of silver.

Persecution and Dispersion. — For years there had been rumors in circulation affecting the orthodoxy, the purity, and the loyalty of the Order. The charge received credence that, on initiation, the neophyte was forced to disavow his belief in God and Christ, to spit upon the crucifix, and to swear unquestioning obedience to the Grand Master's behests. It was asserted that the words of consecration in the Canon of the Mass, "*Hoc est Corpus*," were omitted in the Templar celebrations of the Eucharist; that the cross was trampled under foot on Good Friday, and that the avowed chastity of the Order had given place to the most infamous practices. The worship of a hideous idol[1] was attributed to the Templars, and blasphemous and shameless deeds were ascribed to an order whose sole *raison d'être* was the practice and the support of the faith of Christ.

The alliance between Philip IV. of France, who was under obligations for his life to the shelter from the Paris mob, afforded him by the Templars, and Pope Clement V., who owed to the French King's gold or influence his posses-

[1] Baphomet (Baffomet, Baphemet, or Baffomelus). *Vide* De Quincey's Inquiry, etc., Works. Edinburgh, 1879. XIV. 439.

SAINT LOUIS AT JERUSALEM.

sion of the Papal tiara, brought about the overthrow of the Order of the Temple. Philip the Fair coveted the possessions of the Order. The Pope distrusted its power and its fidelity to the Papacy. An imprisoned Templar at Toulouse offered to betray the secrets of his brethren. His words were poured into ears greedy for every possible accusation which would foment popular indignation and further the schemes of King and Pope for the Templars' overthrow. On the 14th of September, 1307, orders were issued by the King for the arrest of all Templars in the kingdom on the night of Friday, October 13th. The Grand Master and sixty of his brethren were seized in Paris. The following day they were brought before the representatives of the University of the city to listen to the enumeration of their alleged crimes. On the next day, Sunday, popular indignation was stirred up against the Templars, in the mind of the Parisian mob, by the invectives of preachers who accused the prisoners of the grossest iniquities. The tortures of the Inquisition were at once resorted to, and in the confessions wrung out of the very agonies of death, every charge was easily sustained. The inquisitors had all the evidence they desired. The suppression of the Order, thus undertaken in France, was followed throughout Western Christendom. The alliance of the Pope and the King of France gave the highest possible sanction to the robbery of the Templars' possessions everywhere, and to the spoiling of their goods was added the defamation of their characters, and the loss of life itself under the most agonizing tortures. In Paris the trial began on the 11th of April, 1310.

Its manifest unfairness called forth indignant protests, but in vain. On Tuesday, May 12th, fifty-four Templars were burned at the stake by order of the Archbishop of Sens. At the Council of Vienne, which met in October, 1311, the Templars asked for a hearing. The Pope, it is charged, prorogued the assembly to prevent this proffered defence, and the seven knights who presented themselves as deputies for this purpose, were cast into prison. Early in March the King visited Vienne, and on the 3d of April, 1312, occupied a place at the right hand of Clement, when the Pope delivered a discourse against the Order, which had been formally abolished, not in the general session of the Council, but at a private consistory, held the 22d of March. On May 2d Clement issued his Bull *Ad Providam*. This instrument transferred the estates of the Templars, except those in Spain and Portugal, to the Knights of St. John. It is an interesting fact that, although robbed and despoiled of all its possessions, though slandered, persecuted, and proscribed, the Order of Templars was never formally pronounced by the Papal authorities guilty of the fearful crimes laid to its charge; the language of the Bull, *Considerantes Dudum*, providing for the suppression of the Order, distinctly stating that this was done "*non per modum definitivæ sententiæ, cum eam super hoc secundum inquisitiones et processus super his habitos non possemus fere de jure sed per viam provisionis et ordinationis apostolicæ.*"

It is conceded by modern scholars that the charges brought against the Templars were false, and that the alleged confessions drawn from the wretched victims of the inquisitors' power are unworthy of belief. Safed, with its martyred host, might well countervail countless charges made by renegade knights, and accepted by those who were the willing tools of the interested King and his creature, the Pope. It is indeed possible that abuses had crept into the Order in France, which did not exist elsewhere. It is a matter of history that on the election of De Molai over his rival for its Grand Mastership, Hugh de Peraud the visitor of the Order for France, which took place on the death of the Grand Master William de Beaujeu, in 1291, De Molai announced in general chapter his purpose of eradicating certain practices of the Templars, which he did not approve. This would possibly explain the circumstance that in nearly all the councils outside of France, the Templars were acquitted of the infamous charges brought against them. If corrupt practices had crept into the Order in France subsequent to the death of William de Beaujeu, and the *spuitio super crucem* and the *oscula inhonesta* were features of the French initiation, the fact would go far to account both for the confession of De Molai, under torture, and his subsequent denial of complicity in their slanderous acts. It is certain that this great man not only sought to purify the Order of which he was so distinguished a member, but that his martyr-death for his principles and his professions of innocence should give him an honored place among "the immortal names that were not born to die."

Connection with the Present Degrees of Knights Templar.—The theory that the Order of Knights Templars, on their dispersion and suppression by the united power of Church and State, took refuge in the Masonic body, is pronounced by high authority as without "the slightest historic foundation." We do not question this statement as it stands. History fails to record much that actually occurs; much that subsequent ages would gladly know.

We see no reason, however, for the assertion, so often made of late years, that any connection between a chivalric order, such as the Knights Templars, and a fraternity of Operative Masons, such as certainly existed in mediæval times, is out of the range of possibility. The antiquity and the general prevalence of associations or guilds for the practice of operative masonry is undoubted. That these bodies of workmen were known to the Knights Templars and employed by them cannot be questioned. The erection of their strongholds in Holy Land, the building of their preceptories, priories, and round churches all over Europe, the evident importance and value of skilled mechanics in all the operations of the Order, whether offensive or defensive, afford evident proofs of interdependence between the one and the other. What could then be more natural than that the Knights Templars, proscribed, persecuted, despoiled of all things, should, in their attachment to their old usages and organization, seek their perpetuation among the affiliated bodies with which they had already a certain connection, and of whose universality

THE CHANCEL, MELROSE ABBEY, SCOTLAND, A.D. 1895.

Beneath the High Altar before this window was deposited the heart of Robert, "The Bruce."

and antiquity they had abundant evidence, arising from their business relations?

Besides, the thirst for vengeance on their unjust and cruel oppressors could only be appeased by such an effort to perpetuate the calumniated and proscribed Order, to which they were bound by most solemn oaths and the closest ties. All this, and more, is surely possible; and we cannot but claim that even if a direct descent from the Templar Order after its suppression by the Pope of Rome and King of France, in the fourteenth century, cannot be proved by historic documents, still there is reason to admit the existence of a continuous connection, a practical succession, making the modern Templary, where it is truly understood and exemplified among us, the representative of the old chivalric Order; perpetuating its doctrinal teaching of the Catholic faith, and preserving and appropriating the general features of its ceremonies, its obligations, its usages; modified only as to the changes in belief, practice, and social life, which the requirements of the age demand. In other words, Templary in our day and generation is a *revival* of the old Order, the old organization, the old-time chivalry. It seeks to reproduce, as nothing else does, or even claims to do, the knightly virtues, the chivalrous spirit, the valiant and virtuous life, the holy teachings of the historic days of the Templar's pristine practice. The modern Templar's warfare is, indeed, spiritual, but the true Templar will recognize his duty to contend earnestly for the faith once delivered to the saints. Striving to reproduce, represent, and perpetuate in an avowedly Christian society or organization, the principles, the usages, the ceremonial of the great religious and knightly organization of mediæval days, we best exhibit true Templarism; and we establish most fully our connection with the heroic Order, whose name we bear, by personal holiness, Christian profession, and the exercise of every grace and virtue of the faith of our dear Lord Jesus Christ.

The Interregnum of Four Centuries.—To establish the historic connection between mediæval and modern Templarism it becomes requisite to bridge over the period between the year 1309 when Walter de Clifton, Preceptor of the Scottish Knights Templars, admitted the dispersion of his brethren; and the year 1745, when modern Templary appears in the light. The tracing of the traditional existence of the old Knights Templars during this term of four hundred and thirty-eight years is historically impossible. It may, or it may not be true, that the expelled Templars of Scotland, few in number and dispossessed of the little wealth ever pertaining to the Order in a land of poverty, united in entering the service of Robert the Bruce. The war between King Edward of England and the Bruce was raging at the time of this dispossession of the Templars, and it is not impossible—in fact, it is highly probable—that the army of the Bruce contained a few veteran *quondam* Templars. That a preceptory or priory was established at Kilwinning rests on no authority other than late tradition. The estates of the Templars having passed into the

hands of the Hospitallers at the period of the "Reformation," the possessions of the Hospitallers, both those originally theirs and those acquired from the Templars, were declared forfeited to the Crown, on the ground that the services required by the Preceptor or Prior were to defend and maintain the faith of the Church of Rome. In the case of the Priory of Torpichen in Midlothian, where, as some traditions have it, modern Scottish Templary took its origin, the last Grand Prior, Sir John Sandilands, embracing the reformed faith, surrendered the estates of the Priory to the government, and then received a grant of them to himself with the title of Lord Torpichen, in 1564, thus founding the existing Scottish family of that name. A tradition that, after the dispersion of the brethren who made up the Priory of Torpichen, a number of them united with a Masonic lodge or guild at Stirling, and thus incorporated the mediæval knighthood with the Masonic body, has no historic foundation. Like other ingenious theories framed to account for resemblances and correspondences between the old chivalric Order and the Speculative Masonry of modern times, the tradition is possibly true, but its truth cannot be proved by documentary evidence.

Roman Catholic Admissions. — In a Roman Catholic authority, bearing the *imprimatur* of "Henricus Eduardus Card. Archiep. Westmonast," — Henry Edward Manning, Cardinal Archbishop of Westminster, — in treating of the subject of Freemasonry, we find the following admissions: —

"The South of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted, too, that as far back as the twelfth century, the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolical allusion to Solomon and his Temple might have passed from the Knights into the Masonic formulary. In this way, too, might be explained how, after the suppression of the Order of the Temple, some of the recalcitrant knights, maintaining their influence over the Freemasons, would be able to pervert what hitherto had been a harmless ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document was long ago published, which purports to be a charter granted to a lodge of Freemasons in England, in the time of Henry VII., and it bears the marks in its religious indifference of a suspicious likeness between Freemasonry then and now. In Germany the guild was numerous, and was formally recognized by a diploma granted, in 1489, by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

"So far, however, the Freemasons were really working Stone-masons; but the so-called Cologne charter — the genuineness of which seems certain — drawn up in 1535 at a reunion of Freemasons gathered at Cologne to celebrate the opening of the Cathedral edifice, is signed by Melanchthon, Coligny, and other similar ill-omened names. Nothing certain is known of the Freemasons — now evidently become a sect — during the seventeenth century, except that in 1646, Elias Ashmole, an Englishman, founded the Order of Rose Croix, Rosicrucians, or Hermetic Freemasons, a society which mingled in a fantastic manner the jargon of alchemy and other occult sciences, with Pantheism. This Order soon became affiliated to some of the Masonic lodges in Germany, where from the time of the Reformation there was a constant founding of societies, secret or open, which undertook to formulate a philosophy or a religion of their own.

"As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the Order into France, professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang up. Charters were

obtained from a lodge at York, which was said to have been of a very ancient foundation,"[1] etc., etc.

We have quoted at length from this work, on the principle laid down in Holy Scripture, viz.: "Our enemies themselves being judges." We recognize, besides, the possibility of members of the Roman Catholic communion having access to documents and papers unknown to others, and we are confident that the evidently frank admissions of these Romanist authors afford us a warrant for our conjectural connection of the mediæval and the modern Templary. No one can doubt that the Romanists have access to documents on this subject unknown to all the world besides. We claim that this connection exists just so far as the Templary of our own day clings to its knightly practices, and is true to its Templar dogmas of the Christian faith and teaching. What is called Templary on the continent of Europe is clearly traced to the "High Grade System of Masonry." Absolutely no evidence exists of its being in any sense a direct continuance of the mediæval Order. The pretence that De Molai granted a charter to Larmenius rests alone on a clumsy forgery, and the claim of Swedish Templars that the Order was introduced into their country by a relative of the last Grand Master, De Molai, who had become a member of the "Order of Christ" in Portugal, on the dissolution of the Templars, is equally unhistoric. Even in our own country there is need of ritual revision, and a closer copying of the usages, the habits, the traditions of the Order as it existed in its early, purer days, to make the connection between the old and the new Templary the more apparent to all men. Any departure from the great doctrines of the Catholic faith, and failure to conform to the usages and ceremonial, the life and life-work of the old Knights Templars; any idea of creating a system of degrees and teachings bearing only the name and not reproducing the reality of the original Templarism, will, we believe, be fatal to our modern Templary, and expose our claims to knighthood to the suspicion, if not to the contempt, of all men. Never may the true Templar of this age forget that of old it was the highest glory of each belted knight to be called and known as "a true knight and servant of Jesus Christ."

The Dogmatic Teachings of Templary. — The dogmatic teachings of true Templary are squared with the words of that Ancient Landmark, God's Holy Word. These lessons of duty are in our modern Templarism to be symbolized in language and carried out in life. The Templar must be a *Christian*, initiated in Holy Baptism into the Church of our Lord Jesus Christ, and if consistent, he should remember the words of His Master: "This do" — "Take and eat My Body and drink My Blood" — "in remembrance of Me." "Founded on the Christian religion" is our oft-repeated profession, and, if

[1] A Catholic Dictionary containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church. By William E. Addis, Secular Priest, sometime Fellow of the University of Ireland, and Thomas Arnold, M.A., Fellow of the same University. Second edition, London. Large 8vo. 1884. *In loco.*

Christlike, nothing *Christian* is foreign to it. "For the practice of the Christian virtues" is our avowed object in affiliating. How pure, how holy, how upright, how consistent, should be our lives! Reverence and humility should be ours when engaged in Templar duty. Our vows and professions should have a deep meaning, for they are made with prayer to the unseen God, — they are vowed and pledged with every accompaniment of reverent looking unto Him who is invisible. "*Non nobis, Domine*," as of old, is our motto. "*In hoc signo vinces*" is our legend, as it was in the early ages of the faith. Our psalm and song of victory is that which was heard on every field of strife where Templars fought for the faith of Christ, — "*Exsurgat Deus*."

"Let God arise, and let His enemies be scattered; let them also that hate Him, flee before Him.

"Like as the smoke vanisheth away, so shalt Thou drive them away; and like as wax melted at the fire, so let the ungodly perish at the presence of God. . . .

"O sing unto God, and sing praises unto His Name; magnify Him that rideth upon the heavens, as it were upon an horse; praise Him in His Name JAH, and rejoice before Him. . . .

"For thy Temple's sake at Jerusalem; so shall kings bring presents unto thee!"

CHAPTER II.

The Overthrow of the Templars, and the Execution of Jacques de Molai, Grand Master.

Prefatory Note.—It has seemed best, even at the risk of some unavoidable repetitions, to give by itself and without interruption the story of the Templars' last days and the record of Jacques de Molai's martyrdom. It is of interest to note in this connection that the latest researches of the late distinguished ecclesiastical historian, Dr. Ignatius von Döllinger, were devoted to clearing the Templars from the aspersions cast upon their lives and practices.

The accession of Clement V. to the Papal chair was the result of a bargain and a sale. It was not only the headship of the Church that was thus traded off to one unworthy of any spiritual preferment whatsoever, but there was included in this shameless trafficking of ecclesiastical supremacy, the fate of the Templars, whose possessions had aroused the greed of Philip the Fair. In securing the Popedom for Bertrand de Goth, Archbishop of Bordeaux, after a prolonged and stormy session of the Conclave of Cardinals at Pérouse, the King demanded in return the Pope's promise to accede to six requests. "The sixth, which is important and secret, I keep for the present to myself," said the King to his creature, Clement V. "It shall be made known to you," continued the crafty monarch, "in due time and place." It is the conviction of all students of the history of this period that the secret demand, withheld for a time, but afterward communicated to the Pope, was the overthrow and abolition of the Order of the Knights Templars.

Well knew the wily and unscrupulous Clement how to persecute and destroy

those whom he chose to regard as foes. The pitiless King suffered neither innocence nor excellence to stand between him and the vengeance he was purposing to wreak. There was no pretence that he had just cause of complaint against the Order of the Temple. He had from time to time courted the favor of its members; he had borrowed from their treasures; he had even applied to be affiliated with their organization. During an outbreak of the populace at Paris, in the year 1306, occasioned by the imposition of a new and especially distasteful tax, the King had sought and found a refuge in the palace of the Templars, where the chapters-general were held, and where the treasures of the Order were kept. It is asserted that the monarch's avaricious thirst for gold was stimulated by the sight of his protectors' wealth, and that the purpose of their overthrow was strengthened then and there.

In the year 1305 the King and Pope simultaneously summoned from the Isle of Cyprus to France the Grand Master of the Templars, Jacques de Molai. For twice seven years had De Molai held the Grand Mastership of the Order. By birth a Burgundian of noble family, though poor, De Molai had entered the Order in extreme youth, and had won his spurs and gained his preeminence among his brethren and companions by the display of distinguished bravery in contests with the Infidels in the East.

The sinister designs of King and Pope were at first studiously concealed; Philip, with characteristic hypocrisy, professed that he desired the Grand Master's presence at Court to discuss with him the plans of a new crusade. He asked his intended victim to stand as godfather to one of his children, and showed him marks of distinguished favor. On the 12th of October Jacques de Molai had been a pall-bearer at the interment of the King's sister-in-law. On the following day he was arrested by the monarch's order, and thrown into prison. Meanwhile the most horrible reports were bruited abroad against the Templars. They were accused by popular clamor, incited apparently by emissaries of the Court, of deeds impossible even to mention.[1] They were charged with betraying Christendom for the advantage of the Infidels, of spitting upon the Cross at their initiation, of abandoning themselves to idolatrous practices, and of living the most licentious lives. Philip and Clement had just met at Poitiers. The King besought the Pontiff to authorize an inquiry into the truth of the accusations now raised on every side against the Templars' lives and practices. In connection with the arrest of De Molai, one hundred and forty of his brethren were committed to prison. Threescore members of the Order met the same fate at Beaucaire. Many others were imprisoned all over France. Their great possessions were placed in the King's keeping, and held at his disposal, ostensibly for the service of Christians in the Holy Land.

On the 12th of August, in the year 1308, Clement V. issued a Bull, instituting

[1] "Une chose amère, une chose déplorable, une chose horrible, à penser, terrible à entendre; chose exécrable de scéleratasse, détestable, d'infame." — Michelet, *Histoire de Francs*, III. p. 124.

a grand Commission of inquiry, charged with the conduct of an examination at Paris, of the charges now rife against the Order. Two recreant Knights Templars, — the one a Gascon, the other an Italian, — already in prison for their misdeeds, professed their readiness to reveal the secrets of the Order, and to attest the enormities with which the Templars were charged. The Archbishops of Canterbury, Mayence, Cologne, and Tréves were named Commissioners in the Papal Bull, and the Pope announced that he would deliver his judgment respecting the accused within two years, at a general Council to be held at Vienne in Dauphiny. Twenty-six princes and laic lords, the Dukes of Burgundy and Brittany, the Counts of Flanders, Nevers, and Auxerre, and the Count of Talleyrand de Périgord offered themselves as the accusers of the Templars. On the 22d of November, 1309, De Molai was called before the Commissioners. We are told that, at the first, he stoutly denied the charges brought against the Order. Afterward, it is said, that he became confused and embarrassed. He pleaded, we are assured, that he lacked the ability to undertake the defence of the Order at such odds, — with the Pope, the King, the nobles, the populace, all openly arrayed against him. He claimed that he was a poor, unlettered knight, wholly unable to cope with the learning, the skill, the might of his open and avowed foes. It appeared later that his acknowledged ignorance of Latin had been made the occasion of a wholesale falsification of his professions of innocence and his explanations of the charges brought against him. Tried, tortured, tormented, he was, in his helplessness and friendlessness, the sport of his enemies.

On the 28th of March, 1310, five hundred and forty-six Knights Templars, who had announced their readiness and desire to repel the charges against their Order, appeared in a body before the Commission. They were called upon to choose proctors to speak in their behalf. "We ought also then," was their reply, "to have been tortured by proxy only."[1] It was not the purpose of the Commission to establish the innocence of the accused. The prisoners were treated with the utmost rigor. Deprived of their possessions, they were reduced to the most wretched plight. Fees were exacted from them in their absolute penury for the commonest offices; while they were made at charges for the very necessaries of life. The evident object of their persecutors was to break their resolution and spirit by constant annoyance, as they hesitated not to break their worn and enfeebled bodies upon the rack of torture.

In October, 1310, after a tedious examination, a few of the accused were acquitted; others were subjected to special penance, while more than fifty were condemned to the stake as heretics. The burning of these victims of the monarch's jealousy, and the Pope's willing complicity in the King's murderous behests, followed close on their conviction. They met their cruel fate on the evening of the day of their condemnation, in a field close to the Abbey

[1] Guizot's History of France. Translated by Robert Black. Large 8vo. London, 1872, I. p. 605.

of St. Anthony, in Paris. The same punishment was meted out to a number of Templars convicted by the Council at Senlis the same year. "They confessed under tortures," says Bossuet, "but they denied at their execution."[1]

Still the business of extermination dragged slowly on. The decisions of the several councils, convened to consider the question of the Templars' innocence or guilt, were by no means uniform. At Ravenna, on the 17th of June, 1310, the Templars were pronounced free from guilt. The same decision was reached at Mayence the 1st of July. Later, on the 21st of October, the Bishops convened at Salamanca rendered judgment in the Templars' favor.[2]

A similar result was reached in Aragon. There was a prospect of a reaction of feeling in favor of the persecuted and despoiled Order. Europe wearied at the conflicting judgments of the various councils of inquiry, and all men tired of the sight of the ignominious execution of these brave defenders of the Cross. Even the servile Pope appears to have felt some compunction at this pitiless persecution of men — half priests, half soldiers — who had so often and so valiantly fought against the common foes of civilization and Christianity in the East.

But Philip the Fair attained his desire. On the 11th of June, 1311, the Commission of inquiry closed its protracted sittings. The report of its procedure, "drawn up by notaries in authentic form in the Treasury of Notre Dame at Paris," was forwarded to the Pope. It was not to be shown to any one without special order from his Holiness; and the fact that it was thus studiously concealed affords reason for the inference that the torture-gained testimony against the Templars it detailed, failed, even in the minds of those interested in its acceptance, of establishing the guilt of the Order.

The Council-general, announced by the Pope in 1308 as to be convened to decide definitely upon this *cause celèbre*, was opened at Vienne in October of the year 1311. More than three hundred Bishops assembled in response to the Papal summons. Nine Templars presented themselves for the defence of the Order. They professed to represent a large body of their brethren gathered in the vicinity of Lyons, who awaited the decision of the Council. The Pope, perfidious to the last, caused the arrest of these brave representatives of the Order. It was evident, however, that the temper of the Council was adverse to the schemes of Pope and King. Clement therefore postponed the final decision of the Council, and on the 22d of March, 1312, in a secret consistory made up of the most docile, or rather servile, of the Bishops, and a few Cardinals, creatures of the Pontiff, pronounced solely on his own pontifical authority the condemnation and abolition of the Order of the Temple. This sentence, or rather mandate, was proclaimed officially on the 3d of April, 1312,

[1] Quoted by Guizot in his History of France, I. p. 606.

[2] "Les prélats d'Italie, moins un seul; ceux d'Espagne, ceux d'Allemagne et de Danemarck, ceux d'Angleterre, d'Écosse et d'Irlande; les Français même sujets de Philippe (sauf les archevêque de Reims; de Sens et de Rouen), délarèrent qu'ils ne pouvaient condamner sans entendre." — *Histoire de Francs*, par J. Michelet. 8vo. Paris, 1861. III. p. 167.

in the presence of the King and the Council. No protest was raised from the cowed and subservient prelates.

The Grand Master, Jacques de Molai, in rigorous confinement at Gisors, survived the downfall of the Order of which he was the head. The Pope had reserved for himself the task of trying him, evidently with the purpose of blackening the reputation of the Order by the pretended admissions and confessions of its chief official. Disappointed or disgusted with his lack of success, Clement committed the further examination of De Molai and the three surviving grand dignitaries of the Templars — Gui, Commander of Normandy, son of the Count of Auvergne, the Commander of Aquitaine, and the Visitor of France — to the ecclesiastical Commissioners at Paris, under the presidency of the Cardinal Bishop of Albano, assisted by two other Cardinal-legates. Brought before the Commissioners, there was read over to these unhappy survivors of their noble Order the record of the confessions they had made but lately when under torture. It was on the 11th of March, in the year 1314. The scene was the court in front of the grand Cathedral of Notre Dame in Paris. Ere the predetermined sentence of perpetual imprisonment could be pronounced by Albano, Jacques de Molai and the Commander of Normandy broke in upon the Cardinal's address by indignant protestations of innocence.[1] The charges contained in the accusation were vehemently repelled. It appeared that advantage had been taken of the ignorance of the accused of the Latin tongue to falsify the "*proces-verbaux*." This document, they asserted, did not correctly represent the statements that had been wrung from them in the agonies of the torture chamber. Proudly did these two noble men defy the wrath of their persecutors. The knowledge of the wiles of his foes restored to the enfeebled and emaciated De Molai all his early courage. The agony of the rack alone had made him speak ill of his brethren. Stoutly he now maintained that

> "Of his grand Order naught he wist,
> 'Gainst honor and the laws of Christ."

The astonished and embarrassed judges remanded the two recalcitrant Templars to the care of the Provost of Paris, and adjourned their further hearing till the following day. But the King was not so easily balked in his purpose of vengeance. Without consulting the ecclesiastical Commissioners, Philip the Fair at once adjudged Jacques de Molai and the Commander of Normandy relapsed heretics, and ordered that they should be burned at the stake ere the close of day. At the hour of vespers, in the Ile-de-la-Cité, on the site of the present Place Dauphine, in Paris, this brutal mandate was executed. It was indeed an assassination.[2] Godfrey of Paris, a rhyming chronicler of the time, thus describes the final scene of the tragedy. "The

[1] We have chiefly followed in this part of our narrative the full account found in the Histoire des Française, par J. C. L. Simonde de Sismondi. Paris, 1826. 8vo. Vol. IX.

[2] "Cette exécution, à l'insu des juges, fut évidement un assassinat." — *Histoire de Francs*, par J. Michelet. 8vo. Paris, 1861. II. p. 167.

Grand Master, seeing the fire prepared, stripped himself briskly; — I tell just as I saw; — he bared himself to his shirt, light-heartedly and with a good grace, without a whit of trembling, though he was dragged and shaken mightily. They took hold of him to tie him to the stake, and they were binding his hands with a cord, but he said to them, 'Sirs, suffer me to fold my hands awhile and make my prayer to God, for verily it is time. I am presently to die; but wrongfully, God wot. Wherefore woe will come, ere long, to those who condemn us without a cause. God will avenge our death.' "[1]

It was doubtless in consequence of these last words, uttered in the face of an agonizing death, that there arose the popular impression that Jacques de Molai, from amidst the flames, cited Pope and King to appear with him before the bar of God, the Pope at the end of forty days, the King within a year. Clement V. died on the 20th of April, 1314; the King on the 29th of November of the same year. Philip on his death-bed acknowledged his consciousness of the hurt he suffered from the curses which followed him. "There will be no fine tales to be told of me," were among his last words.

Years have passed. Both King and Pope are now regarded as infamous. The martyred De Molai is held in honored remembrance. The latest investigations of historical students confirm our belief in the Grand Master's innocence of the charges alleged against him, and free the Order from the slanders concocted to bring about its downfall. Verily, "Truth is mighty and shall prevail."

SUPPLEMENTAL AND HISTORIC NOTES.

The Templar Organization into Ranks, etc. — The Order of the Knights Templars consisted of three ranks, or classes, the knights, the clergy, and the serving brethren.

The Knights were required to be men of gentle or noble birth, no person of low degree being admissible. The priests were the chaplains of the Order, whose duty it was to conduct the services in the churches belonging to its convents, and to follow the camp and minister to the members when they were in the field. The serving brethren acted as esquires to the Knights, both in the field and at home. The Grand Master ranked as a sovereign prince, and had precedence of all ambassadors and peers in the councils of the Church. Each country had its Grand Prior, and these together formed a chapter whom the Master called together, generally in Paris, when any great business required deliberation and counsel, and local chapters were held in different districts under the care of its Preceptor. Besides these serving brethren, the Knights had in their pay, and under their command, a large number of troops, both cavalry and infantry. The government of the Order was vested in the hands of the Grand Master, who resided at the Mother-house in Jerusalem. The next in rank to him was the Marshal, who was the Master's lieutenant, the acting general in the field, and the Commander of the Order, during a vacancy in the office of Grand Master. The Prior or Preceptor of the Kingdom of Jerusalem was the Grand Treasurer of the Order, and the guardian of the chief house in Jerusalem. The Draper had charge of the clothing of all the brethren. The Standard-Bearer carried the banner, *Beauseant*, to the field of battle. The Turcopiler was the commander of a body of light horse, called Turcopilers, mostly native Christians of Syria, or half-castes, who were clothed and armed in Asiatic style,

[1] Guizot. Black's Translation. I. p. 607.

and were enrolled, drilled, and officered by the Templars, and being accustomed to the climate, and acquainted with the country and the Eastern method of warfare, were valuable as light cavalry.

The Guardian of the chapel had the charge of the portable chapel, which the Templars always carried with them in their campaigns. It was a round tent, which was pitched always in the centre of the camp, the quarters of the brethren being disposed around it.

There were also Grand Preceptors of Antioch and Tripoli, and Preceptors of the houses in Syria and elsewhere, all of whom commanded in the field.

William of Tyre says of the Order in his day, when in the zenith of its prosperity: "They have in their convent at Jerusalem more than three hundred Knights, besides serving brethren innumerable. Their possessions are so vast that there cannot now be a province in Christendom which does not contribute to their support, and their wealth is said to equal that of sovereign princes."

In Palestine, besides their great house at Jerusalem, they had many strongholds in different parts of the country. Gaza, the southern frontier town; Saphet on the north; the castle of the Pilgrims near Mount Carmel; the fortress of Jaffa, and that of Nere. Indeed, the greater part of the Holy Land was in their hands, or in those of the Hospitallers. They had houses at Aleppo, Laodicea, Beyrout, and many other places. In Apulia and Sicily they held estates, castles, and other property. They had establishments in Lucca, Milan, Perugia, Placentia, Bologna, and in other cities of Italy. In Portugal they had estates and castles, and were constantly in conflict with the Moors. In Spain they had large possessions, and in the Balearic Islands. In Germany they were settled at Mayence, and other cities on the Rhine. They had a footing in Bavaria, Hungary, Bohemia, and Moravia. They had a house at Constantinople, and then in Greece. In France their possessions were so large, and their establishments so numerous, that it would occupy too much space to enumerate them. Holland and the Netherlands also had convents of the Order. In England there were a great many Templar houses, some of which are still traceable by the names of the villages; *e.g.*, Temple-combe, Temple Rothley, Temple Newsom, etc. In almost every country they had either Preceptories or estates, and in Scotland and Ireland also they had both.

Besides actual property and convents, they received from kings and princes many privileges, immunities from taxation, tithes, etc. The right of sanctuary was granted to their establishments.

The Master of the Temple in England had a seat in Parliament as a baron.

The first English convent of the Order was near Southampton Buildings, in Chancery Lane, where some remains of the ruins of the chapel were found some years ago. When the Order increased, they purchased an estate just outside the city gate, and adjacent to the Thames, where a magnificent convent was built; of this nothing remains but the circular part of the church, which was consecrated by Heraclius, Patriarch of Jerusalem, in A.D. 1184, in the reign of King Henry II., shortly after the murder of Thomas à Becket, at Canterbury.[1]

The King often held his court at the Temple, and it was sometimes used as a depository of treasure. The same may be said of the Temple in Paris, which was also a very extensive and magnificent building, all trace of which, however, is gone, except in the names of the streets which occupy its site. Before its destruction it was used as a prison, and there the unfortunate Louis XVI. and Marie Antoinette were confined till released by death, and here the still more miserable Dauphin, their son, and the heir to the throne of France, endured the cruelties of the inhuman cobbler, Simon, to break his spirit and wear out his young life by a system of revolting and degrading barbarities which slowly tortured him to death.—WOODHOUSE'S *Military Religious Orders*, pp. 217–221.

The Suppression of the Order in England.—It would be tedious to follow the long and wearisome questionings, and to record the replies given by the several brethren of the Temple during their trial in London. One and all agreed in denying the existence of the horrible and ridiculous rites which were said to be used at the reception of new members; and whether they had been received in England or abroad, detailed the ceremonies that were used, and showed

[1] The body of the Church, as it now stands, was not consecrated till A.D. 1240, in the reign of Henry III., who was present at the ceremony.

SAINT PAUL'S, LONDON, ENGLAND: SIR CHRISTOPHER WREN.

that they were substantially the same everywhere. The candidate was asked what he desired, and on replying that he desired admission to the Order of the Knights of the Temple, he was warned of the strict and severe life that was demanded of members of the Order; of the three vows of poverty, chastity, and obedience; and, moreover, that he must be ready to go and fight the enemies of Christ even to the death.

Others related details of the interior discipline and regulations of the Order, which were stern and rigorous, as became a body that added to the strictness of the convent, the order and system of a military organization. Many of the brethren had been nearly all their lives in the Order; some more than forty years, a great part of which had been spent in active service in the East. The witnesses who were summoned were not members of the Order, and had only hearsay evidence to give. They had *heard* this and that report; they *suspected* something else; they had been *told* that certain things had been said or done. Nothing definite could be obtained, and there was no proof whatever of any of the extravagant and incredible charges.

Similar proceedings took place in Lincoln, and York, and also in Scotland, and Ireland; and in all places the results were the same. And the matter dragged on till October, A.D. 1311.

Hitherto torture had not been resorted to; but now, in accordance with the repeated solicitations of the Pope, King Edward gave orders that the imprisoned Templars should be subjected to the rack, in order that they might be forced to give evidence of their guilt. . . .

The Templars having been now three years in prison, chained, half-starved, threatened with greater miseries here, and with eternal damnation hereafter, separated from one another, without friend, adviser, or legal defence, were now removed to the various gaols in London and elsewhere, and submitted to torture. We have no particular record of the horrible details; but some evidence was afterwards adduced, which was said to have been obtained from the unhappy victims during their agony. . . .

In April, A.D. 1311, these depositions were read in the court, in the presence of the Templars, who were required to say what they could allege in their defence. They replied that they were ignorant of the processes of law, and that they were not permitted to have the aid of those whom they trusted and who could advise them, but that they would gladly make a statement of their faith and of the principles of the Order.

This they were permitted to do, and a very simple and touching paper was produced and signed by all the brethren. They declared themselves, one and all, good Christians and faithful members of the Church, and they claimed to be treated as such, and openly and fairly tried, if there were any just cause of complaint against them.

But their persecutors were by no means satisfied. Fresh tortures and cruelties were resorted to to force confessions of guilt from these worn-out and dying men. A few gave way, and said what they were told to say; and these unhappy men were produced in St. Paul's Cathedral shortly afterward, and made to recant their errors, and were then reconciled to the Church. A similar scene was enacted at York.

The property of the Templars in England was placed under the charge of a Commission at the time that proceedings were commenced against them, and the King very soon treated it as if it were his own, giving away manors and convents at his pleasure. A great part of the possessions of the Order was subsequently made over to the Hospitallers. The convent and church of the Temple in London were granted, in A.D. 1313, to Aymer de Valence, Earl of Pembroke, whose monument is in Westminster Abbey. Other property was pawned by the King to his creditors as security for payment of his debts; but constant litigation and disputes seem to have pursued the holders of the ill-gotten goods. Some of the surviving Templars retired to monasteries, others returned to the world and assumed secular habits, for which they incurred the censure of the Pope. — WOODHOUSE'S *Military Religious Orders*, pp. 252–255.

In view of the "pilgrimages" now made from time to time to the Templar localities in the Mother-land, we give the following list of the Preceptories in England: —

Cambridgeshire: Wilbraham.
Essex: Temple Crossing,
Hampshire: South Badesley.
Hertfordshire: Temple Dynnesly.
Kent: Swingfield.
Leicestershire: Temple Rothley.
Lincolnshire: Aslackby, Temple Brewer, Eagle, Maltby, Mere Wilketon, Witham,

Norfolk: Haddiscoe.
Shropshire: Halston.
Suffolk: Gislingham, Dunwich.
Sussex: Saddlescombe.
Warwickshire: Balsall, Warwick.
Yorkshire: North Ferriby, Temple Hurst, Temple Newsome, Pafflete, Flaxflete, Ribston.

The Order also possessed many manors and estates where they had no Preceptories.

An eye-witness of the exploits of the Templars, Cardinal de Vitry, Bishop of Acre, gives the following description of the courage and heroism of the Order: —

"When summoned to arms, they never demand the number of the enemy, but only where they are; fierce soldiers they are in war, monks in religion; to the enemies of Christ inexorable, to Christians kind and gracious. They carry before them to battle a banner half black and half white, which they call *Beauseant*, because they are fair and favorable to the friends of Christ, but black and terrible to his enemies." — *The Military Religious Orders of the Middle Ages*, by F. C. WOODHOUSE, M.A. London, 1879. pp. 215, 216.

The usual mediæval expedient was resorted to, and torture was used to extort acknowledgments of guilt. The unhappy Templars in Paris were handed over to the tender mercies of the tormentors with the usual results. One hundred and forty were subjected to trial by fire.

The details preserved are almost too horrible to be related. The feet of some were fastened close to a hot fire till the very flesh and even the bones were consumed. Others were suspended by their limbs, and heavy weights were attached to them to make the agony more intense. Others were deprived of their teeth; and every cruelty that a horrible ingenuity could invent was used.

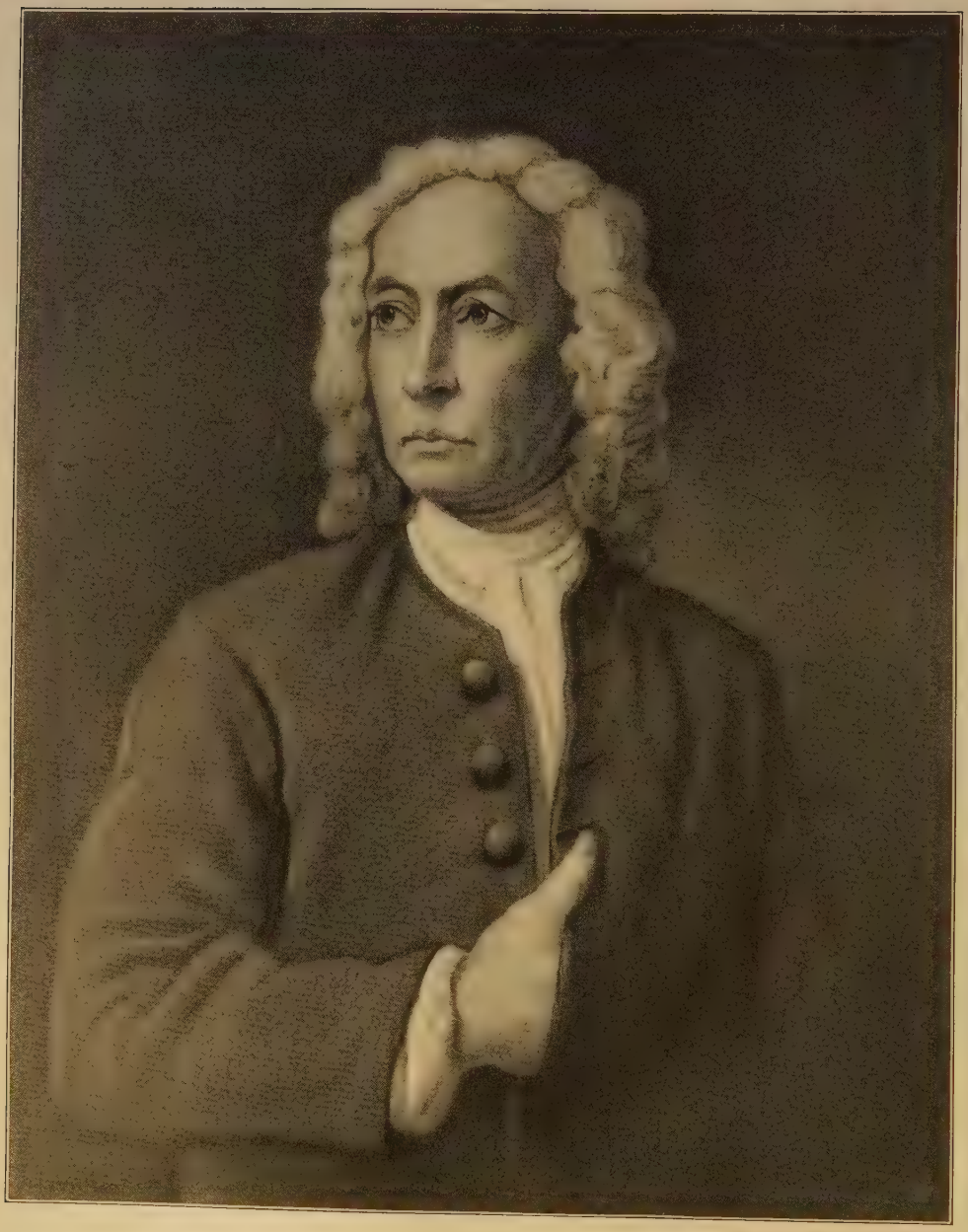
While this was going on questions were asked, and offers of pardon were made, if they would acknowledge themselves or others guilty of the monstrous wickednesses which were detailed to them. At the same time forged letters were read, purporting to come from the Grand Master himself, exhorting them to make a full confession, and declarations were made of the confessions which were said to have been already freely given by other members of the Order. — WOODHOUSE'S *Military Religious Orders*, pp. 240, 241.

The Knights of the Temple ever maintained their fearless and fanatic character; if they neglected to live, they were prepared to die, in the service of Christ. — GIBBON.

A carefully drawn and accurately colored print of a "*Templier, en habit de Guerre*," is prefixed to the rare and valuable "Histoire Critique et Apologétique de l'Ordre des Chevaliers du Temple de Jérusalem, dits Templiers, Par feu le R. P. M. J. Chanoine, Régulier de l'Ordre de Prémontré, Docteur en Théologie, Prieur de l'Abbaye d'Étival. A Paris, MDCCLXXXIX. *Avec Approbation et Privilege du Roi.*" This work is in two volumes, quarto, pp. xx. 390, xv. 354, and is in the library of the writer.

"A glorious company, the flower of men,
To serve as model for the mighty world,
I make them lay their hands in mine, and swear
To break the heathen and uphold the Christ,
To ride abroad, redressing human wrongs,
To speak no slander, no, nor listen to it,
To lead sweet lives in purest chastity." — TENNYSON.

Faithfully & fraternally Yours
William Stevens Perry. 32°.
Bishop of Iowa.



ANTONY SAYRE, FIRST GRAND MASTER.

Elected A.D. 1717.

DIVISION III.

THE DOCUMENTARY EARLY HISTORY OF THE FRATERNITY.

COMPILED BY THE EDITOR-IN-CHIEF.

CHAPTER I.

THE ANCIENT BRITISH MSS. ON FREEMASONRY.

Introductory. — A late historian has well said: —

"History must depend for credence on creditable evidence. In order to justify belief, one must either himself have seen or heard the facts related, or have the testimony, direct or indirect, of witnesses or well informed contemporaries. The original sources of historic knowledge are mainly comprised in *oral traditions*, or in some form of well-written records."

Applied to Freemasonry, these remarks meet at the outset with various difficulties. The antiquity of the society forbids the test of personal witness to the facts attested, and the written traditions, as they come down, partake so much of the legendary element that their evidential value is greatly impaired, if not wholly discredited by scholars outside the pale of the Order.

The Early Historians. — In the search after *oral traditions* to establish a history of Freemasonry prior to A.D. 1717, one is at once met by the fact that the early Craftsmen did not, usually, place on paper the customs and usages pertaining to the ceremonies of their guild, and if, in some cases, they did do so, all those papers of evidential value have long since been destroyed. Absolutely nothing remains but the writings of the early historians of Speculative Masonry, among whom, as the *first*, we place the Rev. James Anderson, D.D., and the "Old Charges" of British Freemasons, together with those of the Stone-masons of Germany.

The Mythical Assembly A.D. 926. — In one of the apocryphal treatises of the Fraternity, we read that Prince Edwin of England called a congregation at York, in June A.D. 926,

"And composed a general or grand Lodge of which he was Grand Master. And having brought with them all the old writings, and records of the craft extant, some in Greek, some in

Latin, some in French and other languages, from the contents thereof, that Assembly framed the constitutions and charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons."

These "Constitutions" of A.D. 926 are said by the same authority to have been revised at two subsequent periods, the last one of which is of a date late enough to possess authenticity had such an assembly actually been held. We refer to it in this connection as contributory to the traditions which lurk about the "Old Charges." Several of these bear internal evidence of having been copied from documents of a much earlier time — from originals now wholly lost.

Acknowledgment. — In compiling the documents and historic data following, the author has had the assistance of Brother Wm. James Hughan, European Editor, and access to the publications and "Masonic Reprints," of the Lodge Quatuor Coronati, No. 2076, London. He has, also, freely availed himself of material from the "History of Freemasonry," by Brother Gould, the Masonic Publications of Brother Hughan, the treatises on this subject by Brother G. W. Speth, secretary of the lodge above mentioned, and others.

The First Book of Constitutions. — The first "Book of Constitutions" was published in 1723, and the author of it was the Rev. James Anderson, D.D., a minister of the Scottish Presbyterian Church. The title-page read as follows: "The Constitutions of the Free-Masons. Containing the History, Charges, Regulations, &c., of that Most Ancient and Right Worshipful Fraternity. For the use of Lodges." The sub-title was in these words: —

"The Constitution, History, Laws, Charges, Orders, Regulations, and usages, of Accepted Free Masons; Collected from their General Records, and their Faithful Traditions of Many Ages. To be read at the Admission of a New Brother, when the Master or Warden shall begin, or order some other Brother to read as follows:"

Then follows the first version of the "Charges," which is familiar to all Craftsmen.

It will be noted that Dr. Anderson gives the society the name of "Right Worshipful Fraternity of Accepted Free Masons," but later on, in the same edition, the more lengthy and appropriate title of "The Right Worshipful and most ancient Fraternity of Free and Accepted Masons," the name by which it is frequently called to-day.

The Second Book. — In the edition of 1738 Dr. Anderson had added the words: "Antient and Honourable." This edition, called the "New Book of Constitutions," was approved by the Grand Lodge, January 25, 1738. In the work, the author is supposed to have reprinted the "Old Regulations," these being "The Charges of a Free Mason, ordered to be printed in the first edition of the Book of Constitutions on 25th March, 1722," and added thereto the "New Regulations" in parallel columns. "But again the insatiable desire of Anderson," says Brother Hughan, "to modernize and alter is conspicuous." Other criticisms have been freely made, but we incline to the opinion of our European Editor that

"Whatever may be its merits or demerits, according as we look at the volume leniently or critically, the fact remains that to it, and to it alone, are we indebted for a history of the Grand

Lodge of England from its inauguration in A.D. 1717 to 1723, when the official Records begin, and from that period for an able extract of the Proceedings; hence the work has been described as the 'basis of Masonic History,' by Prof. Robinson, and its author is termed by the Rev. A. F. A. Woodford 'the Father of English Masonic History,' both titles being fairly earned in respect to the sketch of the premier Grand Lodge."

What were the "General Records" and "Faithful Traditions," examined by Dr. Anderson, upon which he based the "Constitutions" of the Craft? What became of them? The reader is referred to the "Masonic Reprints," before noted, for reply. Dr. Anderson, no doubt, had in his possession several copies of the "Old Charges," while preparing the first and second editions of his celebrated "Book of Constitutions"; the remainder of our opinion is largely that of speculation. Experts say that one of these must have been the "Matthew Cooke MS.," which we give herein, and others, the titles of which are not essential to our purpose. The "Book of Constitutions" has passed through various revisions, since its author's famous revision in A.D. 1735–38, the twenty-two editions dating as follows: I. 1723, II. 1738, III. 1756, IV. 1767, V. 1784, VI. 1815, VII. 1819, VIII. 1827, IX. 1841, X. 1847, XI. 1853, XII. 1855, XIII. 1858, XIV. 1861, XV. 1863, XVI. 1865, XVII. 1866, XVIII. 1867, XIX. 1871, XX. 1873, XXI. 1884, XXII. 1888. Many of these editions are extremely rare, and the last two are entirely new works, having been thoroughly revised and rearranged.

The Ahiman Rezon. — It may be of interest to state that the Regulations published by the "Ancient" Grand Lodge, called by the English the "Atholl Masons," and known as the "Ahiman Rezon," were eight in number, viz.: I. 1756, II. 1764, III. 1778, IV. 1787, V. 1800, VI. 1801, VII. 1807, VIII. 1813, the last two having "Lists of Lodges." Probably one of the most complete collections of these editions of the "Ahiman Rezon," in America, is in the Masonic Library, Philadelphia, Pa.

As the "Book of Constitutions" became the model or standard for the government of Freemasonry by the "Moderns," so the "Ahiman Rezon" was the law of the "Ancients." The history of these rival Grand Lodges and subsequent union is given in another place in this volume.

Destruction of the Ancient MSS. — The legendary writings called apocryphal, as well as those more authentic, are said to have been destroyed after they were collated into a volume variously called: "The Masonic Constitutions," "Constitutions," "The Legend of the Guild," the "History of Freemasonry," "The Constitutions of the Craft," etc., etc.; all of which were designated by Dr. Anderson, in these words: —

"The Free-Masons had always a Book in Manuscript called the Book of Constitutions (of which they have several very antient Copies remaining), containing not only their Charges and Regulations, but also a History of Architecture from the Beginning of Time; in order to show the Antiquity and Excellency of the Craft or Art."

These writings have, by Hughan's suggestion, been called the "Old Charges of British Freemasons," of which an increasing number are still in

existence, and an exact copy of every known version, together with the references which have been made, from time to time, by writers to "forms" now missing are to be given to the world by the Lodge Quatuor Coronati, from whose publications we quote, in part, what follows herewith.

Brother Gould in his History, Vol. I., p. 56, claims that

"By no other craft in Great Britain has documentary evidence been furnished of its having inherited at any time a legendary and traditional history. Oral testimony of any real antiquity is also wanting when it is sought to maintain that the British Freemasons are not singular in the preservation of their old legends."

That there is something not written in history, below the surface of all statements made as to the "Old Charges," is evident from what has been read into these Manuscripts, "between the lines," so to speak. With one or two possible exceptions, the MSS. consulted by Dr. Anderson are not to be found, and this is true also of the documents collected and said to have figured at the mythical convention A.D. 926. It is only within a comparatively recent period that any considerable number of "Old Charges" were known to be in existence. The table we give, and which constitutes a collection revised by our European Editor down to date, has several entries not included in a similar Kalendar, published in England in 1886. It follows, therefore, as Brother Gould says, we may consistently presume,

"The fact that the MS. Constitutions are not elsewhere referred to in any literature that has come down to us of the XIVth and XVth centuries, than in the Regius and Cooke MSS., is no proof that but few copies were in existence at those periods."

Not to speak of the natural destruction of manuscripts by dampness and other auxiliaries, through which MSS. were being constantly destroyed, there was an immense consumption of them following the invention of the art of printing. Vast numbers of manuscript volumes and rolls, beautiful and ancient in their time, were ruthlessly used by book-binders for backs and bands, and even for fly-leaves. Says Maitland in "The Dark Ages," p. 281: —

"Whole libraries were destroyed, or made waste paper of, or consumed for the vilest uses. The splendid and magnificent Abbey of Malmsbury, which possessed some of the finest manuscripts in the Kingdom, was ransacked, and its treasures either sold or burned to serve the commonest purposes of life. An antiquary who travelled through that town, many years after the dissolution, relates that he saw broken windows patched up with remnants of the most valuable MSS. on vellum, and that the bakers had not even then consumed the stores they had accumulated, in heating the ovens."

Palgrave, also, in his "History of Normandy and England," says of the destruction of MS. libraries in France, that "the only knowledge we possess concerning this spoliation in the six Episcopal sees of Gascony, arises from an incidental allusion in a charter." In the light of these revelations, the wonder is not so much that we have few Masonic MSS. remaining, but that any escaped the printers, book-binders, and bakers of the first century of printing!

What an irreparable loss to the world was the destruction by fire of the Alexandrian library! May not the same be equally true, of this wholesale

destruction of valuable manuscripts, to the Masonic Fraternity? Whether our traditions had their origin in early times or not; whether they were handed down from mouth to mouth, or in writing, it is exceedingly probable that some satisfactory explanation could be found of the origin of Freemasonry had it not been for the destruction of written evidence, both secular and Masonic, that "escaped not the unsparing ravages of barbarous force."

The Kalendar of "Old Charges." — The "Old Charges" generally consist of three parts: I., The Introductory Prayer, Declaration, or Invocation; II., The History of the Order, or the Legend of the Guild, which usually ends with the era of Athelstan, or about A.D. 926; III., The peculiar statutes and duties, the regulations and observances, which Masons in general, or the Craft in particular, are bound carefully to uphold and inviolably to maintain.

The following Kalendar of Old Charges is a complete list of the various "forms" of MSS. and printed Constitutions that are in actual existence, or to which there is any known reference to the present time; together with their "custody," and other important particulars.

KALENDAR OF MASONIC "OLD CHARGES," 1891.

I. MANUSCRIPT VERSIONS.

NO.	NAME.	DATE.	CUSTODY.	BIBLIOGRAPHY.
A.	Regius, or Halliwell Poem..	1390 (?)	British Museum.....	Quatuor Coronati Lodge, No. 2076, and H. J. Whymper, 1890.
B.	Cooke	Beginning of 15th Century	Idem	Ibid., and Spencer & Co.
C.	Wm. Watson...	1687	West Yorkshire Library	Freemason, 1891. [prints, Vol. II.
1	Lansdowne	16th Century	Idem	Hughan's Old Charges, and Mas. Re-
2	Grand Lodge...	1583	Grand Lodge of England.....	Old Charges, and Sadler.
3	York, No. 1....	17th Century	York Lodge, No. 236.....	O. C., and Masonic Magazine, Aug., 1873.
4	Phillipps, No. 1.	Idem	Rev. J. E. A. Fenwick, Cheltenham	Masonic Magazine, April, 1876.
5	Phillipps, No. 2.	Idem	Idem	Virtually a copy of No. 4.
6	Inigo Jones....	1607 (?)	Provincial Grand Lodge of Worcestershire.....	Masonic Magazine, July, 1881.
7	Wood.....	1610 (?)	Idem	Ibid., June, 1881.
8	Harleian, 1942..	17th Century	British Museum	Freemason's Quarterly Review, 1836, and Old Charges, also M. R., Vol. II.
9	Harleian, 2054..	Idem	Idem	Masonic Sketches, and Masonic Magazine, 1873.
10	Sloane, 3848....	1646	Idem	Old Charges, and Masonic Magazine, 1873.
11	Sloane, 3323....	1659	Idem	Masonic Sketches (Hughan).
12	Lechmere.....	17th Century	Sir E. A. Lechmere, Bart.	Masonic Monthly, Dec., 1882.
13	Buchanan.....	Idem	Grand Lodge of England.....	Gould's History, Vol. I., chap. 2.
14	Kilwinning.....	Idem	Mother Kilwinning Lodge.....	Lyon's History, Lodge of Edinburgh; and Masonic Sketches.
15	Atcheson-Haven	1666	Grand Lodge of Scotland.....	Laurie, 1859; and Lyon, 1873.
16	Aberdeen.....	1670	Aberdeen Lodge, No. 34	Voice of Masonry, Dec., 1874.
17	Melrose, No. 2.	1674	Lodge of Melrose.....	Masonic Magazine, Jan., 1880.
18	Hope	17th Century	Hope Lodge, No. 302.....	Old Charges, (Hughan.)
19	York, No. 5....	Idem	York Lodge, No. 236.....	Masonic Magazine, Aug., 1881.
20	York, No. 6....	Idem	Idem	Ibid., March, 1880.
21	Colne, No. 1 ...	Idem	Royal Lancashire Lodge, No. 116	Christmas Number of Freemason, 1887.
21	(*a*) Tew.....	1680	West Yorkshire Library	Ibid., 1888.
21	(*b*) Watson.....	1693	Thos. M. Watson, Sunderland...	Freemason, Oct. 5, 1889.
21	(*c*) Clapham....	17th Century	West Yorkshire Library	Freemason, Mar. 29, 1890.
21	(*d*) The Hub...	1677	City of Boston	Masonic Review, U.S.A., July, 1890; Freemason's Chronicle, Aug. 23, 1890.
22	Antiquity.....	1686	Lodge of Antiquity, No. 2	Hughan's Old Charges.
23	Clerke	1686	Col. S. H. Clerke, Gr. Sec.	Freemason, Feb. 4, 1888.
24	Dauntesy.....	1690	R. Dauntesy, Agecroft Hall, Manchester.	Key-stone, Phila., Pa., March 20, 1886

NO.	NAME.	DATE.	CUSTODY.	BIBLIOGRAPHY.
25	York, No. 4....	1693	York Lodge, No. 236.....	Masonic Sketches.
26	Colne, No. 2...	18th Century	Royal Lancashire Lodge, No. 116	A copy of No. 21.
27	Alnwick.....	1701	Alderman Robertson, Alnwick ..	Hughan's Old Charges, and American Edition, Masonic Sketches.
28	York, No. 2....	1704	York Lodge, No. 236	Masonic Sketches.
29	Scarborough ...	1705	Grand Lodge of Canada.....	Canadian Craftsman, Feb., 1874, and Masonic Magazine, Sept., 1879.
30	Stanley	1677 & 1713	Fred. Stanley, Margate	Not Published.
31	Papworth	1714	Wyatt Papworth, London.....	Hughan's Old Charges.
32	Spencer.....	1726	E. T. Carson, Cincinnati	Spencer's Old Constitutions, 1871.
33	Woodford	1728	Quatuor Coronati Lodge, No. 2076	Copied from Cooke MS.
34	Supreme Council	Idem	33 Golden Square, London.....	Ditto.
35	Gateshead	1730	Lodge of Industry, No. 48	Masonic Magazine, Sept., 1875.
36	Rawlinson	Idem	Bodleian Library.....	Freemason's Magazine, 1855, and Masonic Magazine, Sept., 1876.
37	Harris	18th Century	Bedford Lodge, No. 157.....	Freemason's Chronicle, April, 1882.
38	Probity	Idem	Lodge of Probity, No. 61.....	Freemason, Jan. and Feb., 1886.
39	Cama.....	Idem	Quatuor Coronati Lodge, No. 2076	Not Yet Published.
40	Phillipps, No. 3.	Idem	Rev. J. E. A. Fenwick, Cheltenham.....	Not Published.
41	Melrose, No. 3.	1762	Lodge of Melrose.....	A copy of No. 17.
42	Crane.....	1781	Cestrian Lodge, No. 425	Freemason, Oct. and Nov., 1884.
43	Harris, No. 2...	Idem	British Museum.....	Not Published.
44	Tunnah.....	1828	W. J. Hughan, Torquay.....	Idem.
45	Wren.....	1852	[Woodford]	Masonic Magazine, 1879.

NOTE.—Three MSS. in this table appear under new titles from those of former compilations, although their position in the first numerical list has not been varied. These are the Phillipps, numbered 4 and 5, formerly "Wilson," and the "Clerke," formerly Supreme Council, No. 2.

II. PRINTED VERSIONS,—ORIGINALS NOT KNOWN.

NO.	NAME.	DATE.	FIRST PUBLISHED.	BIBLIOGRAPHY.
46	Roberts.....	1722	Pamphlet.....	Spencer's Old Constitutions, 1871.
47	Briscoe	1724	Idem.....	Masonic Magazine, Oct., 1873, and Freemason's Chronicle, 1876.
48	Cole	1728–9	Idem.....	Hughan's Freemason's Constitutions, 1869.
49	Dodd.....	1739	Idem.....	Carson's Rituals of Freemasonry, No. III., 1876.
50	Krause.....	1808	Dreiältesten Urk	Englished in Hughan's Old Charges.
51	Dowland.....	1815	Gentleman's Magazine.....	Hughan's Old Charges.

NOTE.—No. 50 is an Apocryphal Latin MS., sent to Schneider, of Altenburg, by a German then travelling in England, and certified to be a "true translation of an Anglo-Saxon document existing at York."

III. MISSING VERSIONS,—USED AND REFERRED TO.

NO.	NAME.	USED OR CITED.	FORMER CUSTODY.	REMARKS.
52	Melrose, No. 1.	1581–1674	Lodge of Melrose.....	Original of Nos. 17 and 41.
53	Plot.....	1686	Masons of Staffordshire.....	Natural History of Staffordshire, p. 316.
54	Anderson.....	1723–38	Dr. Anderson.....	Forms used in the Constitutions, 1723 and 1738.
55	Baker	1730–40	A London Carpenter.....	A roll seen by Dr. Rawlinson.
56	Langley.....	1738	Batty Langley, London.....	"Builder's Compleat Assistant."
57	Morgan.....	1752	John Morgan, Gr. Sec.....	Named in (Schismatic) Grand Lodge Records.
58	Dermott.....	Idem	L. Dermott, Gr. Sec.....	Ibid.
59	Wilson	1778	Mr. Wilson of Bromhead	Manifesto of the Lodge of Antiquity.
60	York, No. 3....	1630–1779	Grand Lodge, York.....	Inventory of the Grand Lodge (York).
61	Hargrove	1818	Idem	Hargrove's History of York.
62	Mason's Company	1839	Mason's Company.....	Edinburgh Review, April, 1839.

NOTE.—The Wilson MS., No. 59, now scheduled in this class, is a lost form, of which the present Phillipps Documents, numbered 4 and 5 (above), were supposed, until lately, to be the representatives [Gould].

DR. BEGEMANN'S CLASSIFICATION OF THE "OLD CHARGES."

I. — The Grand Lodge Family.

a — *Grand Lodge Branch.*

- Grand Lodge (2)
- Phillipps, No. 1 (4)
- Phillipps, No. 2 (5)
- Kilwinning (14)
- Cama (39)

b — *Dowland Branch.*

- Dowland (51)
- York, No. 6 (20)
- Clerke (23)
- Phillipps, No. 3 (40)
- Papworth (31)

c — *York Branch.*

- York, No. 1 (3)
- York, No. 2 (28)
- York, No. 5 (19)

d — *Lansdowne Branch.*

- Lansdowne (1)
- Antiquity (22)
- Probity (38)

e — *Colne Branch.*

- Colne, No. 1 (21)
- Colne, No. 2 (26)
- Stanley (30)
- Clapham (21*c*)
- The Hub (21*d*)

f — *Buchanan Branch.*

- Buchanan (13)
- Atcheson-Haven (15)

g — *Sundry Forms.*

- Melrose, No. 2 (17)
- Melrose, No. 3 (41)
- Wood (7)
- Aberdeen (16)
- Dauntesy (24)
- Harris (37)

II. — The Sloane Family.

a — *Sloane Branch.*

- Sloane, No. 3848 (10)
- Sloane, No. 3323 (11)
- Harleian, No. 2054 (9)
- Tunnah (44)
- Briscoe (47)

b — *Hope Branch.*

- Hope (18)
- York, No. 4 (25)

c — *Alnwick Branch.*

- Alnwick (27)
- Wren (45)
- Crane (42)

d — *Sundry Forms.*

- Lechmere (12)
- Scarborough (29)
- Tew (21*a*)
- Watson (21*b*)

III. — The Roberts Family.

(An offshoot of the Sloane Family.)

- Roberts (46)
- Harleian, No. 1942 (8)
- Rawlinson (36)

IV. — The Spencer Family.

(An offshoot of the Grand Lodge Branch.)

- Spencer (32)
- Dodd (49)
- Cole (48)
- Inigo Jones (6)
- Krause (50)

Note. — The numbers within brackets refer to those in the previous Kalendar.

The "Old Charges" Grouped as Families. — Brother Gould says of this disposal of the "Old Charges": —

"The division of the Manuscript Constitutions into groups or families, was long looked upon as chimerical, by the limited number of students who had alone attempted to penetrate beneath the somewhat unforbidding husk of their actual meaning and intent. But a learned German — Dr. Begemann, of Rostock — whom nature has bountifully endowed with ability, and untiring industry, with a vast armory of research, shows us very clearly — like Brother John Lane in another branch of our antiquities — that specialists in Masonic study, as in other pursuits of knowledge unconnected with the Fraternity, by a concentration of thought on a single topic, may achieve results that are quite impossible, where either the field of the enquiry is too large, or the versatility of the enquirer is not kept under subjection."

The "Old Charges" partake of the same general characteristics, and are diverse, incidentally, in secondary details. This will be more apparent in our analysis of these MSS., using the "Grand Lodge of 1583" as a model. The processes by which the "family" idea is reasoned out are admirably and ingeniously stated by the brother, quoted above, in these words: —

"By showing that, in each case, the various readings have come down to us in a single line of transmission, the plurality of forms, through which it meets the reader's eye, becomes of comparatively little importance. Thus, in their *prima facie* character, documents present themselves as so many independent and rival texts of greater or less purity. But, as a matter of fact, they are not independent; by the nature of the case they are all fragments — usually casual and scattered fragments — of a genealogical tree of transmission, sometimes of vast extent and intricacy. The more exactly we are able to trace the chief ramifications of the tree and to determine the places of the several records among the branches, the more secure will be the foundation laid for a criticism capable of distinguishing the original text from its successive corruptions. The introduction of the factor of genealogy at once lessens the power of mere numbers. If there is sufficient evidence, external or internal, for believing that of ten MSS. the first nine were all copied, directly or indirectly, from the tenth, it will be known that all the variations from the tenth can be only corruptions, and that for documentary evidence we have only to follow the tenth. If, however, the result of the enquiry is to find that all the nine MSS. were derived, not from the tenth, but from a lost MS., the ten documents resolve themselves virtually into two witnesses: the tenth MS., which can be known directly and completely, and the lost MS., which must be restored through the readings of its nine descendants, exactly and by simple transcription where they agree, approximately and by critical processes where they disagree."

In the light of this process of reasoning the MSS. in the above tables become of infinite value to the student of Freemasonry.

CHAPTER II.

The Regius MS., or Halliwell Poem, Legend of "The Four Crowned Martyrs," The Cooke MS., as Annotated by G. W. Speth, Secretary, Lodge Q. C.

The First Known Copy of Masonic Constitutions. — The Regius MS., or Halliwell Poem, is the most ancient of the documents that have come down to us. It includes seven hundred and ninety-four lines of Old English verse;

ninety-six lines of *Urbanitatis*, and seventy lines of "Directions for a Parish Priest" are added.

Findel says: —

"The concluding portion [of the Regius MS.] is the 'Legend of the Four Crowned Martyrs,' and some moral instruction to those to whom the Manuscript should be read. This appeal to the saints, — in the German Guild the '*vier Gekrönten*,' also to be found in the German Constitutions, — must be regarded as a most decided proof of the identity of the German and English Stone-masons, and of their having one common parentage. But the English document is superior to the German one, and in Article 15 the pure moral element, 'implicit truth,' is commanded, which is not mentioned in the German one."

Brother Woodford, however, does not agree with his learned German brother, and says, "That a religious legend common then to both countries, cannot be held to be a proof of special antiquity to one form of national organization." Dr. Oliver held the Regius MS. to be the actual Constitution agreed to at the Great Assembly, said to have been held at York A.D. 926. Brother Woodford, referring to this in connection with the allusion to Findel, says that the absence of any reference to York in the Poem, is fatal to Dr. Oliver's theory.

As showing the nature of this invaluable document, we quote from the *Quatuor Coronatorum Antigrapha* (Vol. I.), as follows: "The MS. conveys the idea, at first view, of being separated into two great divisions, one terminating at line four hundred and ninety-six, and the other going on to the end of the poem." This is Brother Speth's view of the Cooke MS., as will be seen below. "But when you look more closely into the matter, the absence of either continuity or connection makes itself felt, and it is at once apparent that the compiler has both collected and transcribed from many sources, but without taking the trouble to attach any real thread of union to the collections or transcripts, of which his verses are made up." This would appear to substantiate our opinion that many other MSS., now lost, existed before the art of printing came into general use, as shown in the preceding chapter.

Our European Editor places the date of the Regius MS. at A.D. 1390[1] (approximately). He says: —

"This curious Poem, containing the Constitutions of Masonry (small quarto on vellum), written about the latter part of the fourteenth century, was first made known by Mr. James O. Halliwell, F.R.S., in a paper on 'The early History of Freemasonry in England,' read before the Society of Antiquaries during the session of 1838-9."

The Evolution Theory. — Before reproducing a portion of this interesting Masonic Manuscript, and giving the reader a translation thereof in modern English, a remark or two more seems to be pertinent. How came this document to be recorded in verse in A.D. 1390, and the Cooke MS., its supposed counterpart in prose, existing in another form as early as the century immediately following? The reader will note, further on, that we give in full the

[1] Woodford says it was transcribed by a Monk or other Ecclesiastic, apparently from an earlier copy.

Grand Lodge MS., of A.D. 1583, the first to which a definite date can be assigned, and that it partakes of similar divisions, and many of the general characteristics that appear in the two earlier ones which we are now considering.

Brother Gould's theory, in the *Antigrapha*, that the maxims and laws of the Masonic guild followed the lines of national usage, is reasonable; and he adds, explanatory: "The minstrel-poets of the Anglo-Saxons had, by degrees, composed a large mass of national poetry, which formed collectively one grand mythic circle. Their education," like the Scandinavians to which he refers in this connection, he says, "consisted chiefly in committing this poetry to memory, and it was thus preserved from age to age." Suggesting a thought as to the fragmentary character of the "Old Charges," he further says: "They rehearsed such portions of it as might be asked for by their hearers, or as the circumstances of the moment might require, for it seems certain that they were in the habit of singing detached scenes even, of particular poems, just as we are told was done with the works of Homer in the earlier times of Greece." Law maxims were also originally framed in verse; oaths were couched in a kind of alliterative rhythm — prose flowing into irregular verse; enough to aid the memory and to guide the ear, though not circumscribed by any regular metre.

Sweet, in his "History of Anglo-Saxon Poetry," says, it is probable that the earliest poetry of the Anglo-Saxons consisted of single strophes, each narrating, or rather alluding to, some exploit of a hero or god, or expressing some single sentiment, generally of a proverbial or gnomic character. Such is the poetry of savage nations. The next stage is to combine these strophes into connected groups. The third is to abandon the strophic arrangement altogether.

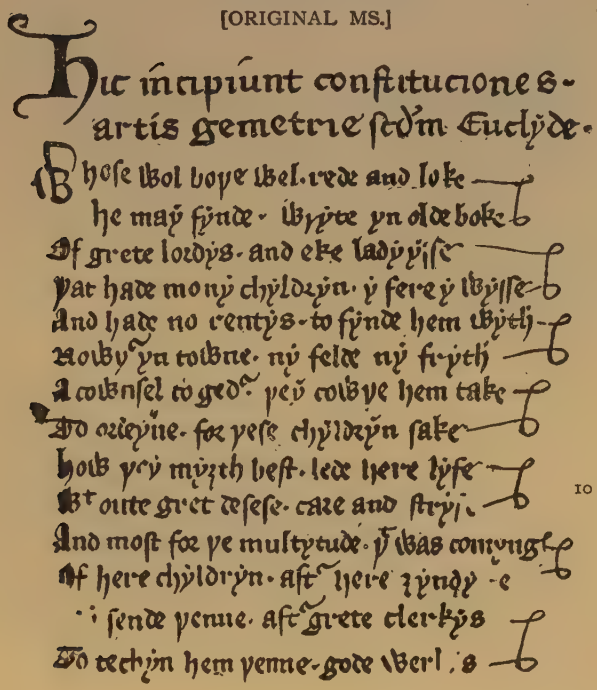
These theories will assist to suggest, if they do not account for, the changes that have taken place from the metrical poem of our analysis, its later form[1] of the Cooke MS., and the Grand Lodge MS., down to the "Charges of a Freemason," as they are rehearsed to-day.

The Masonic Poem. — The reader's attention is now turned to the Poem itself, first saying, by way of explanation, that the translator [W. B. W.] of the "Constitutions," of "The Four Crowned Martyrs," and of the "Instructions for a Parish Priest," has endeavored to preserve the archaic form of the original as faithfully as possible, changing only such words and phrases as would be unintelligible to the ordinary reader. These necessary alterations have unavoidably entailed the loss of the rhythm and rhyme of the Poem in several places.

[1] This remark is based upon Brother Gould's writings. Secretary Speth, however, says: "The Matthew Cooke MS., taken as a whole, consists of a commentary, preceding a version of the 'Old Charges.' Subsequent rolls of the Constitutions make this commentary a part of the 'Book,' itself. Brother Gould is therefore right in placing this MS. apart from the others, because it is, as it were, an example of the transition state of this class of documents, and yet not their forerunner; but he is wrong in classing the Cooke MS. with the Regius MS., from which it differs much more widely." In this connection the reader is referred to the version of the Cooke MS. which is given in another place in this chapter.

THE MASONIC POEM.

[ORIGINAL MS.]


Hic incipiunt constitucione s-
artis gemetrie scd'm Euclyde.
Whose wol bope wel. rede and loke
he may fynde. wyyte yn olde boke
Of grete lordys. and eke ladyyisse
Pat hade mony chyldryn. y fere y wysse
And hade no rentys. to fynde hem wyth
Nowy yn towne. ny felde ny fryth
A counsel to ged. pey cowpe hem take
To orieyne. for pese chyldryn sake
how pey myzth best. lede here lyfe
Wt oute gret desese. care and stryfe
And most for pe multytude. pt was comyng
Of here chyldryn. aft here zyndy e
sende penne. aft grete clerkys
To techyn hem penne. gode werl s

[TRANSLATION.]

HERE BEGIN THE CONSTITUTIONS OF THE ART OF GEOMETRY ACCORDING TO EUCLID.

Whoso will both well read and look,
He may find writ in olden book
Of great lords, and likewise ladies,
That had many children, I confess;
And had no income to find them with,
Neither in town, nor field, nor wood:
A counsel together they could take
To ordain for these children's sake,
How they might best lead their life,
Without great dis-ease, care, and strife:
And most for the multitude that was coming
Of their children, after their death.
They send then after great clerks,
To teach them then good works;

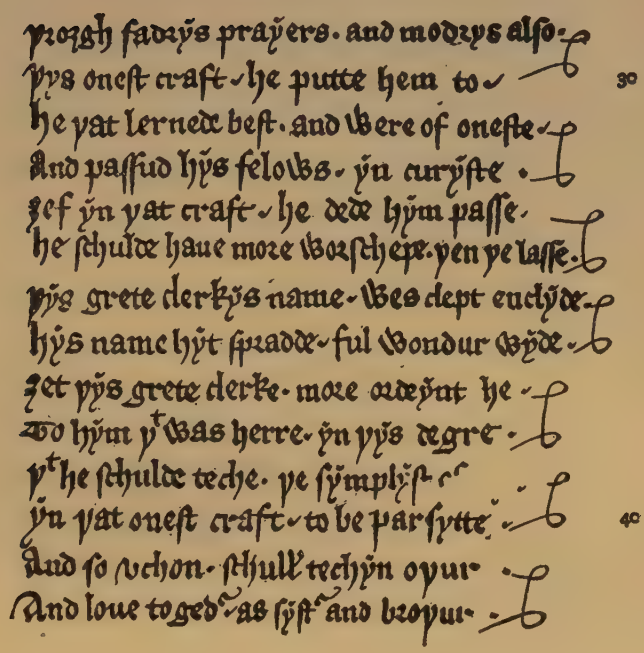
[ORIGINAL MS.]

And pray we hem · for oure lordys sake ·
To oure chyldryn · sum werke to make ·
Yt yey myzth gete · here lyuyng yer by ·
Vo ye wel and onestlyche · ful sycurly ·
Yn yat tyme · prozgh good gemetry ·
Pys onest craft · of good masonry ·
Wes ordeynt and made · yn pys manere ·
Y counterfetyd · of pys clerkys y fere ·
At pese lordys prayers · yey counterfetyd gemetry ·
And zaf hyt ye name · of masonry ·
For ye moste oneste · craft of alle ·
Pese lordys chyldryn · yer to dede falle ·
To lurne of hym · ye craft of gemetry ·
Ye wheche · he made ful curysly ·

[TRANSLATION.]

And pray we them, for our lord's sake,
For our children some work to make,
That they might get their learning thereby,
Both well and honestly, full securely.
In that time, through good geometry,
This honest craft of good masonry
Was ordained and made in this manner,
Counterfeited of these clerks together;
At these lords' prayers they counterfeited geometry,
And gave it the name of masonry,
For the most honest craft of all.
These lords' children thereto did hap
To learn of him the craft of geometry,
The which he made full curiously;

[ORIGINAL MS.]


Prozgh fadrys prayers. and modrys also.
Pys onest craft. he putte hem to.
He yat lernede best. and were of oneste.
And passud hys felows. yn curyste.
Zef yn yat craft. he dede hym passe.
He schulde haue more worschepe. yen ye lasse.
Pys grete clerkys name. wes clept euclyde.
Hys name hyt spradde. ful wondur wyde.
Zet pys grete clerke. more ordeynt he.
To hym yt was herre. yn pys degre.
Yt he schulde teche. ye symplyst &c.
Yn yat onest craft. to be parsytte.
And so vchon. schull techyn opur.
And loue toged. as syst and bropur.

[TRANSLATION.]

Through fathers' prayers and mothers' also,
This honest craft he put them to.
He that learned best, and was of honesty,
And passed his fellows in skill;
If in that craft he did him pass,
He should have more honor than the less.
This great clerk's name was called Euclid,
His name was spread full far and wide.
Yet this great clerk ordained still more
To him that was higher in this degree,
That he should teach the simplest of wit,
In that honest craft to be perfect;
And so each one should teach the other,
And love together as sister and brother.

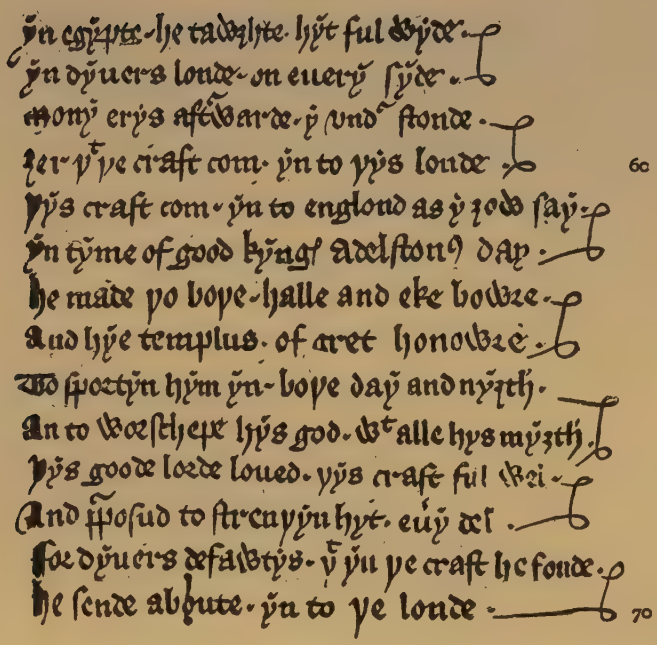
[ORIGINAL MS.]

Forp more zet. yat ordeynt he.
Mayst ye callud. so schulde he be.
So yt he were. most ye worscheped.
Penne sculde he be so ye cleped.
But mason schulde. neu won op calle.
Wt ynne ye craft. amougus hem alle.
Ny soget. ny seruand. my dere brop.
Pazht he be not. so pfyt as ys anop.
Vchon stull' calle op. felows by cuthe.
For cause pey come. of ladyes burye.
On pys man. proz good wytte of gemetry
By gan furst ye craft. of masonry.
Ye clerk euclyde. on pys wyse hyt fonde.
Pys craft of gemetry. yn egypte londe.

[TRANSLATION.]

Furthermore yet this he ordained
That Master he should be called;
So that he was most worshipped,
Then should he be so named;
But masons should never one another call,
Within the craft among them all,
Nor subject, nor servant, but my dear brother,
Though he be not so perfect as another;
Each one shall call his fellows by friendship,
Because they come of ladies' birth.
In this manner, through good knowledge of geometry,
Began first the craft of masonry.
The clerk Euclid in this wise founded
This craft of geometry in Egyptian land.

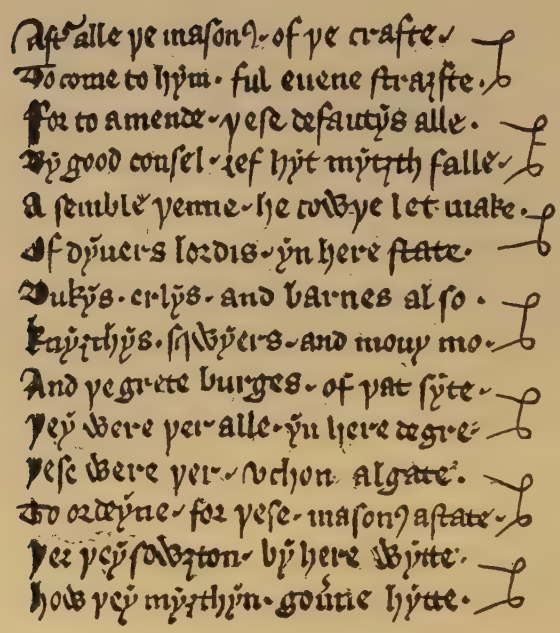
[ORIGINAL MS.]



[TRANSLATION.]

In Egypt he taught it full wide,
In divers lands on every side;
Many years afterward, I understand,
Before the craft came into this land.
This craft came into England, as I now say,
In the time of good King Athelstan's day;
He made then both hall and likewise bower,
And high temples of great honor,
To disport him in both day and night,
And to worship his God with all his might.
This good lord loved this craft full well,
And purposed to strengthen it in every part,
For divers defects that in the craft he found;
He sent about into the land,

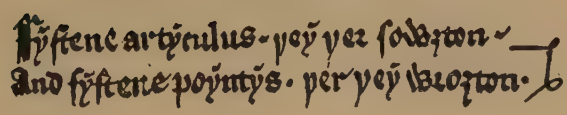
[ORIGINAL MS.]


After alle ye masonꝰ of ye crafte
To come to hym ful euene strazfte
For to amende yese defautys alle
By good consel zef hyt mytzth falle
A semble yenne he cowye let make
Of dyuers lordis yn here state
Dukys erlys and barnes also
Knyzthys squyers and mouy mo
And ye grete burges of yat syte
Yey were yer alle yn here degre
Yese were yer vchon algate
To ordeyne for yese masonꝰ astate
Yer yey sowzton by here wytte
How yey myzthyn gouerne hytte

[TRANSLATION.]

After all the masons of the craft,
To come to him at once, without delay,
For to amend these defects all
By good counsel, if it might befall.
An assembly then he let them make
Of divers lords, in their state,
Dukes, earls, and barons also,
Knights, squires, and many more,
And the great burgesses of that city,
They were there all in their degree;
These were there each one always
To ordain for these masons' estate.
There they sought by their wit,
How they might govern it:

[ORIGINAL MS.]



[TRANSLATION.]

Fifteen articles they there sought,
And fifteen points there they wrought.

These "articles" and "points" are summarized in Vol. I. of the *Antigrapha*. We quote them as the connecting link between where our reproduction of the original manuscript ends and the balance of the Poem quoted begins, as follows: —

[The cases where similarities will be found in the German Ordinances, are distinguished by the letters A, B, and C, within parentheses, which denote the codes of 1459, 1462, and 1563 respectively.]

Fifteen Articles for the Master. — 1. He must be steadfast, trusty, and true; pay his fellows truly; take no bribe; and as a "Jugge" stand upright (C).

2. Every Master (that is a Mason), must be at the general congregation, provided he be told where the Assembly shall be held; except he have a reasonable excuse; is disobedient to the Craft; is with falsehood overtaken; or sickness disable him from attendance.

3. The Master must take no apprentice, without good assurance he will dwell seven years with him, in order to learn his craft, as within a less period his service might be unprofitable (A, B, C).

4. The Master must be careful not to make a bondsman his apprentice, or to take him out of covetousness, as the lord he is bound to may fetch him wheresoever he goes, and if captured in the Lodge[1] much inconvenience might result, since all the Masons that were there would stand together as companions. For more ease, then, the apprentice taken should be of higher degree, and it was in old time written that he should be of gentle birth (A, B).

5. The Apprentice must be of lawful blood, and the Master shall for no advantage make one that is not perfect, which means that he must have his limbs whole, for —

"To the Craft it were great shame,
To make a halt man and a lame.
A maimed man he hath no might,
You may it know long ere night" (A, B).

6. The Master shall do the lord no prejudice, to take of him for his apprentice as much as for the fellows, who in their Craft are quite perfect, which he is not. But the apprentice shall be informed that his pay may soon increase: —

"And ere his term come to an end,
His hire may full well amend."[2]

[1] Mr. Halliwell remarks: "It is curious to observe that the same term, *lodge*, is still in universal use among the Masons. See also the *third Point* for the enjoinment of secrecy at whatever was done at the lodges, which exactly corresponds with the present custom."

[2] *i.e.*, become larger in amount.

7. No Master, out of fear or favor, shall either clothe or feed a thief, neither shall he harbor thieves, nor him that hath killed a man, —

"Ny thylke that hath a febul name,
Lest it would turn the Craft to shame" (C).

8. The Master may change any man of Craft, who is not so perfect as he ought to be, and take in his place a more perfect, that is, skilled man, as the former, through recklessness, might do the craft little honor (C).

9. The Master ought to be wise and discreet, and should undertake no work that he cannot both perform and complete. Also it should be equally to the profit of the lord and the Craft, while the ground ought to be well taken, so that it may neither "fle" nor crack (A, B, C).

10. No Master shall supplant another, or any other man that hath taken a work upon him, under a penalty of not less than ten pounds (on being found guilty), to him who first took the work in hand. For no man in Masonry shall supplant another, except the execution be such that it turn the work to naught, in which case only,

"Then may a Mason that work crave
To the lord's profit it for to save,"

for the man who begins a work, if "he be a Mason good and sound," has the right to bring it to an end (A, B, C).

11. The Master shall be both fair and liberal, and must prohibit any Mason from working at night, unless in the pursuit of knowledge, which shall be a sufficient excuse.

12. No Mason shall deprave his fellow's work, but recommend it with honest words, and assist him in improving it (A, B, C).

13. If the Master have an apprentice, he must instruct him fully in all points, so that he may have fully learned his craft, whithersoever he may go (B).

14. A Master shall take no apprentice without making proper provision that he shall learn of him, within his term of servitude, "divers points" (B).

15. The Master shall take upon himself no false maintenance, nor for any reward maintain his fellows in their sin. Neither must he suffer them to swear any false oaths (C).

Fifteen Points for the Craftsmen. — I. The worthy Craftsman must love well God and the holy Church, the Master he is with, and his fellows also (A, B, C).

II. The Mason must work truly on the work day, so as to deserve his pay for the holy day.

III. The apprentice must keep his Master's counsel, and also that of his fellows, closely. The privities (*prevetyse*) of the chamber, he must not lay bare, nor tell to any man, whatsoever he hears, or sees done, in the Lodge. The counsel of hall and likewise of bower he must also keep inviolably (B).

IV. No man shall be false to his Craft, or maintain any error against it, neither shall he do any act to the prejudice of his Master or fellows. The same injunctions apply to the apprentice, though "under awe" (B, C).

V. The Mason must take the pay ordered to him weekly, but the Master, before the ninth hour — *i.e.*, 3 p. m. — must warn those for whom he hath no further employment, and to this direction they must submit without strife (A, B, C).

VI. Love-day shall only be celebrated on a holiday, or when the work-day has come to an end (B, C).

VII. No man shall lie with his Master's wife, or with the wife or concubine of any of his fellows —

"The penalty thereof let it be sure
That he be 'prentice full seven year" (A, B, C).

VIII. The Mason must be faithful to his Master; a true mediator between his Master and his fellows; and to act fairly by both parties (C).

IX. The Stewards of the Hall are lovingly to serve each one the others; to see that every man is charged alike; to pay for all victuals consumed; and to keep good and full accounts.

X. If a Mason lead a bad life, and slander his fellows without cause, he shall be cited to appear at the next Assembly, and unless he attend must forswear the Craft, and shall be punished according to the law established in old days (A, B, C).

XI. A Mason who is well skilled in the Craft, and sees his fellow hewing a stone, which he is in a fair way to spoil, should help him without loss of time, if able so to do, and also instruct him how to do better, so that the whole work be not ruined (A, B, C).

XII. At the Assembly there shall be, besides the Masters and fellows, many great Lords, the Sheriff of the County, the Mayor of the City, Knights, Squires, and Aldermen. The ordinances then made shall be put into effect by them against any man belonging to the Craft, who, if he dispute the laws so enacted, will be taken into their keeping.

XIII. Each Mason shall swear not to be a thief, nor to succour anyone in his false craft (C).

XIV. Each Mason must swear a good true oath to his Master and fellows present at the Assembly. He must also be steadfast and true to all the ordinances; to his liege lord the King; and to all the points herebefore cited. All shall swear the same oath of the Masons, be they willing or unwilling, to these Points that have been ordained by good authority. And if any man be found guilty in either one of them, he is to be sought for and brought before the Assembly (A, B).

XV. Should those that shall be sworn to observe the ordinances made at the Assembly before the great Lords and Masters before named, be disobedient to the resolutions there passed, and the same be proved openly at the Assembly, — except they be willing to make amends for their faults, — then must they forsake the craft, refuse to work in it, and swear never more to use it. Nor unless they subsequently make amends will they be allowed to resume their craft; and if they will not do so, the Sheriff shall arrest them and put their bodies into prison, and take their goods and chattels, holding themselves and their property at the King's will (A, B).

Attention will be called to these "Articles"[1] and "Points" again, in connection with the Cooke MS.

The Four Crowned Martyrs. — Dr. Mackey remarks concerning these: —

"The legend of the 'Four Crowned Martyrs' should be interesting to Masonic students, because it is one of the few instances, perhaps the only one, in which the Church has been willing to do honor to those old workers in stone, whose services it readily secured in the Mediæval ages, but with whom, as with their successors, the modern Freemasons, it has always appeared to be in a greater or less degree of antagonism. Besides, these humble but true-hearted Confessors of the Faith of Christianity were adopted by the Stone-masons of Germany as the patron saints of Operative Masonry, just as the two Saints John have been since selected as the patrons of the Speculative branch of the Institution."

The reference in the Regius MS., under the Latin caption of *Ars Quatuor Coronatorum*,[2] is in these words: —

ART OF THE FOUR CROWNED.

Pray we now to God Almighty,
And to His Mother Mary bright,
That we may keep these articles here,
And these points well altogether, 500
As did these holy martyrs four,
That in this craft were of great honor;
They were as good masons as on earth shall go,
Gravers and image-makers they were also.
For they were workmen of the best.
The emperor had to them great liking;
He desired them an image to make,
That might be worshipped for his sake;
Such idols he had in his day,
To turn the people from Christ's law. 510
But they were steadfast in Christ's law,
And to their craft, without denial;

[1] Of the Articles, 1–5 appear to have their analogues in the various Orders and Regulations with which we meet in the "Old Charges." Art. 6, however, I do not find in them; 7 is expanded in the Cooke MS., and also particularly referred to in what Dr. Begemann [see Kalendar] classifies as the *fourth* (or Spencer) "family"; 8 is not found in the prose forms; 9 and 10 are given substantially; 11 is not; neither are 12 [see, however, the Hope MS.]; 13; 14; [see Antiquity MS.] or 15. — *Antigrapha.*

[2] We retain in what follows, as we did in the translation of the "Reproduction," the notation of the lines, for the convenience of those who may have access to a copy of the original.

They loved well God and all His lore,
And were in His service evermore.
True men they were in that day,
And loved well God's law;
They thought no idols for to make,
For no good that they might take,
To believe on that idol for their god,
They would not do so, tho' he were mad; 520
For they would not forsake their true faith,
And believe in his false law.
The emperor had them at once taken,
And put them into a deep prison;
The more sorely he punished them in that place,
The more joy was to them of Christ's grace.
Then when he saw no other way,
To death he let them then be taken;
Whoso will of their life yet more know,
By the book he may learn, 530
In the legend of the saints,
The names of the Four Crowned.
Their feast will be, without gainsay,
After All Hallow E'en the eighth day.
Ye may hear as I do read
That many years after, for great dread
That Noah's flood might return,
The tower of Babylon was begun,
Also plain work of lime and stone,
As any man should look upon; 540
So long and broad it was begun,
Seven miles the height shadoweth the sun.
King Nebuchadnezzar let it make,
To great strength for man's sake,
Though such a flood again should come,
Over the work it should not foam;
For they had so high pride, with strong boast,
All that work therefor was lost;
An angel smote them so with divers speech,
That no one wist what the other should teach.
Many years after, the good clerk Euclid 551
Taught the craft of geometry wonder-wide,
So also did he at that time
Of divers crafts teach many more.
Through high grace of CHRIST in Heaven,
He commenced in the sciences seven;
Grammar is the first science without doubt,
The second certainly is Logic stout,
Rhetoric the third without gainsay,
Music the fourth, — heed me I pray — 560
Astronomy is the fifth, by my fate,
Arithmetic the sixth, without debate,
Geometry the seventh maketh an end,
For it is both meek and gentle.
Grammar forsooth is the root,
Whoso will learn from the book;
But Art surpasseth in its degree,
As the fruit doth the root of the tree;
Rhetoric measureth with ornate speech,
And Music, it is a sweet song; 570
Astronomy numbereth, my dear brother,
Arithmetic showeth one thing that is another,
Geometry the seventh science, I show,
That can separate falsehood from truth, I know.
These are the sciences seven,
Whoso useth them well, he may have Heaven.

* * * * *

Christ then of His high grace,
Give you both wit and time 790
Well this book to con and read.
Heaven you shall have for your meed.
Amen! Amen! so mote it be!
So say we all for charity.

Code of Etiquette. — The *Urbanitatis* and the last part [one hundred lines] of the Poem is similar, and deals with conduct at meals and before superiors, and enjoins strict habits of propriety and cleanliness. The portion we give last is the "fifth division" of the six as usually numbered, and is in great part extracted from "Mirk's Instructions for Parish Priests": —

INSTRUCTIONS FOR A PARISH PRIEST.

God saith Himself, as written we find,
That when the blind leadeth the blind,
Into the ditch they both shall fall,
For neither see where to go at all.
Yet thou must teach them more 264
That when they come to Church's door,
Then bid them lay aside many words,
Idle speech, and jest that mirth affords,
And put away all vanity,
And say here Pater Noster, and here Ave.
To stand in Church no man shall, 270
Nor lean to pillar nor to wall,
But fairly get on knees alone
Kneeling down on the flag-stone.
And pray to GOD, with a meek heart,
Both grace and mercy to them impart.
Suffer them no noise to make,
But in the prayers their part to take;
And when the Gospel shall be read,
To stand up all, make them give heed.

And bless fairly as they know, 280
When Gloria Patri is begun,
And when the Gospel is all done,
Teach them after to kneel down soon;
And when they hear the bell ring,
To the Sacrament, that holy thing,
Teach them to kneel both young and old,
And both their hands upstretched to hold,
And say then in manner thus,
Fair and soft, without noise or fuss,
JESU, Lord, welcome Thou be, 290
In form of bread as I Thee see;
JESU, for Thy Holy Name,
Shield me to day from sin and shame;
Shrift and Eucharist, LORD, impart
Ere I shall from hence depart,
And true contrition of my sin,
That, LORD, I never die therein;
As Thou wert of a Maiden born,
Suffer me ne'er to be forlorn,[1]
But when I shall my way hence wend, 300
Grant me the Bliss without end. Amen.
Teach them thus, or some other thing,
To say at Sacrament's Holy Offering;
Teach them, also, I Thee pray,
That when they walk along the way,
And see the priest towards them coming,
GOD'S Sacred Body with him bringing,
Then with great devotion
Teach them to kneel in adoration.
Fair nor foul, let them spare naught 310
To worship Him that all had wrought;
For glad indeed may that man be
That once in the day may Him see;
For so much good doth that sight,
(As Saint Austin teacheth aright,)
The day that thou seest GOD'S Body,
These benefices shalt thou have most surely;
Meat and drink at thy need,
Nor shall they that day lack indeed;
Idle words and also oath 320
GOD forgiveth them both;
Sudden death that same day
Thou need not dread, without gainsay;
Also that day I thee plight
Thou shalt not lose thine eyesight;
And every foot that thou goest then,
To see that holy sight for men,
Shall one day stand thee in stead,
When thou for them hast sore need. 329

The Regius MS. occupies a position in the Masonic world unique even for an old document. The latest phase of its discussion is interesting, and the conclusions of the European Editor are given to close this brief outline, as follows: —

The "Regius MS." and Masonic Symbolism. — Two most suggestive "open letters" have lately been issued by my good friend, General Albert Pike, one being on "The Regius Manuscript,"[2] and the other, "Touching Masonic Symbolism."

The first mentioned, addressed to Brother Gould, refers particularly to the able Commentary on the oldest document of the Craft by that distinguished Craftsman. As General Pike accepts the conclusions arrived at by the author, it is as well to clearly understand what these are: 1. "That the Regius MS. points to the existence of a Symbolic or Speculative Masonry at the date from which it speaks"; 2. "That it would appear that at the date from which the MS. speaks there was a Guild or Fraternity, commemorating the science, but without practising the art, of Masonry"; 3. "That the Poem was in possession of a Guild, and that the Guild was not composed of Operative Masons"; 4. "That the persons to whom the text of the MS. was sung or recited were a Guild or Fraternity, from whom all but the memory or tradition of its ancient trade had departed"; and, 5. "That by some readers certain passages may be held to point rather to the absorption of the Craft legend by a social guild than to a gradual transition from Operative to Speculative or Symbolic Masonry, by a Craft or Fraternity composed in the first instance of members of the building art."

These five points — in the words of General Pike — are certainly both comprehensive and suggestive, and, if justified by the MS. itself, cannot fail to introduce a new and valuable factor into the evidence in favor of independent Speculative Freemasonry *long before the seventeenth century.* I am unable to agree with Brothers Gould and Pike, but wish much that I could. However, their position in the Craft is such as to entitle their views to extra study, respect and consideration, and doubtless many will be inclined to follow their lead without any more thought on the subject.

This is the MS. "supposed to have been completed in the time of Athelstan," *according to Dr. Oliver,*[3] but possibly dates about four centuries later, if safer and more critical guides are preferred. It appears to me that if the concluding portion of the MS., referring to conduct generally, had not been attached to the document, the main evidence in testimony of its supposed exclusively speculative character would be gone; and, as this *addendum* is really not a necessary and dependent part of the original MS., I fail to see why its text should be quoted in favor of the

[1] Lost. [2] Voice of Masonry, Feb., 1890, pages 94–99.
[3] Revelations of a Square, 1855, p. 69.

sole object aimed at by the compiler. The chief points of the "Regius MS." would be utterly unsuitable for a Social guild, and quite as much inappropriate then as now, for any but Operative Masons.

I do not think that it would be fair to assume no more intelligence for the Master Masons of the fourteenth century, as to their knowledge of the architectural division of their labors, than is manifest in such Craftsmen at the present time, seeing that to such an extent then they *were both Masons* and architects combined.

Symbolism in some operative "Old Charges" is not absent even in the sixteenth and seventeenth centuries, and there is no reason to be surprised that various figurative references are to be found in documents of an earlier date, particularly those of a religious character, when so much of the time and skill of the Craftsmen were devoted to the building of cathedrals, in which Ecclesiastics would naturally take a deep interest, and be present in force and influence.

General Pike considers that the Masons summoned to attend the assembly of dukes, earls, and other nobles, etc., "were not the poor, rude, unlettered, uncultivated working Stone-masons." My belief is they were some of the numerous Master Masons responsible for the building of the cathedrals and other large structures of the period, over whom the magistracy and other authorities held power; and, for my part, I fail to see how it would be possible for these architects and builders to be other than brethren who revelled in the symbolism of geometrical science. To suppose that such men *did not*, but that those of no practical knowledge of the building art *did*, at the period in question, is sure to assume more than the facts warrant.

Neither does it appear to me *there is evidence* that the Freemasons of the fourteenth century were any more secret as respects their trade mysteries than those of other organizations, for all were bound to preserve their "mysteries" from cowans and intruders of all kinds, simply as a means of their own self-preservation as the members of particular handicrafts.

The "letter touching Masonic Symbolism," also addressed to Brother Gould, is another important contribution to the subject. Brother Pike is of the opinion that to the men of intelligence who belonged to one of the four old lodges in 1717 "is to be ascribed the authorship of the Third degree and the introduction of Hermetic and other symbols into Masonry; that they framed the three degrees for the purpose of communicating their doctrines, veiled by their symbols, to those fitted to receive them, and gave to all others trite moral explanations of them which they could comprehend." Now, there is so much to confirm this view, that it seems to me of all the most probable and reasonable; and this being so, the notions as to the solely Speculative character of the "Regius MS." are not supported; the changes from the mainly Operative to the wholly Speculative basis of the Society being much later than the fourteenth century.

General Pike emphatically states that we cannot be warranted in assuming that among Masons generally — in the *body* of Masonry — the symbolism of Freemasonry is of earlier date than 1717, but he, however, admits that "among Freemasons of a certain class and limited number, the same symbolism, or a larger part of the same, afterward placed in the degrees, did exist long before, perhaps some centuries before 1717."

The following deliverance by the same gifted brother exactly describes my opinion, only better expressed than I could have worded it, relative to the period of the "Regius MS": —

"The art of building then stood above all other arts, and made all others subservient to it. It commanded the *services of the most brilliant intellects and of the greatest artists.* The old symbolism was embodied in the churches and cathedrals, and some of these were adorned by figures and devices, which would never have been tolerated there if the priesthood had known what they meant to the adepts."

Why not believe then that the "Regius MS." was addressed to such intellectual and brilliant artists, and not to speculatives exclusively? To my mind the second letter suggests such to have been the case. Anyway, without more evidence, it seems to me better to wait than to accept the first mentioned theory, though it is so ably introduced by Brother Gould, and as ably defended by General Pike.

THE MATTHEW COOKE MS.[1]

(Date: Beginning of Fifteenth Century.)

For the "free rendering of this Manuscript" we are indebted to Brother G. W. Speth, P. M., Secretary, in Vol. II. of the *Quatuor Coronatorum Antigrapha*: —

Thanked be God, our glorious Father, the founder and creator of heaven and earth, and of all things that therein are, for that he has vouchsafed, of his glorious Godhead, to make so many things of manifold virtue for the use of mankind. For he made all things to be subject and

[1] There can be but little doubt that this was one of the manuscripts known to and utilized by Dr. Anderson, when he compiled the first Book of the Constitutions in 1723; it certainly was known to prominent members of the Grand Lodge in 1728, or five years later. — *Commentary in Antigrapha.*

obedient to man. All things eatable of a wholesome nature he ordained for man's sustenance. And moreover, he hath given to man wit and the knowledge of divers things and handicrafts, by the which we may labor in this world, in order to therewith get our livelihood, and fashion many objects pleasant in the sight of God, to our own ease and profit. To rehearse all these matters here were too long in the writing or telling, I will therefore refrain; but I will nevertheless tell you some; for instance, how and in what manner the Science of Geometry was first invented, and who were the founders both thereof and of several other crafts, as is declared in the Bible and other histories.

How and in what manner this worthy Science of Geometry took its rise, I will tell you, as I said before. You must know that there are seven liberal sciences, from which seven all other sciences and crafts in the world sprung; but especially is Geometry the first cause of all the other sciences, whatsoever they be.

These seven sciences are as follows: —

The first, which is called the foundation of all sciences, is grammar, which teacheth to write and speak correctly.

The second is rhetoric, which teaches us to speak elegantly.

The third is dialetic, which teaches us to discern the true from the false, and it is usually called art or sophistry (logic).

The fourth is arithmetic, which instructs us in the science of numbers, to reckon, and to make accounts.

The fifth is Geometry, which teaches us all about mensuration, measures and weights, of all kinds of handicrafts.

The sixth is music, and that teaches the art of singing by notation for the voice, on the organ, trumpet, and harp, and of all things pertaining thereto.

The seventh is astronomy, which teaches us the course of the sun and of the moon and of the other stars and planets of heaven.

Our intent is to treat chiefly of the first foundation of Geometry, and who were the founders thereof. As I said before, there are seven liberal sciences, that is to say, seven sciences or crafts that are free in themselves, the which seven exist only through Geometry. And Geometry may be described as earth-mensuration, for Geometry is derived from *geo*, which is in Greek "earth," and *metrona*, or a measure. Thus is the word Geometry compounded, and signifies the measure of the earth.

Marvel not because I said that all sciences exist only through the science of Geometry. For there is no art or handicraft wrought by man's hands that is not wrought by Geometry, which is a chief factor (*notabulla cause*) thereof. For if a man work with his hands, he employs some sort of tool, and there is no instrument of any material in this world which is not formed of some sort of earth (ore), and to earth it will return. And there is no instrument or tool to work with that has not some proportion, more or less. And proportion is measure, and the instrument or tool is earth. And Geometry is earth-mensuration, therefore I affirm that all men live by Geometry. For all men here in this world live by the labor of their hands.

Many more proofs could I give you that Geometry is the science by which all reasoning men live, but I refrain at this time, because the writing of it were a long process.

And now I will enter further into the matter. You must know that among all the crafts followed by man in this world, Masonry has the greatest renown and the largest share of this science of Geometry, as is stated in history, such as the Bible, and the Master of History [Herodotus], and in the Polychronicon,[1] a well authenticated (or trustworthy) chronicle, and in the history called Beda de Imagine Mundi, and Isidorus Ethomolegiarum Methodius Episcopus & Martiris. And many others say that Masonry is the chief part of Geometry, and so me.hinks it may well be said, for it was first founded, as is stated in the Bible in the first book of Genesis and the fourth chapter. And moreover all the learned authors above cited agree thereto. And some of them affirm it more openly and plainly, precisely as in Genesis in the Bible.

[1] Findel was led to doubt the date placed upon this MS. (early in the fifteenth century), supposing this an allusion to Caxton's celebrated work A.D. 1482; but Gould in Hist. Vol. I., p. 60, says it refers to a Universal History by a Benedictine Monk, that was afterward enlarged by Ranulph Higden of the same monastry (St. Werburgh's Abbey, in Chester), styled "Polychronicon." This author died about A.D. 1360. So that the earlier date assigned is not improbable.

Before Noah's Flood, by direct male descent from Adam, in the seventh generation, there lived a man called Lamech, who had two wives, called Adah and Zillah. By the first wife, Adah, he begat two sons, Jabal and Jubal. The elder son Jabal was the first man that ever discovered geometry and masonry, and he made houses, and is called in the Bible the father of all men who dwell in tents or dwelling houses. And he was Cain's master mason and governor of the works when he built the city of Enoch, which was the first city ever made, and was built by Cain, Adam's son, who gave it to his own son Enoch, and gave the city the name of his son, and called it Enoch, and now it is known as Ephraim. And at that place was the Science of Geometry and Masonry first prosecuted and contrived as a science and as a handicraft. And so we may well say that it is the first cause and foundation of all crafts and sciences. And also this man Jabel was called the father of shepherds.

The Master of History says, and Beda De Imagine Mundi, and the Polychronicon, and many others more say, that he was the first that made partition of lands, in order that every man might know his own land and labor thereon for himself. And also he divided flocks of sheep, that every man might know his own sheep, and so we may say that he was the inventor of that science.

And his brother Jubal or Tubal was the inventor of music and song, as Pythagoras states in the Polychronicon, and the same says Isidorus. In his Ethemolegies in the 6th book, he says that he was the first founder of music and song, and of the organ and trumpet, and he discovered that science by the sound of the weights of his brother's, Tubal Cain's, hammers.

And of a truth, as the Bible says, that is to say, in the fourth Chapter of Genesis, Lamech begat by his other wife Zillah a son and a daughter, and their names Tubal Cain, that was the son, and the daughter was called Naamah. And according to the Polychronicon, some men say she was Noah's wife; but whether this be so or not, we will not affirm.

Ye must know that this son Tubal Cain was the founder of the smith's craft and of other handicrafts dealing with metals, such as iron, brass, gold and silver, as some learned writers say; and his sister Naamah discovered the craft of weaving, for before her time no cloth was woven, but they span yarn and knit it and made such clothing as they could. And as this woman Naamah invented the craft of weaving, it was called woman's-craft.

And these four brethren knew that God would take vengeance for sin, either by fire or water. And they were much concerned how to save the sciences they had discovered, and they took counsel together, and exercised all their wits. And they said there were two kinds of stone of such virtue that the one would not burn, called marble, and the other named "Lacerus" would not sink in water. And so they devised to write all the sciences they had found on these two stones, so that if God took vengeance by fire the marble would not burn, and if by water the other would not drown, and they besought their elder brother Jabal to make two pillars of these two stones, that is of marble and of "Lacerus," and to write on the two pillars all the sciences and crafts which they had found and he did so. And therefore we might say that he was the wisest in science, for he first began and carried out their purpose before Noah's flood.

Fortunately knowing of the vengeance that God would send, the brethren knew not whether it would be by fire or water. They knew by a sort of prophecy that God would send one or the other, and therefore they wrote their sciences on the two pillars of stone. And some men say that they wrote on the stones all the seven sciences, but [this I affirm not]. As they had it in mind that a vengeance would come, so it befell that God did send vengeance, and there came such a flood that all the world was drowned and all men died save only eight persons. These were Noah and his wife and his three sons and their wives, of which sons all the world is descended, and they were named in this wise, Shem, Ham and Japheth. And this flood is called Noah's Flood for he and his children were saved therein. And many years after the flood, according to the chronicle, these two pillars were found, and the chronicle says that a great clerk, Pythagoras, found the one, and Hermes the philosopher found the other, and they taught the sciences that they found written thereon.

Every chronicle and history and many other writers and the Bible especially relate the building of the tower of Babel; and it is written in the Bible, Genesis, chap. x. how that Ham, Noah's son, begat Nimrod, who grew a mighty man upon the earth and waxed strong, like unto a giant. He was a great king and the beginning of his kingdom was the kingdom of Babylon proper, and Arach and Archad and Calneh and the land of Shinar. And this same Ham began the tower

of Babel and taught his workmen the Craft of Masonry [mensuration], and he had with him many masons, more than 40,000, and he loved and cherished them well. And it is written in Polychronicon, and in the Master of History, and in other histories, and beyond this the Bible witnesses in the same 10th chapter, as it is written, that Ashur who was of near kindred to Nimrod went forth from the land of Shinar and built the City of Nineveh and Plateas (*sic*) and many more. For it is written "*De terra illa*" [etc.]

It is but reasonable that we should plainly say how and in what manner the Charges of the Mason's Craft were first founded, and who first gave it the name of Masonry. And you must know that it is stated and written in the Polychronicon, and in Methodus Episcopus and Martiris that Ashur who was a worthy lord of Shinar sent to Nimrod the king to send him Masons and workmen of the Craft that they might help him make his city which he was minded to make. And Nimrod sent him 3000 masons. And as they were about to depart and go forth, he called them before him and said to them, "Ye must go to my cousin Ashur to help him build a city, but see to it, that ye be well governed, and I will give you a Charge that shall be to your and my profit.

"When you come to that lord, look that you be true to him, even as you would be to me; labor at your Craft honestly, and take a reasonable payment for it, such as you may deserve. Love each other as though you were brothers and hold together staunchly. Let him that hath most skill teach his fellow, and be careful that your conduct among yourselves and towards your lord may be to my credit, that I may have thanks for sending you and teaching you the Craft." And they received the charge from him, being their lord and master, and went forth to Ashur and built the city of Nineveh in the country of Plateas (*sic*) and other cities also that are called Calah and Resen, which is a great city between Calah and Nineveh. And in this manner the Craft of Masonry was first instituted and charged as a science.

Elders [Masters] of Masons before our times had these charges in writing, as we have them now in our Charges of the story of Euclid, and as we have seen them written both in Latin and French.[1]

But it is only reasonable that we should tell you how Euclid came to the knowledge of Geometry, as stated in the Bible and other histories. In the xii. chapter of Genesis it is told how Abraham came to the land of Canaan and our Lord appeared unto him and said, "I will give this land to thy seed." But a great famine reigned in that land and Abraham took Sarah, his wife, with him and made a journey into Egypt to abide there while the famine lasted. And Abraham, so says the chronicle, was a wise man and a learned. And he knew all the seven sciences and taught the Egyptians the science of Geometry. And this worthy clerk Euclid was his pupil and learned of him. And he first gave it the name of Geometry; although it was practised before his time, it had not acquired the name of Geometry. But it is said by Isidorus in the 5th Book and first Chapter of Ethomoligiarum that Euclid was one of the first founders of Geometry, and gave it that name.

For in his time, the river of Egypt which is called the Nile so overflowed the land that no man could dwell therein. Then the worthy clerk Euclid taught them to make great walls and ditches to keep back the water, and by Geometry he measured the land and parcelled it out into sections and caused every man to enclose his own portion with walls and ditches and thus it became a country abounding in all kinds of produce and of young people and of men and women: so that the youthful population [Myche pepulle of younge frute] increased so much as to render earning a living difficult. And the lords of the country drew together and took counsel how they might help their children who had no competent livelihood in order to provide for themselves and their children, for they had so many. And at the council among them was the worthy Clerk Euclid, and when he saw that all of them could devise no remedy in the matter he said to them, "Lay your orders upon your sons and I will teach them a science by which they may live as gentlemen, under the condition that they shall be sworn to me to uphold the regulations that I shall lay upon them." And both they and the king of the country and all the lords agreed thereto with one consent.

It is but reasonable that every man should agree to that which tended to profit himself; and so they took their sons to Euclid to be ruled by him and he taught them the Craft of Masonry

[1] This would seem to substantiate the speculation of Dr. Oliver as to the Assembly A.D. 926.

and gave it the name of Geometry, on account of the parcelling out of the ground which he had taught the people at the time of making the walls and ditches, as aforesaid, to keep out the water. And Isidorus says in Ethomologies that Euclid called the craft Geometry.

And there this worthy clerk Euclid gave it a name and taught it to the lords' sons of that land whom he had as pupils. And he gave them a charge, that they should call each other Fellow and no otherwise, they being all of one craft and of the same gentle birth, lords' sons. And also that the most skilful should be governor of the work and should be called master; and other charges besides, which are written in the Book of Charges. And so they worked for the lords of the land and built cities and towns, castles and temples, and lords' palaces.

During the time that the children of Israel dwelt in Egypt they learned the craft of Masonry. And after they were driven out of Egypt they came into the promised land, which is now called Jerusalem, and they occupied that land and the charges were observed there. And [at] the making of Solomon's Temple which King David began, King David loved masons well, and gave them [wages] nearly as they are now. And at the making of the Temple in Solomon's time, as stated in the Bible in the third book of Kings and the fifth chapter, Solomon had four-score thousand masons at work. And the son of the king of Tyre was his master mason. And in other chronicles and in old books of masonry, it is said that Solomon confirmed the charges that David his father had given to masons. And Solomon himself taught them their usages [manners], differing but slightly from the customs now in use. And from thence this worthy science was brought into France and into many other regions.

And at one time there was a worthy king in France called Carolus Secundus, that is to say Charles the Second. And this Charles was elected king of France by the grace of God and also by right of descent [lynage]. And some men say he was elected by good fortune, which is false, as by the chronicles he was of the blood royal. And this same king Charles was a mason before he became king. And after he was king he loved masons and cherished them and gave them charges and usages of his devising, of which some are yet in force in France; and he ordained that they should have an assembly once a year and come and speak together in order that the masters and fellows might regulate all things [which were] amiss.

And soon after that came St. Adhabelle[1] into England and he converted St. Alban to Christianity. And St. Alban loved masons well and he was the first to give them charges and customs in England. And he ordained [wages] adequate to pay for their toil.

And after that there was a worthy king in England, called Athelstan, and his youngest son loved well the science of Geometry; and he knew well, as well as the masons themselves, that their handicraft was the practice of the science of Geometry. Therefore he drew to their councils (or took counsel, or lessons, of them), and learned the practical part of that science in addition to his theoretical (or book) knowledge [speculatif]. For of the speculative part he was master. And he loved well masonry and masons. And he became a mason himself. And he gave them charges and usages such as are now customary in England and in other countries. And he ordained that they should have reasonable pay. And he purchased a free patent of the king that they might hold an assembly at what time they thought reasonable and come together to consult. Of the which charges, usages and assembly it is written and taught in our Book of Charges; wherefore I leave it for the present.

Good men![2] for this cause and in this way Masonry first arose. It befell, once upon a time, that great lords had so many free-begotten [legitimate] children that their possessions were not extensive enough to provide for their future. Therefore they took counsel how to provide for their children and find them an honest livelihood. And they sent for wise masters of the worthy science of Geometry, that through their wisdom they might provide them with some honest living. Then one of them that was called Euclid, a most *subtil* and wise inventor regulated [that science] and art and called it Masonry. And so in this art of his he honestly taught the children of great lords

[1] This Saint is quite unknown. Dr. Plot laughs at Masons for their legend of St. Amphibalus, so some MS. or other must have contained the latter name. Are these two saints connected? The transcriber might possibly be answerable for the confusion.—*Antigrapha.*

[2] Here the transcriber begins afresh the Euclid legend (omitting all previous history), and in a condensed narrative carries us over the former ground to the point at which he left off, and then redeems his promise by reciting in full the charges. This point is the division where two MSS. are referred to further on.

according to the desire of the fathers and the free consent of their children. And having taught them with great care for a certain time, they were not all alike capable of exercising the said art, wherefore the said master Euclid ordained that those that surpassed the others in skill should be honored above the others. And [comman]ded to call the more skilful "Master" and for [him] to instruct the less skilful. The which masters were called masters of nobility, of knowledge and skill in that art. Nevertheless they commanded that they that were of less knowledge should not be called servants or subjects, but fellows, on account of the nobility of their gentle blood. In this manner was the aforesaid art begun in the land of Egypt, by the aforesaid master Euclid, and so it spread from country to country and from kingdom to kingdom.

Many years after, in the time of king Athelstan,[1] sometime king of England, by common consent of his Council and other great lords of the land, on account of great defects found among masons, a certain rule was ordained for them: —

Once a year, or every three years, as might appear needful to the king and great lords of the land and all the community, congregations should be called by the masters from country to country and from province to province of all masters, masons and fellows in the said art. And at such congregations those that are made masters shall be examined in the articles hereafter written and be ransacked whether they be able and skilful in order to serve the lords to their profit and to the honor of the aforesaid art. And moreover they shall be charged to well and truly expend the goods of their lords, as well of the lowest as of the highest; for those are their lords, for the time being of whom they take their pay in recompense of their service and toil.

The first[2] article is this: — That every master of this art should be wise, and true to the lord who employs him, expending his goods carefully as he would his own were expended; and not give more pay to any mason than he knows him to have earned, according to the dearth (or scarcity, and therefore price), of corn and victuals in the country, and this without favoritism, for every man is to be rewarded according to his work.

The second article is this: — That every master of the art shall be warned beforehand to come to his congregation, in order that he may duly come there, unless he may [be] excused for some cause or other. But if he be found [*i.e.*, accused of being] rebellious at such congregation, or at fault in any way to his employer's harm or the reproach of his art, he shall not be excused unless he be sick unto [in peril of] death. And though he be in peril of death, yet he must give notice of his illness to the master who is the president [pryncipalle] of the gathering.

The [third] article is this: — That no master take [an] apprentice for a shorter term than seven years at least, for the reason that such as have been bound a shorter time can not adequately learn their art, nor be able to truly serve their employer and earn the pay that a mason should.

The fourth article is this: — That no master shall for any reward take an apprentice a bondsman born, because his lord to whom he is a bondsman might take him, as he is entitled to, from his art and carry him away with him from out the Lodge, or out of the place he is working in. And because his fellows peradventure might help him and take his part, and thence manslaughter might arise; therefore it is forbidden. And there is another reason; because his art was begun by the freely-begotten children of great lords, as aforesaid.

The fifth article is this: — That no master shall pay more to his apprentice during the time of his apprenticeship, whatever profit he may take thereby, than he well knows him to have deserved of the lord that employs him; and not even quite so much, in order that the lord of the works where he is taught may have some profit by his being taught there.

The sixth article is this: — That no master from covetousness or for gain shall accept an

[1] In this and the succeeding paragraphs, nowhere does it state that the masters assisted to formulate these articles; on the contrary it states that the rule (or rules) was made for them by the king and his lords. The articles were therefore a legal enactment, and the preamble and original nine probably contain the original clauses of Athelstan's charter, or, at least, of the charter which the masons, rightly or wrongly, ascribed to him. That these might be extended at future assemblies (as the Poem would lead us to suppose was done), is probable, because the chief representative of the king, in the province in which the assembly was held, was to be associated with the presiding officer. — *Speth in the Antigrapha.* This would look to an organization similar to that of England to-day, with the Prince of Wales, Grand Master, and Pro Grand Masters, at the head of the Masonic Fraternity.

[2] It will be noticed that whereas in the Masonic Poem there are 15 "Articles" and 15 "Points," in this, the earlier Prose Constitution, there are only 9 "Articles" and 9 "Points." — *The Rev. A. F. A. Woodford, M.A.*

apprentice that is unprofitable; that is, having any maim (or defect) by reason of which he is incapable of doing a mason's proper work.

The seventh article is this: — That no master shall knowingly help or cause to be maintained and sustained any common nightwalker robber, by which nightwalking they may be rendered incapable [through want of rest] of doing a fair day's work, and toil: a condition of things by which their fellows might be made wrath.

The eighth article is this: — Should it befall that a perfect and skilful mason come and apply for work and find one working who is incompetent and unskilful, the master of the place shall discharge the incompetent and engage the skilful one, to the advantage of the employer.

The ninth article is this: — That no master shall supplant another. For it is said in the art of masonry that no man can so well complete a work, to the advantage of the lord, begun by another, as he who began it intending to end it in accordance with his own plans, or [he] to whom he shows his plans.

These regulations following were made by the lords (employers) and masters of divers provinces and divers congregations of masonry;

[First point] To wit: Whosoever desires to become a mason [to come to the state of the forseyd art], it behooves him before all things to [love] God and the holy Church and all the Saints; and his master and fellows as his own brothers.

The second point: — He must give a fair day's work for his pay.

The third [point]: — He shall hele [guard] the counsel of his fellows in lodge and in chamber, and wherever masons meet.

The fourth point: — He shall be no traitor to the art and do it no harm, nor conform to any enactments against the art, nor against the members thereof; but he shall maintain it in all honor, to the best of his ability.

The fifth point: — When he receives his pay he shall take it without murmuring, as may be arranged at the time by the master; and he shall fulfil the agreement regarding the hours of work and rest, as ordained and set by the master.

The sixth point: — In case of disagreement between him and his fellows, he shall unquestioningly obey the master and be silent thereon at the bidding of his master, or of his master's warden in his master's absence, until the next following holiday and shall then settle the matter according to the verdict of his fellows; and not upon a work day because of the hindrance to the work and to the lord's interests.

The seventh point: — He shall not covet the wife, nor the daughter of his master, or of his fellows unless it be in marriage; neither shall he hold concubines, on account of the discord this might create among them.

The eighth point: — Should it befall him to be his master's warden, he shall be a true mediator [*mene*] between his master and his fellows: and he shall be active in his master's absence, to the honor of his master and the profit of the lord who employs him.

The ninth point: — If he be more wise and skilful than his fellow working with him in the Lodge, or in any other place, and he perceive that for want of skill [defawte of connynge] he is about to spoil the stone upon which he is working, and can teach him to improve the stone, he shall instruct and help him; so that love may increase the more among them and the work of the employer be not lost.

When the master and fellows, being forewarned, are come to such congregations, the sheriff of the country, or the mayor of the city, or alderman of the town in which the congregation is held, shall, if need be, be fellow and associate of the master of the congregation, to help him against disobedient [rebelle] members to maintain the rights of the realm.

And at the commencement of the proceedings, new men who have never been charged before are to be charged in this manner: — Ye shall never be thieves nor thieves' maintainers, and shall do a fair day's work and toil for your pay that you take of the lord, and shall render true accounts to your fellows in all matters which should be accounted for to them, and love them as yourselves. And ye shall be true to the king of England and to the realm: and that ye keep with all your might and [power] all the aforesaid articles. [Notice that, the sheriff being present, thus constituting it a legal meeting, the "articles" only, and not the "points," are mentioned.]

After that an enquiry shall be held whether any master or fellow summoned to the meeting, have broken any of the aforesaid articles, which, if they have done, it shall then and there be adjudicated upon.

Therefore be it known; if any master or fellow being forewarned to come to the congregation be contumacious and appear not; or having trespassed against any of the aforesaid articles shall be convicted; he shall forswear his masonry and shall no longer exercise the craft. And if he presume so to do, the sheriff of the country in which he may be found at work shall put him in prison and take all his goods for the use of the king, until his (the king's) grace shall be granted and showed him.

For this cause chiefly were these congregations ordained; that the lowest as well as the highest might be well and truly served in the aforesaid art throughout all the kingdom of England.

AMEN, so mote it be.

Characteristics of the Two MSS. — Brother Speth remarks that the Cooke document bears evidence of being parts of two distinct versions. Those who are well acquainted with the "Old Charges," will discover, that down to a certain place, the author or transcriber does not vary from the beaten track of all the others. But at the point where would naturally begin the rehearsal of the Athelstan charges, the words: "Of the whiche Charges manors & semble as is write and taught in the boke of oure charges wher for I leue hit at this tyme," imply that not here but at some future time he will rehearse them. The evidence of two distinct MSS. is further shown by the duplication of a part of the traditional history which cannot fail to arrest the reader's attention. The two parts are not of the same style. The first is diffused; the latter, curt, even meagre. The former is copiously interlarded with quotations and references to profane and sacred history, revealing a cultured mind; the last is the very opposite. The learned pedantry observable in the first writer is altogether absent in the second portion of the MS., not one allusion to the Bible appearing therein.

Summary and Conclusions. — Brother Speth makes these points in summarizing his Commentary, first calling attention to the resemblances of the "articles" and "points" of both the Regius and Cooke MSS. to each other, and also to any typical MS. "Old Charges," which the reader can readily see by a comparison. They are: —

1. The Cooke MS. is a copy of a preëxisting document; — a transcript.
2. The compiler was himself a fellow-mason.
3. The compilation consists of two distinct documents, (a) The compiler's commentary; (b) a preëxisting document, tacked on in its integrity to the former, by the compiler himself.
4. The second part is the oldest and purest version yet come to light of the Book of Charges, or "Manuscript Constitutions of Masonry."
5. This Book of Charges had already been enlarged and commented upon by previous writers, and our author, to certain extent, copied these.
6. He further adds illustrations of his own.
7. His version has not served as the original of any other manuscript known to us.
8. Naymus Grecus, some of the particulars connected with St. Alban, Edwin's authorship of the Book, and the York legend, are of more recent origin.
9. The *preservation* of the word "speculative," in its present Masonic use, is to be ascribed to the Masons themselves alone.
10. At the date of this MS. there were several copies of the Book of Charges, identical with this one, in circulation.
11. The articles are legal enactments and had force as such.

12. The points are mere internal arrangements, of no strict legal value, yet enforced on all Masons by the ordinary laws of guild life.

13. There was no one general assembly for the whole kingdom, but "congregations" were held when and where required.

14. That a Grand Master existed in fact, though not by that name, and for the duration of each assembly only.

15. That the freedom of the Craft was conferred at these meetings only; and

16. That many of our present usages may be traced in their original form in this Manuscript.

CHAPTER III.

Various Readings of "Old Charges," the "Additional Articles," Etc.

The Grand Lodge MS. — It is after mature deliberation that the text of the "Grand Lodge MS.," of 1583, has been selected as a basis of comparison. For this copy of the document we are indebted to our European Editor in his "Old Charges of British Freemasons," edition of 1872, London. He says: "This Roll of parchment (nine feet in length and five inches in breadth), is preserved in the archives of the Grand Lodge of England (Freemasons' Hall, London). On the reverse of the Scroll in more modern writing[1] is the following: —

"In the beginning was the Word
And the Word was with God
And the Word was God
Whose sacred and universal Law
I will endeavor to observe
So help me God."

Dowland's MS. is very much like the "Grand Lodge MS.," and so is one[2] of the Scottish versions.

Manifestly a great deal could be said upon the subject of the agreements and disagreements of the various versions of the "Old Charges";[3] and a notice of these in detail will no doubt some time be given; but as some of the MSS. mentioned in our Kalendar are not accessible, we do not undertake the task at this time. It is enough that reference is made to a few of the most singular differences, like a marginal commentary to the Bible MSS.,[4] so

[1] Said to be Dunckerley's.

[2] The "Edinburgh-Kilwinning MS.," which so well agrees with the text of the Grand Lodge document that it would readily pass for an indifferent copy of it. — *Hughan in "Old Charges," page 11.*

[3] The Constitutions seem, in fact, to be clearly derived from the Masonic Poem, though naturally altered in their prose form, and expanded and modified through transmission, and oral tradition, as well as by the lapse of time, and the change of circumstances. — *Woodford.*

[4] It is well known that there are two kinds of Bible MSS., the one the cursives and the other the uncials. Of the first there are an enormous number, and they are all in almost absolute agreement; of the uncials there are only a few, and all disagreeing among themselves. The cursives are later in date, and therefore it has been supposed that the uncials must be a purer text. What has been done? Scholars have made up texts differing from all existing MSS., according to what they think must have been the original text. — *The Rev. H. R. Percival.* The compiler of this Division observes that this is the exact description of what has been done with the Masonic MSS.

as to give the reader a glimpse of the fact. With these preliminary remarks, we pass immediately to the subject in hand.

"GRAND LODGE MS." (F) A.D. 1583.

The mighte of the Father of Heaven and ye wysdome of ye glorious Soonne through ye grace & ye goodnes of ye holly ghoste yt bee three psons & one God, be wh vs at or beginning and give vs grace so to govrne us here in or lyving that wee maye come to his blisse that nevr shall have ending. AMEN. [Note 1 (*a*) (*b*) (*c*) (*d*) (*e*).]

Good bretheren and fellowes our purpose is to tell you howe & in what mann wise this woorthy crafti of massonrie[1] was begon & afterwards how yt was kept by woorthy Kings & Prynces & by many other woorshipfull men and also to those that bee heire we will chardge ye by the chardges that longith to evy trewe masson to keepe, for in good faithe, and they take good heed to yt, yt is woorthy to be well kepte, For yt is a woorthy Crafte & a curious science, for their bee seavin liberall sciences of ye wh seavin yt is one of them, and ye names of ye seavin ben these.

First is Grammr and that teacheth a man to speake trewly and to wryte trewly. The second is Rhetoricque that teacheth a man to speake faier in subtill tearmes. And the third is Dialecticke and that teacheth a man to deserne or knowe trueth from falsehoode. And the fourth is Arithmeteicke, and that teaches a man to reken & to compt all mann of numbers. And fyfte is Geometrey and that teacheth a man the mett and measure of earth and all other things. The

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NOTE 1 (*a*).—

Fear God and Keep His Commandments	In the name of the Great and holy God The wisdom of the Son and The goodness of the holy Ghost Three Persons & one God be with us now & ever. Amen.	For This is the Whole Duty of Man.

— *The Antiquity MS., A.D. 1686.*

NOTE 1 (*b*).— An Anagraime upon the name of Masonrie
William Kay to his friend Rob't Preston
vpon his Artt of Masonrie as followeth.

M Much might be said of the noble Artt
A A Craft thats worth estieming in each part
S Sundry nations Noobles & their Kings also
O Oh how they sought its worth to know
N Nimrod & Solomon the wisest of men
R Reason saw to love this Science then
I Ile say noe more lest my shallow verses I
E Endeavoring to praise should blemish Masonrie.

} Masonrie.

— *Opening of York MS. No. 1, about A.D. 1600.*

NOTE 1 (*c*).—The omnipotence of the eternal God, Father and Creator of the heavens and the earth, the wisdom of his divine Word, and the influence of his given Spirit, be with our beginning, and grant us grace so to govern ourselves in this life, that we may obtain his approval here, and everlasting life after death.— *The Prince Edwin Constitutions.* (*Apocryphal.*)

NOTE 1 (*d*).—The other variations are verbal, to a great degree, several, like the Lansdowne of A.D. 1560, ending, "One *God* be with vs now and ever, *Amen.*" In the Watson MS., the invocation begins: "The Mighty God, Father of heaven," followed by: "that hath been three persons." The Buchanan MS. reads: "O Lord God Father of Heaven," etc.

NOTE 1 (*e*).—In nearly all the 60 or more copies of the "Old Charges," the Invocation in some form is to be found, and was doubtless so read to the Masonic neophytes during the mainly operative period of the Craft, down to early last century. Mr. Toulmin Smith draws attention to the fact that generally, in the "Dedication" portion in the ordinances of most Guilds, "the Father Almighty would seem to have been forgotten. No doubt what must strike every reader as so strange an oversight was not intentionally so, but grew out of the habit and form of prayers of intercession." It is singular—under these circumstances—that, without exception, all the "Invocations" or "Dedications" in the Masonic MSS., from the sixteenth to the last century, refer most distinctly and individually to the "Three Persons in one Godhead," and represent much older originals. The "Aberdeen MS." describes this part as "A Prayer before the Meeting" in A.D. 1670.— *Hughan's review of the Watson MS.*

[1] The variations are mainly of omission, several not being as full, and others designating "this worthy crafti of massonrie," as "noble and worthy" (Lansdowne, Antiquity *et al.*); "Ghost of Masonrie" (as in Watson); "Venerable art of architecture," (Krause's), etc.

which science is called Geometrey. And the sixth science is called Musicke, and that teacheth a man the crafte of song and voice of tongue and organe, harpe & trompe. And the seavinth science is called Astronomie, and that teacheth a man to knowe the course of the Soonne & of the Mone and of the Starrs.

These be the vii liberall Sciences, the wh vii be all found by one Science, that is to saye Geometrey. And this maye a manne prove that the Science of the worlde is formed by Geometrey, for Geometrey teaches a man to measure, ponderacon, & weight of all mann of things on earthe, for there is no mann that woorketh any crafte but he woorks by some mett or by some measure. Nor no man buyeth or sellith but by some measure or some weight, and all this is Geometrey, and all these marchents and all Crafts men, and all other of the vi Sciences, and especially the ploweman and the tillers of all mann of graine and seeds vyneplanters, and setters of other fruits, for by Grammr nor Arithmeteicke nor Astronomy nor none of all the vi Sciences can no man fynde mett nor measure whout Geometrey. Wherfore we thinketh that the Science of Geometrey is moste woorthye that findeth all others.

How this woorthye Science was fyrste begun I shall tellyu. Before Noe's fludd their was a man that was called Lamech, as yt was wrytten in the Byble in the fourth chap. of genesis. And this Lamech had two wyves, the one wyfe height [called] Adaa, and the other height Sella. By his first wyfe Adaa he gat twoe Soonnes, and the one heighte Jabell and the other Juball, and by the other wyfe Sella, he begat a soonne & a daughter, and theise iiij children found the beginning of all the Crafts in the worlde. And this elder soonne Jabell found the Crafte of Geometrey and he deptd flocke of sheepe and lande in the field, & firste wraught houses of stone and tree (as yt is noted in the chapter abovesaid). And his broother Juball founde the Craft of Musicke, Song of tongue, harp and organe. And the third brother Tubalcain found Smights Crafte of golde silvr and copper, yron & steele. And there daughter found the Craft of Weaving. And these Children knewe well that God woulde take vengeance for synne ether by fyre or water, wherfor they wrytten their Sciences yt they had found in ij pyllers of stone that they might be found after Noe's fludd. And the one stone was marble, for that will not burne with any fyre, and the other stone was called Laterno[1] for that woulde not drown in any water.

Our intent is to tell you treuly howe and in what mann these stones were found that these Sciences were wrytten in. The great Hermarines that was Cubys Soonne the wh Cubye was Semms Soonne, that was Noe's soonne. This same Hermarines was afterward called Hermes the father of Wisdome, he found one of the ij pyllers of stone and found the Science wrytten thereon, and he taught yt to other men. And at the making of the tower of Babilon their was Massonry made muche of. And the Kyng of Babylon that heighte Nemroth was a Masson himself and loved well the Crafte as yt was said with maisters of stories. And when the Citte of Nynyvie & other cities of the Est should be made Nemroth Kyng of Babylon sent thither fortie Massons at the vogacon of the Kyng of Nynyvie his cossin, and when he sent them forth he gave them a chardge in this mann. That they should be true one to another, and that they should live truely togither, and that they should serue their Lorde truely for their paye so that their Mr. may have woorship and all yt long to him, and other moe chardges he gave them and this was the first tyme that evr any Masson had any chardge of his Crafte.

Moreover when Abraham and Sara his wyfe went into Egipt and there taught the vij Sciences unto the Egiptians and he had a woorthy scholler that height Ewcled and he learned right well and was a Mr. of all the vij Sciences.

And in his daies yt befell that the Lords and the Estats of the realme had so many soonnes that they had gotten, some by their wyves and some by other ladies of the Realme, for that land ys a hott land and plenteous of genaracon.

And they had no competent lyvelyhood to find their children, wherefore they made muche care. And then the Kyng of the land made a Greate Counsell and a Parleament, viz.: howe might fynde their children honestly as gentlemen, and they could find no mann good wages, and then did they throughe all the realme that yf there weare any mann that could enforme them that he should come vnto them, and he should be so rewarded for his travell that yt should holde him well pleased. After that this crye was made then came this worthy Clarke Ewkled and said to the

[1] "Laterno" in "Tew MS." *Later*, a brick. The legend in Whiston's Josephus gives this word accordingly, and is doubtless the correct rendering. It is spelt in many ways in the old Masonic MSS.—*Hughan.*

Kyng and to all his greate Lords, if ye will take me yor children to govrn and to teach them one of the vij Sciences wherewith they maye lyve honestly as gentlemen should, under a condition that you will grant me and them that I maye have power to rule them after the mann that the Scyence ought to be ruled. And that the Kynge and all his Counsell granted anon, and seayled the commicōn. And then this woorthy tooke to him these Lordes Soonnes and taught them this Science of Geometrey in practicke for to woorke in stones all mann of woorthy woorke that longith to buylding Churches, Temples, Castles, Towers, and Mannors and all other mann of buylding, and he gave them a charge on this mann^r.

The first ys that they shoulde be trewe to the Kyng and to the Lords that they serve, and that they should love well together, and be trewe eche one to other and that they should calle eche other his Fellowe or els his Broother and not his servant nor his knave nor none other foule name.

And that thei should truly deserue their pay of the Lorde or the M^r. that they serue, and that they should ordeinge the request of them to be M^r. of the woorke, and neither for love nor lynage nor riches nor favour, to sett another that has little conning to be M^r. of the Lordes woorke wherby the lorde should be evile served and they ashamed. And also that they should call ye Govner of the woorke M^r. in the tyme that they woorke w^h him. And other many mo Chardgs that are long to tell.

And to all theise chardges he made them swear a greate othe that men used in that tyme, and ordeyned for them reasonable paye that they might lyve honestly by. And also that they should come and assemble togither evy yere once, howe they might woorke best to serve their Lorde for his profitt and to their owne woorshipe, and to correct w^hin themselves him that had trespassed against the Crafte.

And thus was the Crafte governed there. And that woorthy Clarke Ewkled gaue y^t the name of Geometrie, and nowe it is called throughe all this land Massonrey.

Sythen long after when the children of Israele weare come into the land of Behest, that is nowe called among us the Countrie of Jerusalem, King David began the Temple that is called Templi Domi, and is named with us the Temple of Jerusalem.

And this same King David loved well Massons, and churisshed muche, and gave them good paye, and he gave the chardges and the mannrs as he had learned in Egipt given by Ewckled, and other chardges moe that ye shall heare afterward.

And after the deceass of the King David Sallomon that was King Davids Soonne p'formed out the Temple that his Father had begun. And he sent for Massons into dyvrs countries and dyvrs lands and gathered them togither, so that he had iiij xx^th thousand workmen that were workers of stone and weare all named Massons, and he chose of them three thousand that weare ordeyned to be Maisters and Govners of his woorke. And further more theare was a Kinge of another reigne that men called Iram and he loved well King Sallomon and he gave him tymber to his woorke. And he had a soone that height Aynom[1] and he was a M^r. of Geometrey and was chiefe maister of all his Massons and was M^r. of all his Graving and Carving and all other mann^r. of Massonreye that belongeth to the Temple. And this is wytnessed in the Byble in the iiij of Kyngs and thirde chapter.

And the Sallomon confirmed both Chardges and Mann that his Father had given to Massons. And thus was that woorthy Crafte of Massonry confirmed in the countrey of Jerusalem, and in many other Kyngdoms.

Curious Craftes men walked about full wyde in dyuers countries, some to learne more crafte and conninge, and some to teache them that had bvt little conning and so y^t befell that their was a curious Masson that height Naymus Grecus that had byn at the making of Sallomon's Temple, & he came into Fraunce, and there he taught the science of Massonrey to men of Fraunce. And there was one of the Royall line of Fraunce that height Charles Martell, and he was a man that loved well suche a Crafte and drewe to this Naymus Grecus and learned of him the Crafte and tō upon him the Chardges and the Mannrs. And afterwards by the grace of God he was elect to be Kyng of Fraunce.

And when he was in his estate he tooke Massons and did healp to make men Massons y^t weare non, & sett them to woorke, and gave them bothe the Chardgs & mann and gave them good paye that he had learned of other Massons, and confirmed them a chapter from yere

[1] After it [the Temple] was finished, they kept a general feast, and the joy over the happy completion, was only dimmed by the death soon after, of the excellent Master Hiram Abif.—*Krause's MS.*

to yeare to holde their Assembly where they woulde, and Churisshed them right muche and thus came the Crafte into Fraunce.

Inglande in all this season stode voyde of any chardge of Massonrie untill St. Albon's tyme, and in his dayes the Kyng of Ingland that was a pagnyn he did wall thee toune aboute that is called St. Albons. And St. Albons was a woorthy Knyghte & Stewarde to the Kyngs householde and had the goument of thee Realme & also of thee toune walls, and loved Massons well and cherished them muche and he made their paye right good (standing as the Realme did) for gave them ijs and vid a weeke & three pence to their cheire, for before that tyme through all the Land a Mason toke but a peny a daye and his meate untill St. Albone amended yt.[1]

And he gave them a Charter of thee Kynge & his counsell for to houlde a Genrall Counsell and gaue yt the name of an Assemblye, and was there at him selfe and healped for to make Massons, and gave the Chardges as yee shall heare afterwards. Right soon

After the decease of Saynte Albon thre came dyvers warres into England of dyvers nations, so that the good rule of Massonry was destroyed vntill the tyme of Knigte Athelstone that was a woorthy King of England, & brought all this Land into rest and peace, and buylded many greate workes of abeys and Toweres and many other buyldings. And he loved well Massons, and had a soonne that height Edwin, and he loved Massons muche more then his Father did, and he was a greate practyser of Geometry, and he drew him muche to talke and comen wh massons to learne of them the Craft, and afterwards for love that he had to Massons and to the Crafte he was made a Masson. And he got of the Kyng his father a Charter and a Comission to houlde evy yere Assembly once a yere where they woulde whin thee Realme of Ingland, and to correct within them faults and trespasses that weare done whin the Craft. And he held himselfe an Assembly at **Yorke,** & there he made Massons and gave them charges and taught them, and commanded that rule to be kept for evr after, and gave them the Charter and the Comission to keepe and made an ordynance that yt should be renewed from Kyng to Kyng. and when the Assembly was gathered togither he made a crye that all olde Massons or yong that had any wryting or understanding of the Chardges and the Mannrs, that were made before in this Land or in any other yt they should bring and shewe them forth. And when yt was proved, there was founde some in Freanche, some in Greeke and some in English, and some in other langages, and they weare all to one intent. And he made a booke thereof howe ye Craft was founde, and he himselfe bade and commanded that yt should be redd or told when any Masson should be made, and for to give his Chardges. [Note 2 (*a*) (*b*) (*c*).]

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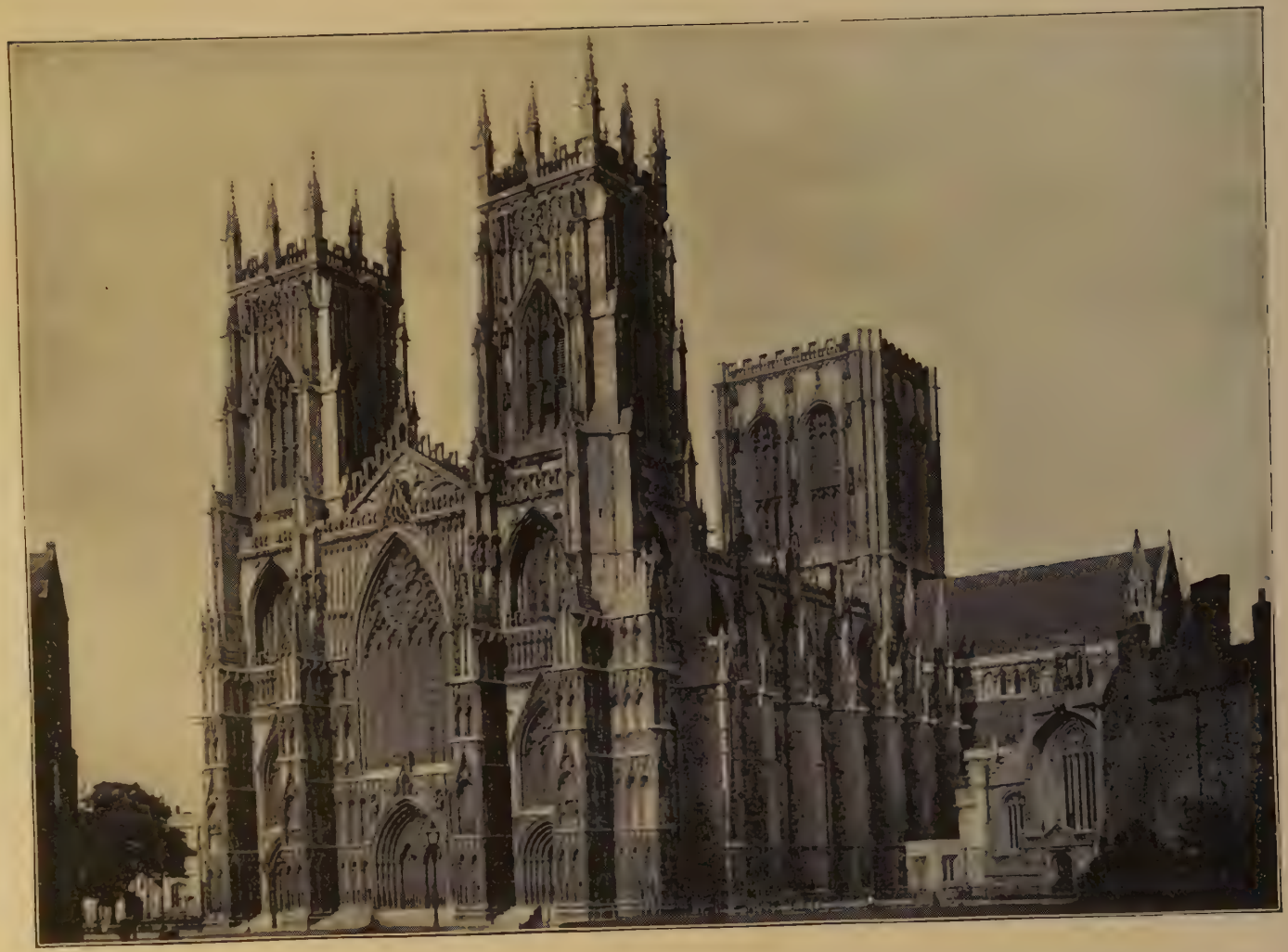
[1] ijs. vjd. a weeke, and iijd to their nonesynches.—*Dowland's MS. Ibid.—Landsdowne MS.* ijs., VId. a week, & iijd. for their nonfinch.—*York MS., No. 1.* "Every weeke iijs. vjd. to there double wages."—*Sloane MS., No. 3848. Ibid.—Harleian MS., No. 1942. Ibid.—Lodge of Hope MS.* "Gave them good pay."—*Antiquity MS.* "Three shillings sixpence, to their double wages."—*Alnwick MS.* "He gave them 2 Shillings & Six pence a week & three pence for their nuncions."—*Papworth MS.* "Wages Weekly, which was 3*s*, 6*d*. the Week."—*Roberts MS.*

Note 2 (*a*).—When the ancient Mysterie of Masonrie had been depressed in England by reason of the great warrs, through diverse nations, then *Athelston*, our worthye King did bring the land to rest and peace, and though the ancient records of the Brotherhood were manye of them destroyed or lost, yet did the Craft a great Protector find, in the Royal *Edwin:* who being teached masonrie and taking upon him the Charges of a Maister, was full of practice, and for the love he bare it, caused a charter to be issued, with a commission to hould every yeare an assembly where they would, within the Realme of England, and to correct within themselves Statutes and trespasses done within the Crafts. And he held an Assembly at York and made masons, and gave them their charges, and taught them the manners of masons, and commanded that rule be holden ever after: and made ordinances that it should be ruled from Kings to Kings, etc., etc.—*Possibly the York MS., No. 3, A.D. 1630, missing since 1779. Hughan's O.C.*

Note 2 (*b*).—The city of York, in the north of England, is celebrated for its traditional connection with Masonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged fact of the existence of Masonry in the tenth century at the city of York as a prominent point, of the calling of a congregation of the Craft there in the year A.D. 926, of the organization of a General Assembly and the adoption of a Constitution. During the whole of the last and the greater part of the present century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers after truth have been at a loss to determine what part was historical and what part legendary. Recently, the discovery of many old manuscripts has directed the labors of such scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Masonry, and that of York has particularly engaged their attention.—*Dr. Mackey, Ency. page 902.*



YORK MINSTER, YORK, ENGLAND.

And from that daie vntill this tyme Mann of Massons haue byn kept in that forme as well as men might gouern yt. Furthar more at dyrs Assemblies certain Chardges have byn made and ordeyned by the best advice of Mrs. and Fellowes. Tunc unus ex senioribus tenent librum, et ille vel illi opponunt manut sub libri, et tunc precepta deberent legi &. Every man that is a Masson take right good heede to these Chardgs yf that any mann fynde himselfe gyltye of any of these Chardges that he may amend himself agaynste Gode. And especially ye that are to be chardged take good heede that yee maye keepe these Chardges right well for yt is great perill, a mann to forsware himselfe upon a booke. [Note 3 (*a*) (*b*) (*c*) (*d*) (*e*) (*f*) (*g*) (*h*).]

NOTE 2 (*c*).—

THE YORK LEGEND.

"Out of olde fieldes, as men saithe,
Cometh all this new corne from yere to yere;
And out of old bookes, in good faithe,
Cometh all this new science that men lere."

The "Old Charges" or "Manuscript Constitutions," concur with the Regius MS., in tracing the establishment of Masonry, as a science, to an Egyptian origin, though they bring it into England by a more circuitous route. The discrepancy, however, is immaterial, for whether we regard the prose and metrical versions of the Craft Legend as based upon one and the same original, or as derived from distinct and separate sources, the vast preponderance of our written traditions, and the whisper of tradition, unitedly assure us that—throughout Britain—York was long regarded as the earliest legendary centre of the Building Art. In that ancient city all the lines of way seem to converge, and in connection with it, a tradition has grown up, wherein are associated the names of Athelstan and Edwin as patrons of Masonry. . . . The Edwin of the Poem, I do not think by any process of induction, can be identified with Edwin the Atheling, whose death occurred A.D. 933. It is extremely improbable that he ever visited York. From Egbert to Edward the Confessor, Winchester was the undoubted metropolis of the kingdom. Here Athelstan principally resided, and held his court, as did his (and Edwin's) father previously. Indeed the only scrap of evidence that can be tortured into the semblance of a proof that the Atheling is referred to in the Old Charges, is to be found in the Grand Lodge family—Landsdowne branch—of these documents, where, if we regard the passage, "Edwin was made Mason at Windsor," as containing an error of transcription, and consider that for "Windsor" should be read "Winchester," the supposition may, perhaps, become entertainable.—*Autigrapha, Vol. I., pages 18 and 21.*

NOTE 3 (*a*).—Tunc unus ex senioribus teneat librum ut ille vel illi ponat vel ponant manum vel manus sup librum, et tunc precepta delevent legi. Then one of the Elders shall hold the Book that he or they may lay his or their hand or hands upon the Book, and the charges ought then to be read.—*Rev. Wm. Bogert Walker.*

NOTE 3 (*b*).—

"The one of the elders takeing the Booke
and that *hee* or *shee* that is to be made a mason
shall lay their hands thereon
and the charge shall bee given."

We believe it likely that women were admitted as members of the old masonic Guilds (when their husbands or fathers were deceased), if they were in a position to carry on their Trade. We are not however in possession of any evidence, confirmatory of their participation in the "*mysterie*" or secrets of Freemasonry.—*York MS., No. 4, and comments thereon by Hughan, O.C. page 15.* Our European Editor in his review [1889] of the Watson MS., speaking of the "curious blunder" of *illa* for *ille*, says it has caused "some hasty readers to assume that females were eligible for membership in the Lodge at the period [A.D. 1693], just as in most of the Social Guilds for centuries. There is not, however, the slightest justification for such an absurd fancy, the singular text of the MS. in question being due to misapprehension or some other cause."

NOTE 3 (*c*).—"There are severall words & signes of a free mason to be reveiled to yu wch as yu will answr before God at the Great & terrible day of Judgmt yu keep secret & not to revaile the same in the heares of any person or to any but to the Mrs. & fellows of the said society of free masons so helpe me God, &c." Endorsement on Harleian MS. folio 33, written about A.D. 1650.—*Hughan's O.C. page 9.*

NOTE 3 (*d*).—Then shall one of the most ancient of them all hold a Book that he or they may lay his or their hands upon the said Book, and these precepts following ought then to be Read.—*Alnwick MS.*

NOTE 3 (*e*).—Then *one* comes after (or from) the Master and returns (gives) the Bible to those who have not sworn, and he places the hand on the book, or the fingers, above, while they read the exhortation (prayers) to them (for themselves).—*Paraphrase of Roberts' version of "Tunc unus," etc., by F. E. S.*

NOTE 3 (*f*).—Referring to female membership, Dr. Mackey says: The truth is that the sentence was a translation of the same clause written in the other Old Constitutions in Latin. In the York MS. No. 1, the sentence is thus: *Tunc unus ex senioribus teneat librum et ille vel illi*, etc., *i.e.*, "*he* or *they*." The writer of No. 4 copied, most probably, from No. 1, and his

The fyrste Chardge y^s this. That ye shall be trewe men to God and holly Churche, and that yee use nor errour nor heresye by y^t vnderstanding or discretion, but be ye discreet men or wyse men in eache thing. And also that ye should be true leidge men to the King of England, without treason or any other falshoode, and that ye knowe no treason nor treechery but y^t ye amend preevyie if you maye, or else warne the Kyng or his Counsell thereof.

And also ye shall be true eache one to another, that is to saye to euy Mason of the Craft of Massonry that be Massons allowed ye shall doe unto them as ye would that they should do unto you. And also that you kepe all the Counsells of y^r Fellowes truely, be y^t in Lodge or in Chamber, and all other councells that ought to be kept by the waye of Masonhoode. And also that no Masson shall be a thiefe in compayne so far forth as he maye witt or knowe, and that he shall be true eache one to other, and to the Lord or M^r. that he serve, and truely to see to his profits & to his vantadge.

And also you shall call Massons y^r Fellowes or Brythren and none other foule names. And also you shall not take y^r Fellowes weif in vyllany nor desyre ungodly his daughter, nor his servant nor put him to no diswoorship. And also that ye pay trewly for his meate and drynke there wheare you goe to boorde, and also ye shall doe no vyllany in that place where you goe to boorde, wherby the Crafte might be slaundred. These be the Chardges in generall that longth to evy True mason to keepe both M^rs. and Fellowes.

Rehearse, I will other Chardges singular for M^rs. & Fellowes. First that no M^r. or Fellowe take upon him any Lordes woorke, nor any other mans woorke vnless he know himselfe able and sufficient of conning to performe the same, so that their Crafte have no slaunder or disworshippe thereby but that the Lord maye be well and truely served. And that no M^r. take no worke, but y^t he take y^t reasonable, so that the Lorde maye be well served w^h his owne good, and the M^r. to lyve honestly, and to paye his Fellowes trewly their paye as the mann is. And also that no M^r. nor Fellow shall not supplant any other of their woorke, that is to saye yf he have taken a worke in hand, or els stand M^r. of the Lordes worke. He shall put him out, except he shall be unable of conning to end the worke. **And also** that no M^r. or Fellowe take no prentice but for thee terme of vij yeres, and the apprentice be able of byrthe, that is to saye free borne & hole of lymes as a man ought to be. And also that no M^r. nor Fellowes take no allowaunce to be made Masson, without Councell of his Fellowes, and that he take him for no less tyme than vi or vij yeres, and that he wch shall be made a Masson be able in all the mann degrees, that is to saye free born, come of good kyndred, true and no bond man. And also that he have his right lymes as a man ought to haue.

Also that no man take any prentice vnless he have sufficient occupacōn for to sett him on, or to sett iii of his Fellowes, or ii at least on worke. And also that no M^r. nor Fellowe shall take no mans woorke to taske that was woont to goe on jorney. Also that every M^r. shall give paye to his Fellowes, but as they deserve, so that hee be not deceived with false woorkemen.

Also that noe mason sclander any other behynde his backe to make him lose his god name or his worldly goods. Also that no Fellowe within the Lodge or without mys answer another vngodly nor reprochefully without reasonable cause. Also that euy shall Mason reuerence his elder and put him to woorship. And also that no masson shall be comon player at hassard or at dyce, nor at non other unlawfull playes whereby the Craft might be slandered.

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translation of "*hee* or *shee*" from *ille vel illi*, instead of he or they, was either the result of ignorance in mistaking *illi* they, for *illa* she, or in carelessness in writing *shee* for *they*. — *Ency.*, *page 906*.

NOTE 3 (*g*). — Then one (some one) (certain one) takes the Bible from the old man (Worshipful Master) and they (or he) (the candidate or candidates) place (or places) the hand on the Bible and then they are in duty bound to give (or go on to) the charge. — *Paraphrase of Grand Lodge MS.; contributed.*

NOTE 3 (*h*). — From the time of Athelstan down to the Norman Conquest, and from the Conqueror to Edward I., and later, the oath of allegiance was annually administered to every freeman of the age of fourteen, and was called the Frank pledge. It read as follows: "You shall swear, that from this day forward you shall be true and faithfull to our Soveraign Lord the King and his heiress, and truth and faith shall bear of life, and member, and terrene honour. And you shall neither know, nor hear of any ill or dammage intended unto him, that you shall not defend: — so help you God." — *Antigrapha, Vol. I.* The way this was carried out was to organize these youth into families of ten in which every member was responsible for the orderly behavior of the other nine. They assembled at stated periods at a common table, where they ate and drank together. This sort of an assembly dates from the seventh century or earlier, and may account for many usages of societies existing now and since that time.

And also that no Masson shall use no leachery nor be no baude whereby the Crafte might be slandered. And also that no Fellowe goe into the toune a nighte tymes without there is a Lodge of Fellowes, without he have a fellowe with him that he might beare him wytness that he was in an honest place. Also that evy Mr. and Fellowe shall come to the Assembly, that if it be within fyftie mylles[1] about him, yf he haue any warning. And if he haue trespassed against the Crafte then he to abyde the award of the Mrs. & Fellowes. Also that euy Mr. & Fellowe that haue trespassed against the Crafte shall stand then to the award of the Mrs. and Fellowes, to make them accord if they can, and if they may not accorde then to goe to the comon lawe,

Also that no Mr. nor Fellowe make no moulde nor square, nor rule to no layr, nor sett no layr within the Lodge nor without it to hew no moulde stones. And also that euy Mason receive & cherrishe strange Fellowes when they come over the countreyes, and sett them a worke, if they will, as the mannr. is, that is to saye if they have mould stones in his place, or els hee shall refreshe him with moony unto the next lodging.

Also that every Mason shall truely serve the Lorde for his paye, and evy Mr. truely to make ane end of his woorke be yt taske or journey, if he have his commands, and that they ought for to have.

These Charges that we have now rehearsed unto yu all, and all others that belong to Masons, ye shall keepe, so healpe you God, and your hallydome, and by this booke in yor hande unto yr power. Amen. So be it.

Scriptum Anno Domini 1583° Die Decembris 25°.

The "New Articles."—These, and the "Apprentice Charges" which follow, are very curious and unique, says our European Editor, and are also special, very few MSS. having them. The Articles appear in the Harleian No. 1942, and in the Roberts MS., which is a copy. The "Apprentice Charges," however, are in a few others, among which we may name the Watson and Tew MSS., lately discovered.

The Roberts Version.—Additional Orders and Constitutions made and agreed upon at a General Assembly held at ——— ———, on the Eighth Day of December, 1663.[2]

I. That no Person, of what Degree soever, be accepted a *Free-Mason* unless he shall have a Lodge of five *Free-Masons* at the least, whereof one to be a Master or Warden of that Limit or Division where such Lodge shall be kept, and another to be a Workman of the Trade of *Free-Masonry*.

II. That no Person hereafter shall be accepted a *Free-Mason*, but such as are of able Body, honest Parentage, good Reputation, and Observers of the Laws of the Land.

III. That no Person hereafter, which shall be accepted a *Free-Mason*, shall be admitted into any Lodge, or Assembly, until he hath brought a Certificate of the Time and Place of his Acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division, where such Lodge was kept, which said Master shall enroll the same on Parchment in a Roll to be kept for that Purpose, and give an Account of all such Acceptations, at every General Assembly.

IV. That every Person, who is now a *Free-Mason*, shall bring to the Master a Note of the Time of his Acceptation, to the end the same may be enrolled in such Priority of Place, as the Person deserves, and to the end the whole Company and Fellows may the better know each other.

V. That for the future the said Society, Company, and Fraternity of *Free-Masons*, shall be regulated and governed by one Master, and as many Wardens as the said Company shall think fit to chuse at every Yearly General Assembly.

VI. That no Person shall be accepted a *Free-Mason*, unless he be One and Twenty Years Old, or more.

VII. That no person hereafter be accepted a *Free-Mason*, or know the Secrets of the said Society, until he shall have first taken the Oath of Secrecy here following, *viz.:*

I, A. B., do here in the presence of God Almighty, and of my Fellows and Brethren here present, promise and declare, That I will not at any Time hereafter by any Act or Circumstance whatsoever, directly or indirectly, publish, discover, reveal or make known any of these Secrets, Privities or Councils of the Fraternity or Fellowship of *Free-Masons*, which at this time, or at any time hereafter shall be made known unto me. So help me God, and the true and holy Contents of this Book.

[1] Watson's MS. says 40 miles; The Thos. W. Tew MS., "seven miles"; Hope. MS., five miles; as also the Harleian 2054 and Mr. Papworth's MS.—the "fifty miles" being the generally accepted distance, beyond which brethren were not required to attend the annual assembly.—*Hughan.*

[2] [NOTE.—The date is added by some former Editor, and is not (and ought not to be), in the Harleian MS., 1942, of which this is a copy.]

The "Apprentice Charges." This Charge belongeth to Apprentices. *Imprimis.* You shall truly honour God, and his holy Church, the King, your Master, and Dame; you shall not absent yourself, but with the Licence of one or both of them, from their service, by Day or Night.

II. You shall not Purloyn or Steal, or be Privy or accessory to the Value of Six-pence from them or either of them.

III. You shall not commit Adultery or Fornication in the House of your Master, with his Wife, Daughter or Maid.

IV. You shall not disclose your Master's or Dame's Secrets or Councils, which they have reported unto you, or what is to be concealed, spoken or done within the Privities of their House, by them, or either of them, or by any *Free-Mason.*

V. You shall not maintain any disobedient Argument with your Master, Dame, or any *Free-Mason.*

VI. You shall reverently behave yourself towards all *Free-Masons*, using neither Cards, Dice, or any unlawful Games, *Christmas* Time excepted.

VII. You shall not haunt, or frequent any Taverns or Ale-houses, or so much as go into any of them, except it be upon your Master or your Dame, their or any of their Affairs, or with their or the one of their Consents.

VIII. You shall not commit Adultery or Fornication in any Man's House, where you shall be at a Table or at Work.

IX. You shall not marry, or contract yourself to any Woman during your Apprenticeship.

X. You shall not steal any Man's Goods, but especially your Master's, or any of his Fellow *Masons*, nor suffer any to steal their Goods, but shall hinder the Felon, if you can; and if you cannot, then you shall acquaint the said Master and his Fellows presently

The Watson Version. — The Watson MS.[1] ends as follows:

Here Followeth the
Prentices Charge—

First that he shall be true to God and the holy Church, the peace [prince], And to his Master or Dame whom he shall serve, he shall not steal the Goods of his Master or Dame, nor Absent himselfe from his service, nor goe from them about his owne pleasure by day or by Night, without the Lycence of one of them, And that he doe not Committ Adultery or fornication in his Masters house, with the Wife, Daughter, or Servant of his said Master, and that he shall keep Councell in all things that shall be said or done in the Lodge or Chamber by Master or fellow, Being Master or Free-Mason, And that he shall not Hold a Disobedient Argument against any of them, or Disclose any secreets, Whereby any Dissention may arise amongst any Masons their Fellows or Prentices, but Reverently behave themselves to all Free-Masons, being Sworn Brethren to his said Master, and not to use Carding or Diceing, or Any other unlawfull Gameing, Nor to Haunt any Tavern or Alehouses there to Wast any mans Goods, without Lycence of his Master or some other Free-Mason, and shall not Committ Adultery or Fornication in any mans House where he shall worke or be Tabled, And that he shall not purloyn nor Steal the Goods of any person, nor willingly suffer any Harm or Shame to be Done, or Consent thereunto During his Apprentishipp; Butt to withstand the

same to the utmost of his
power, and thereof to Inform
his said Master or some other
Free-Mason with all
Convenient possible
Speed.

Courteously and Fraternally
H. L. Stillson

[1] The additional strip of the "'Prentice Charge" removes it from the ordinary series of some score or more of original MSS. and places it in the special class with seven others only. These are "Harleian, No. 1942," "Melrose, No. 2," "Hope," "Colne, No. 1," "York, No. 4," "Gateshead," and the "Wren" MSS. — *Hughan's comments.* See Kalendar of "Old Charges."

Part II.

COSMOPOLITAN FREEMASONRY.—CRAFT, CAPITULAR, CRYPTIC.

(*"Masonry without respect to Creed, Clime, or Color."*)

INTRODUCTION.

The American Rite of Freemasonry.

The organization or constitution of the several M. W. Grand Lodges in the United States of America has followed certain advancing meridianal lines, which have kept pace with the tides of emigration westward, receiving their impulse from recognized political and military forces. The successful war for independence was waged by the colonies of the Atlantic Slope, assisted by the independent state of Vermont. It is also an acknowledged fact that many of the fathers who shaped the destiny of the young Republic were equally potent factors in the establishment of Freemasonry, the Institution that has grown to the dignity of the American Rite of that Order. American Freemasonry, therefore, properly dates from the Revolution, when all allegiance to the "Mother Country" was thrown off. Like the British Colonies in civil affairs, prior to 1776–83, the lodges owned an allegiance to Britain as the fountain-head of government.

The numbers of these lodges, together with their names and locations, on every part of the Continent, are placed in this work, introductory to a history of their successors, the constituents of the Grand Jurisdictions of to-day.

The Nation's history, its political and military achievements, directed the course of the Fraternity's progress towards the Pacific. Especially is this noticeable of a portion of the area east and south-east of the Rocky Mountains. In the words of one of our Editorial Corps, "'The Louisiana Purchase' by the United States Government, extending westward to the eastern boundary of Spanish territory (which afterward became Mexican by reason of the successful war for independence in 1820), prepared the way for the events which rapidly followed; and the war between Mexico and the United States, in 1846–7–8, settled by treaty, obliterated all foreign claims and titles from the eastern base of the Rocky Mountains to the Pacific Ocean."

It is not our purpose to repeat here the civil and political history involved in the settlement of the United States westward, from the Atlantic Slope to the Pacific Coast. The progress of the Fraternity, in its march abreast of the advancing lines of civilization, will appear in the history of The American Rite. This is also true of the Order in British America, fostered by its own progressive influences of English, Scottish, and other parentage, flanking us on the north, which has measurably kept step to the "Star of Empire."

Moreover, in the United States, following the establishment of independence, the ritual of the Fraternity was made distinctively American by the blending of the "work" of the "Ancients" and "Moderns" of England with that of Scotland, and as then revised and pruned of its surplusage, it gave us the "work" or ritual as it is now generally practised throughout the country.

These fundamental principles of Freemasonry's growth on this Continent, combined, suggest "Three Meridians" of four longitudinal departments in the United States, and a fifth comprising British America. The Grand Lodge history will, therefore, be arranged under proper Divisions, and will follow, numbered IV., V., VI., VII., VIII., and IX., respectively.

In the preparation of these Divisions the Grand Secretaries of the world were taken into council. The distinguished European Editor took in charge his portion of the work, and with his able assistant has placed us under many obligations, which the reader will appreciate. There being no supreme Grand Lodge known to the government of the Fraternity, it became evident that the writers of the Grand Lodge Divisions must depend upon the archives, in the custody of the Grand Secretaries, for the chronological and skeleton sketches upon which to build a correct history of the Order. These data have been cheerfully furnished, and to such assistance posterity will ascribe much of the value of this volume. The names of these brethren appear in the proper place, each contributor responsible for his own part. Other distinguished Masons have also assisted in the preparation of the histories of Grand Lodges, to whom we give the honor of a place in the List of Contributors.

The desire of all concerned has been to make the work absolutely and historically correct; and to this end those having the closest knowledge of the important events in each Grand Jurisdiction, of its public and private charities, etc., etc., have been freely consulted. The aim has been to make this part of the work full of facts never before printed; in short, one of the most valuable histories of Freemasonry, from its introduction into America to the present time.

THE EDITOR-IN-CHIEF.

CAPITOL OF THE UNITED STATES, WASHINGTON, D. C.

(See page 298, of this work, for its Masonic Record.)

DIVISION IV.

LODGES IN AMERICA UNDER THE ENGLISH CONSTITUTION, 1733–1889.

By John Lane, F.C.A., P.M., P.Z., etc.,

Past Senior Grand Warden of Iowa, Past Provincial Grand Registrar of Devonshire (England), Author of "Masonic Records, 1717–1886," etc.

INTRODUCTION.

Explanatory. — In presenting a List of all Lodges warranted by the Grand Lodges of England for the Continent of America, it may not be unnecessary to state that such Warrants emanated from two distinct Bodies: (1) The Premier Grand Lodge, formed in the year 1717, and subsequently designated — though erroneously — "Moderns"; and (2) the rival Grand Lodge, formed in 1751, which arrogated to itself the title "Ancients," later on being known as the "Athol" Grand Lodge.

For convenience, the lodges comprised in the subjoined List, warranted by the *junior* organization, will be distinguished by the letter (**A**); and it should not be forgotten that the claim made by members of this rival Grand Lodge to the appellation "*York Masons*" — as indicative of any descent from, or connection with, the "Grand Lodge of *all* England" at York — has been over and over again proved to be groundless; consequently the designation Ancient York Masons ("A.Y.M."), as applied to members of any Lodge warranted by the "Ancients," is altogether misleading.

The subject of the Introduction of Freemasonry into America will doubtless be carefully treated by competent brethren. I shall therefore proceed simply to enumerate the lodges warranted by the two Grand Lodges of England for that great continent, upon geographical lines, premising at the outset that although proofs exist of the constitution or authorization of many other lodges in America by English Provincial Grand Masters, yet inasmuch as they were never registered in the books of the Mother Grand Lodge, they are not included in this List. A considerable portion of the following information is taken from my "Masonic Records, 1717–1886," but the arrangement, as well as the notes, is now for the first time presented in the following form.

CHAPTER I.

British America.

Canada East, *formerly Lower Canada (now Quebec).*

Caldswell Manor (Montreal). 1824, March 29. No. 783. Nelson Lodge. Numbered 515 in 1832; was removed to Clarenceville in 1858 [which see].

Clarenceville (Iberville). Nelson Lodge. No. 515. Removed from Caldswell Manor [which see]. Erased in 1863.

Dunham (Missisquoi). 1846, August 8. No. 776. Prevost Lodge. Worked under Dispensation July 8, 1844. Erased June 4, 1862.

Freligsburg (Missisquoi). 1824, March 29. No. 781. Prevost Lodge. Numbered 513 in 1832. Erased June 4, 1862.

Hull (Ottawa). 1824, March 29. No. 787. Columbia Lodge. Numbered 519 in 1832. Erased June 4, 1862.

La Colle (St. Johns). 1855, June 28. No. 938. Hoyle Lodge. Erased June 4, 1862.

Montreal (Montreal). 1762. No. 223. St. Peter's Lodge. Not on English Register until 1770. Named in 1788. Numbered 179 in 1780, 180 in 1781, and 154 in 1792. Erased in 1813.

Montreal. 1787. No. 515. St. Paul's Lodge. Numbered 424 in 1792. Erased in 1813.

Montreal. 1787. No. 519. Select Lodge. Numbered 428 in 1792. Erased in 1813.

Montreal. 1793. No. 522. St. John's Lodge of Friendship. Erased in 1813.

Montreal. 1824, March 29. No. 780. Union Lodge. Numbered 512 in 1832. Erased June 4, 1862.

Montreal. 1824, March 29. No. 782. St. Paul's Lodge. Numbered 514 in 1832, and 374 in 1863. Warrant of Confirmation, March 21, 1846, and is still on English Register.

Montreal. 1824, March 29. No. 786. Wellington Persevering Lodge. Numbered 518 in 1832. Erased June 4, 1862.

Montreal. 1836, October 20. No. 643. St. George's Lodge. Numbered 440 in 1863. Warrant of Confirmation, September 11, 1870, the old Charter having been retained by some members who joined the Grand Lodge of Quebec. Is still on English Register.

Montreal. 1844, April 20. No. 731. Zetland Lodge. Warrant of Confirmation in 1854. Erased June 4, 1862.

Montreal. 1854, September 5. No. 923. St. Lawrence Lodge. Numbered 640 in 1863. Still on English Register.

Odell Town (St. John's). 1824, March 29. No. 788. Odell Lodge. Named in 1826. Numbered 520 in 1832. Erased June 4, 1862.

Quebec (Quebec). 1762, March 21. No. 277. Merchants' Lodge. Numbered 220 in 1770, 176 in 1780, 177 in 1781, and 151 in 1792. Erased in 1813.

Quebec. 1762. No. 221. St. Andrew's Lodge. Not in List until 1770. Numbered 177 in 1780, 178 in 1781, and 152 in 1792. Erased in 1813.

QUEBEC. 1762. No. 222. St. Patrick's Lodge. Not in List until 1770. Numbered 178 in 1780, 179 in 1781, and 153 in 1792. Erased in 1813.

QUEBEC. 1762. No. 224. On board His Majesty's Ship "Canceaux." Not in List until 1770. Numbered 180 in 1780, and 181 in 1781. Erased April 18, 1792.

QUEBEC. 1762. No. 225. Select Lodge. Not in List until 1770. Numbered 181 in 1780, 182 in 1781, and 155 in 1792. Erased in 1813.

QUEBEC. 1762. No. 226. In the 52d Regiment of Foot. Not in List until 1770. Numbered 182 in 1780, 183 in 1781, and 156 in 1792. Erased in 1813.

QUEBEC. 1781, July 3. (**A**) No. 213. 4th Battalion Royal Regiment of Artillery, New York [which see]. Purchased (**A**) No. 9 on December 20, 1787, for £5 5*s*. Appears at Quebec in 1793. Renewal Warrant as a Civil Lodge, January 27, 1829. Special Centenary Warrant, April 3, 1862. Numbered 17 in 1814, and so continued on the English Register until 1870. Is now "Albion Lodge," No. 2, of the Grand Lodge of Quebec.

QUEBEC. 1784, November 15. No. 466. Barry Lodge. In the 34th Regiment. Numbered 377 in 1792. Erased in 1813.

QUEBEC. 1784, November 15. No. 467. Rainsford Lodge. In the 44th Regiment. Numbered 378 in 1792. Erased in 1813.

QUEBEC. 1787. No. 516. In the Regiment of Anhalt-Zerbst. Numbered 425 in 1792. Erased in 1813.

QUEBEC. 1787, October 22. (**A**) No. 241. St. John's Lodge. In Royal Regiment of Artillery. Numbered 302 in 1814, 214 in 1832, and 182 in 1863. Erased in 1870.

QUEBEC. 1790, December. (**A**) No. 265. At Merchants' Coffee House. Purchased (**A**) No. 40 in December, 1791, for £5 5*s*. Was known as the "Merchants' Lodge." Numbered 77 in 1814, and 68 in 1832. Erased June 4, 1862.

QUEBEC. 1792, March 7. (**A**) No. 273. Provincial Grand Warrant for H. R. H. Prince Edward (His Majesty's fourth son) for Lower Canada. Numbered 343 in 1814, in which year it was erased. [*Not a subordinate Lodge.*]

QUEBEC. 1825, March 23. No. 801. Sussex Lodge. Numbered 531 in 1832. Erased June 4, 1862.

ST. ANDREW'S (Argentueil). 1824, March 29. No. 784. St. Andrew's Lodge. Numbered 516 in 1832. Erased in 1863.

ST. JOHN'S (St. John's). 1846, August 1. No. 775. Dorchester Lodge. Under Dispensation April 4, 1843. Numbered 532 in 1863. Erased March 29, 1881.

STANSTEAD (Stanstead). 1824, March 29. No. 785. Golden Rule Lodge. Numbered 517 in 1832. Erased June 4, 1862.

WATERLOO (Shefford). 1855, April 23. No. 934. Shefford Lodge. Erased June 4, 1862.

Canada West, *formerly Upper Canada* (*now Ontario*).

AMHERSTBERG (Essex). 1850, August 7. No. 849. Thistle Lodge. Erased in 1857.

ANCASTER (Wentworth). 1822, September 23. No. 770. Union Lodge. Numbered 503 in 1832. Erased June 4, 1862.

BELVILLE (Hastings). 1822, September 23. No. 763. Belville Lodge. Numbered 496 in 1832. Erased in 1857.

BOLTON (Peel). 1822, September 23. No. 771. Western Light Lodge, at King (York) [which see]. Numbered 504 in 1832. Transferred to Bolton, Albion County, in 1856. Erased in 1857.

BORELIA (Ontario). 1853, March 22. No. 891. Mount Zion Lodge (Township of Reach). Erased in 1857.

BOUMANVILLE (Durham). 1850, August 7. No. 850. Jerusalem Lodge. Erased in 1857.

BROCKVILLE (Leeds). 1822, September 23. No. 756. Sussex Lodge. Numbered 489 in 1832. Erased in 1863.

BYTOWN. See OTTAWA.

CARLETON PLACE (Lanark). 1847, August 31. No. 796. St. John's Lodge. Numbered 544 in 1863. Erased June 12, 1872.

CATARAQUI. See KINGSTON.

CHATHAM (Kent). 1855, August 20. No. 943. Wellington Lodge. Under Dispensation January 27, 1853. Erased in 1857.

CHIPPEWA (Welland). 1853, April 9. No. 894. Welland Lodge. Erased in 1857.

COBOURG (Northumberland). 1822, September 23. No. 764. St. John's Lodge, at Haldimand [which see]. Numbered 497 in 1832. Transferred to Cobourg in 1845. Erased in 1857.

CONSECON (Prince Edward). 1855, August 20. No. 947. Consecon Lodge. Under Dispensation May 15, 1854. Erased in 1857.

CORNWALL (Stormont). 1793. No. 521. Union Lodge. Erased in 1813.

DUNVILLE (Monck). 1850, August 7. No. 851. Amity Lodge. Erased in 1857.

EARNEST TOWN (Addington). 1822, September 23. No. 760. Addington Lodge. Numbered 493 in 1832. Erased June 4, 1862.

FRIDSBURGH [? Freiburgh, Waterloo]. 1822, September 23. No. 759. Numbered 492 in 1832. Erased June 4, 1862.

GODERICH (Huron). 1843, June 6. No. 720. Goderich Union Lodge. Numbered 490 in 1863. Erased in 1870.

GOSFIELD (Essex). 1853, March 22. No. 892. Lodge of St. George. Erased in 1857.

GRIMSBY (Lincoln). 1822, September 23. No. 761. Union Lodge. Numbered 494 in 1832. Erased in 1863.

GUELPH (Wellington). 1850, August 7. No. 848. Wellington Lodge. Erased in 1861.

HALDIMAND (Northumberland). 1822, September 23. No. 764. St. John's Lodge. Numbered 497 in 1832. Transferred to Cobourg in 1845 [which see].

HALLOWELL (Prince Edward). 1822, September 23. No. 772. Prince Edward's Lodge. Numbered 505 in 1832. Erased in 1857.

HAMILTON (Wentworth). 1844, August 28. No. 733. Barton Lodge. Under Dispensation November 20, 1795. Erased in 1861.

HAMILTON. 1855, August 20. No. 954. Acacia Lodge. Under Dispensation July 11, 1855. Erased in 1857.

HAMILTON GORE (Wentworth). 1850, January 14. No. 833. Lodge of Strict Observance. Under Dispensation August 19, 1847. Erased in 1857.

KING (York). 1822, September 23. No. 771. Western Light Lodge. Numbered 504 in 1832. Transferred to Bolton (Peel) in 1856 [which see].

KINGSTON (Frontenac). 1787. No. 518. St. James's Lodge at Cataraqui, the ancient name of Kingston. Numbered 427 in 1792. Erased in 1813.

KINGSTON. 1822, September 23. No. 758. St. John's Lodge. Numbered 491 in 1832. Erased in 1857.

LONDON (Middlesex). 1853, April 9. No. 895. St. George's Lodge. Erased in 1857.

MADOC (Hastings). 1855, August 20. No. 945. Madoc Lodge. Under Dispensation April 24, 1854. Erased in 1857.

MERICKVILLE (Grenville). 1855, August 20. No. 949. Merickville Lodge. Under Dispensation July 17, 1854. Erased in 1857.

MORPETH (Kent). 1855, August 20. No. 946. Erie Lodge. Under Dispensation April 24, 1854. Erased in 1857.

MURRAY (Northumberland). 1822, September 23. No. 769. United Lodge. Numbered 502 in 1832. Erased in 1857.

NEWCASTLE (Durham). 1856, May 10. No. 978. Durham Lodge. Erased in 1857.

NIAGARA (Lincoln). 1787. No. 521. St. John's Lodge. Numbered 430 in 1792. Erased in 1813.

NIAGARA. 1792, March 7. (**A**) No. 274. Provincial Grand Lodge Warrant for Upper Canada. Numbered 345 in 1814, in which year it was erased. [*Not a subordinate Lodge.*]

NIAGARA. 1822, September 23. No. 755. Dalhousie Lodge. Numbered 488 in 1832. Erased June 4, 1862.

NIAGARA. 1822, September 23. No. 757. Niagara Lodge. Numbered 490 in 1832. Erased in 1863.

NORTH GOWER CORNERS (Carleton). 1855, August 20. No. 951. North Gower Lodge. Under Dispensation August 29, 1854. Erased in 1857.

OTTAWA (Carleton). 1850, January 14. No. 835. Dalhousie Lodge at Bytown (the former name of Ottawa). Under Dispensation May 16, 1848. Numbered 571 in 1863. Erased in 1872.

OTTAWA. 1855, August 20. No. 952. Doric Lodge. Under Dispensation February 17, 1855. Erased in 1857.

OTTAWA. 1855, August 20. No. 953. Corinthian Lodge. Under Dispensation May 1, 1855. Erased in 1857.

OXFORD (Essex). 1822, September 23. No. 765. King Hiram's Lodge. Numbered 498 in 1832. Erased June 4, 1862.

OXFORD. 1850, January 14. No. 836, Kemptville Lodge. Under Dispensation August 27, 1848. Erased in 1857.

PERTH (Lanark). 1822, September 23. No. 774. True Briton Lodge. Numbered 507 in 1832. Erased in 1857.

PETERBOROUGH (Peterborough). 1850, January 14. No. 834. Corinthian Lodge. Under Dispensation April 3, 1848. Erased in 1861.

PORT HOPE (Durham). 1847, August 31. No. 800. Ontario Lodge of Port Hope (Newcastle District). Erased in 1857.

PORT SARNIA (Lambton). 1855, August 20. No. 950. Victoria Lodge. Under Dispensation July 19, 1854. Erased in 1857.

RICHMOND (Carleton). 1822, September 23. No. 766. Union Lodge. Numbered 499 in 1832. Erased in 1857.

RICHMOND HILL (York). 1847, May 17. No. 790. Richmond Lodge. Erased June 4, 1862.

ST. CATHAINES. 1847, May 17. No. 791. St. George's Lodge, St. Cathaines, C. W Erased in 1857. [Probably an error for "St. Catherine's."]

ST. CATHERINE'S (Lincoln). 1822, September 23. No. 768. St. George's Lodge. Numbered 501 in 1832. [*St. Katherine's* after 1838.] Erased June 4, 1862.

SANDWICH (Essex). 1851, December 2. No. 870. Rose Lodge. Erased in 1857.

SIMCOE (Norfolk). 1822, September 23. No. 767 at Townshend [which see]. Numbered 500 in 1832. Transferred to Simcoe in 1851; then named St. John's Lodge. Warrant of Confirmation, November 14, 1853; and named Norfolk Lodge in 1854. Erased in 1857.

SIMCOE. 1856, May 10. No. 977. Simcoe Lodge. Erased in 1857.

SMITH'S-FALLS (Lanark). 1847, August 31. No. 797. St. Francis Lodge. Erased June 4, 1862.

STANLEY MILLS (Peel). 1855, August 20. No. 948. Corinthian Lodge. Under Dispensation June 19, 1854. Erased in 1857.

STIRLING (Hastings). 1857, April 16. No. 1001. Stirling Lodge. Erased in 1857.

TORONTO (York). 1792, June 15. No. 498. Rawdon Lodge between the Lakes in Upper Canada. Erased in 1813.

TORONTO (York). 1822, September 23. No. 754. St. Andrew's Lodge. York, the old name of Toronto. Numbered 487 in 1832. Erased in 1857.

TORONTO. 1822, September 23. No. 762 [then York]. Numbered 495 in 1832. Erased June 4, 1862.

TORONTO. 1847, May 17. No. 789. Zetland Lodge. Erased June 4, 1862.

TORONTO. 1847, August 31. No. 798. Ionic Lodge. Erased in 1857.

TOWNSHEND (Norfolk). 1822, September 23. No. 767. Numbered 500 in 1832. Transferred to Simcoe in 1851 [which see].

TRENT (? Northumberland and Hastings). 1853, March 22. No. 890. Trent Lodge, Village of River Trent. Erased in 1857.

WESTMINSTER (Middlesex). 1822, September 23. No. 773. Mount Moriah Lodge. Numbered 506 in 1832. Erased June 4, 1862.

WHITBY (Ontario). 1847, August 31. No. 799. Unity Lodge, Township of Whitby. Erased June 4, 1862.

WHITBY. 1853, March 22. No. 893. Composite Lodge, Scripture's Hotel, Whitby. Erased in 1857.

WINDSOR (Essex). 1855, August 20. No. 944. Great Western Lodge. Under Dispensation April 24, 1854. Erased in 1857.

WOODSTOCK (Oxford). 1853, April 9. No. 896. King Solomon's Lodge. Erased in 1857.

YORK. See TORONTO.

YORK GRAND RIVER. 1846, September 28. No. 779. St. John's Lodge. Under Dispensation May 17, 1845. Erased June 4, 1862.

Columbia, British.

NANAIMO. 1866, January 16. No. 1090. Nanaimo Lodge. Erased May 1, 1873.

NEW WESTMINSTER. 1861, December 16. No. 1201. Union Lodge. Numbered 899 in 1863. Erased May 1, 1873.

VICTORIA. 1859, March 19. No. 1085. Victoria Lodge. Numbered 783 in 1863. Erased in 1872.

VICTORIA. 1867, July 26. No. 1187. British Columbia Lodge. Erased December 9, 1871.

New Brunswick.

CARLETON (Carleton). 1848, April 18. No. 811. Woodstock Lodge. Transferred to Woodstock in 1857 [which see].

CHATHAM (Northumberland). 1859, January 23. No. 1077. Miramichi Lodge. Numbered 775 in 1863. Erased April 9, 1869.

DORCHESTER (Westmoreland). 1842, March 5. No. 705. Sussex Lodge. Erased June 4, 1862. Reinstated in 1863; then numbered 480. Erased again in 1869.

FREDERICTON (York). 1789, April 2. No. 541. Numbered 450 in 1792. Erased in 1813.

FREDERICTON. 1846, January 1. No. 764. Solomon's Lodge. Numbered 522 in 1863. Erased April 9, 1869.

HAMPTON (King's). 1854, July 11. No. 918. Corinthian Lodge, at Norton [which see]. Transferred to Hampton in 1862. Numbered 635 in 1863. Erased April 9, 1869.

HILLSBOROUGH [Hilsboro'] (Albert). 1856, April 4. No. 966. Howard Lodge. Numbered 668 in 1863. Erased April 9, 1869.

KINGSTON (King's). 1846, May 18. No. 770. Midian Lodge. Numbered 527 in 1863. Erased April 9, 1869.

MONCTON (Westmoreland). 1855, February. No. 927. Keith Lodge. Numbered 644 in 1863. Erased April 9, 1869.

NEWCASTLE (Northumberland). 1857, April 16. No. 1003. Northumberland Lodge. Numbered 701 in 1863. Erased April 9, 1869.

NORTON (King's). 1854, July 11. No. 918. Corinthian Lodge. Transferred to Hampton in 1862 [which see].

PORTLAND (St. John). 1846, November 3. No. 780. Union Lodge of Portland. Numbered 535 in 1863. Erased April 9, 1869.

QUEEN COUNTY (Queen's). 1855, April 23. No. 932. Queen's Lodge. Erased June 4, 1862.

ST. ANDREW'S (Charlotte). 1845, August 9. No. 759. St. Mark's Lodge. Numbered 518 in 1863. Erased April 9, 1869.

ST. GEORGE ( ). 1854, February 7. No. 912. St. George's Lodge. Numbered 629 in 1863. Erased April 9, 1869.

ST. JOHN (St. John). 1829. No. 841. Albion Lodge. Numbered 570 in 1832, and 400 in 1863. Erased April 9, 1869.

ST. JOHN. 1836, April 23. No. 632. St. John's Lodge. Numbered 436 in 1863. Erased in 1869.

ST. JOHN. 1846, March 21. No. 767. Carleton Union Lodge. Numbered 524 in 1863. Erased April 9, 1869.

ST. JOHN. 1865, December 5. No. 1084. New Brunswick Lodge. Erased April 9, 1869.

ST. STEPHEN'S (Charlotte). 1851, August 29. No. 866. Union Lodge. Erased January 19, 1863.

SALISBURY ( ). 1860, February 7. No. 1110. Salisbury Lodge. Numbered 808 in 1863. Erased April 9, 1869.

SHEDIAC (Westmoreland). 1861, October 30. No. 1188. Zetland Lodge. Numbered 886 in 1863. Erased April 9, 1869.

SUSSEX (King's). 1863, April 30. No. 1267. Zion Lodge. Numbered 965 in 1863. Erased April 9, 1869.

UPPER MILLS (St. Stephen's). 1856, February 26. No. 962. Alley Lodge. Numbered 664 in 1863. Erased April 9, 1869.

WOODSTOCK (Carleton). 1848, April 18. No. 811. Woodstock Lodge, at Carleton. Transferred to Woodstock in 1857. Numbered 553 in 1863. Erased April 9, 1869.

Newfoundland.

BETT'S COVE. 1881, April 22. No. 1907. Notre Dame Lodge. Transferred to Nipper's Harbour in 1886 [which see].

BURIN BAY. 1869, September 7. No. 1281. Hiram Lodge. Still on English Register.

FORTUNE BAY. 1871, November 27. No. 1378. Victoria Lodge. Still on Register.

GRAND BANK. 1876, December 13. No. 1659. Fidelity Lodge. Still on Register.

HARBOUR GRACE (Conception). 1785, April 30. No. 470. Numbered 381 in 1792. Erased in 1813.

HARBOUR GRACE. 1824, November 15. No. 796. Lodge of Order and Harmony. Erased in 1832.

NIPPER'S HARBOUR. 1881, April 22. No. 1907. Notre Dame Lodge at Bett's Cove. Transferred to Nipper's Harbour in 1886. Still on Register.

PLACENTIA (Placentia). 1784. No. 455. Lodge of Placentia. Numbered 367 in 1792. Erased in 1813.

PLACENTIA. 1788, May 2. (A) No. 250. Named Placentia Lodge in 1806. Numbered 317 in 1814. Erased in 1815.

ST. JOHN'S (St. John's). 1774, March 24. (A) No. 186. St. John's Lodge. Numbered 226 in 1814, and 159 in 1832. Erased in 1859.

ST. JOHN'S. 1788, March. (A) No. 247. Named Benevolent Lodge in 1804. Numbered 312 in 1814, and 220 in 1832. Erased in 1853.

ST. JOHN'S. 1788, March 31. (A) No. 249. Town or Garrison of St. John's. Lapsed about 1804.

ST. JOHN'S. 1850, June 19. No. 844. St. John's Lodge. Numbered 579 in 1863. Still on Register.

ST. JOHN'S. 1859, January 28. No. 1078. Avalon Lodge. Numbered 776 in 1863. Still on Register.

TRINITY (Conception). 1817, September 21. No. 698. Union Lodge. Numbered 451 in 1832. Erased in 1859.

Nova Scotia.

ALBION MINES (Pictou). 1861, June 14. No. 1172. Keith Lodge. Numbered 870 in 1863. Erased in 1869.

AMHERST (Cumberland). 1829. No. 840. Cumberland Harmony Lodge. Numbered 569 in 1832. Erased June 4, 1862.

ANNAPOLIS ROYAL (Annapolis). 1864, December 22. No. 1047. Annapolis Royal Lodge. Erased in 1869.

BRIDGETOWN (Annapolis). 1868, December 8. No. 1245. Rothsay Lodge. Erased in 1869.

CANNING (King's). 1863, April 24. No. 1263. Scotia Lodge. Numbered 961 in 1863. Erased in 1869.

COLCHESTER (Colchester). 1829. No. 839. Colchester Union Lodge. Numbered 568 in 1832. Transferred to Rawdon in 1850 [which see].

CORNWALLIS (King's). 1829. No. 832. St. George's Lodge. Numbered 561 in 1832. Transferred to Lower Horton in 1858 [which see].

COW BAY (Cape Breton). 1866, April 25. No. 1109. Thistle Lodge, Block House Mines. Erased December 27, 1869.

DIGBY (Digby). 1829. No. 843. St. Mary's Lodge. Numbered 572 in 1832. Erased June 4, 1862.

GRANVILLE ( ). 1856, August 4. No. 982. Mariner's Lodge. Numbered 682 in 1863. Erased in 1868.

GUYSBOROUGH (Guysborough). 1829. No. 830. Temple Lodge. Numbered 559 in 1832. Erased June 4, 1862. ["Grigsborough" on English Register.]

HALIFAX (Halifax). 1749. No. 109. Not on List until 1770. Called No. 1 at Halifax. Numbered 88 in 1780, 89 in 1781, and 82 in 1792. Erased in 1813.

HALIFAX. 1757, December 27. (A) No. 65. No. 1 of Nova Scotia. Provincial Grand Lodge of Nova Scotia held at Pontacs. Warrant renewed June 2, 1784. Lapsed before 1813. [*Not a subordinate Lodge.*]

HALIFAX. 1757, December 27. (A) No. 66. No. 2 of Nova Scotia, Rowe Barge, George Street. Lapsed before 1813.

HALIFAX. 1757, December 27. (A) No. 67. No. 3 of Nova Scotia, King's Arms, George Street. Lapsed before 1813.

HALIFAX. 1768, March 26. (A) No. 155. No. 4 in Halifax. St. Andrew's Lodge in 1804. Numbered 188 in 1814, 137 in 1832, and 118 in 1863. Granted Centenary Warrant February 9, 1871. Erased in 1869. Is now No. 1 of the Grand Lodge of Nova Scotia.

HALIFAX. 1768. (A) No. 156. General Amherst's, Halifax. Lapsed before 1813.

HALIFAX. 1780, June 13. (A) No. 211. St. John's Lodge. Golden Ball; was called "No. 1, Ancient York Masons"; also Provincial Grand Lodge in 1804. Numbered 265 in 1814, 187 in 1832, and 161 in 1863. Erased in 1869. Is now No. 2 of the Grand Lodge of Nova Scotia.

HALIFAX. 1800, February 5. No. 587. In Regiment of Loyal Surrey Rangers. Erased in 1813.

HALIFAX. 1829. No. 828*. Union Lodge. Not in List until 1831 (hence the *). Numbered 557 in 1832. Erased June 4, 1862.

HALIFAX. 1829. No. 829. Virgin Lodge. Formerly under the Provincial Grand Lodge of Nova Scotia, February 18, 1782. Numbered 558 in 1832, and 396 in 1863. Erased in 1862. Is now No. 3 of the Grand Lodge of Nova Scotia.

HALIFAX. 1829. No. 835. Royal Standard Lodge. Numbered 564 in 1832, and 398 in 1863. Still on English Register.

HALIFAX. 1829. No. 842. Royal Albion Lodge. Numbered 571 in 1832. Transferred to 1st Battalion Rifle Brigade, 1839. Erased June 4, 1862.

HALIFAX. 1841, September 22. No. 704. Royal Sussex Lodge. Numbered 479 in 1863. Erased in 1869.

HALIFAX. 1856, December 3. No. 994. Union Lodge. Numbered 693 in 1863. Erased in 1869.

HILLSBURGH ( ). 1854, January 30. No. 911. Keith Lodge. Numbered 628 in 1863. Erased in 1869.

LITTLE GLACE BAY (Cape Breton). 1868, September 15. No. 1234. Tyrian Youth Lodge. Kept on English Register until 1883, but was No. 45 of the Grand Lodge of Nova Scotia from 1869.

LIVERPOOL (Queen's). 1849, March 22. No. 821. Zetland Lodge. Numbered 562 in 1863. Erased in 1869.

LIVERPOOL. 1863, April 30. No. 1266. Prince of Wales's Lodge. Numbered 964 in 1863. Erased in 1869.

LONDONDERRY ( ). 1829. No. 844. Rising Sun Lodge. Numbered 573 in 1832. Erased June 4, 1862.

LOWER HORTON (King's). 1829. No. 832. St. George's Lodge, at Cornwallis. Numbered 561 in 1832. Transferred to Lower Horton in 1858. Erased June 4, 1862.

LOWER HORTON. 1860, December 11. No. 1151. St. George's Lodge. Numbered 849 in 1863. Erased in 1869.

LUNENBERG (Lunenberg). 1829. No. 836. Unity Lodge. Numbered 565 in 1832, and 399 in 1863. Erased in 1869.

NEW GLASGOW (Pictou). 1840, April 30. No. 692. Albion Lodge. Numbered 470 in 1863. Erased in 1869.

NEWPORT (Hants). 1829. No. 834. Sussex Lodge. Numbered 563 in 1832. Erased June 4, 1862.

PICTOU (Pictou). 1849, October 15. No. 826. New Caledonian Lodge. Numbered 565 in 1863. Erased in 1869.

PUGWASH (Cumberland). 1853, February 28. No. 888. Acadia Lodge. Numbered 612 in 1863. Erased in 1869.

RAWDON (Hants). 1829. No. 838. Moira Lodge. Numbered 567 in 1832. Erased June 4, 1862.

RAWDON. 1829. No. 839. Colchester Union Lodge, at Colchester. Numbered 568 in 1832. Transferred to Rawdon in 1850. Erased June 4, 1862.

SHELBURNE (Shelburne). 1829. No. 831. Hiram Lodge. Numbered 560 in 1832. Erased June 4, 1862.

SIDNEY ISLAND (Cape Breton). 1801, October 1. (A) No. 326. In Garrison, Sidney Island. Numbered 415 in 1814. Erased in 1832.

SYDNEY (Cape Breton). 1844, August 28. No. 732. St. Andrew's Lodge of Cape Breton. Numbered 499 in 1863. Erased in 1883.

TRURO (Colchester). 1867, August 14. No. 1190. Cobequid Lodge. Erased in 1869.

WESTPORT (Digby). 1862, August 23. No. 1225. Westport Lodge. Under Dispensation February 26, 1861. Numbered 923 in 1863. Erased in 1869.

WEYMOUTH (Digby). 1863, March 30. No. 1255. Widows' Friend Lodge. Numbered 953 in 1863. Erased in 1869.

WINDSOR (Hants). 1829. No. 837. Fort Edward Lodge. Numbered 566 in 1832. Erased June 4, 1862.

WINDSOR. 1862, August 23. No. 1226. Welsford Lodge. Numbered 924 in 1863. Erased in 1869.

YARMOUTH (Yarmouth). 1851, September 4. No. 868. Hiram Lodge of Yarmouth. Numbered 596 in 1863. Erased in 1869.

Prince Edward Island.

ALBERTON ( ). 1867, November 6. No. 1200. Zetland Lodge. Erased June 24, 1875.

CHARLOTTE TOWN (Queen's). 1828. No. 821. Sussex Lodge. Numbered 549 in 1832. Erased June 4, 1862.

CHARLOTTE TOWN. 1829. No. 833. St. John's Lodge. Numbered 562 in 1832, and 397 in 1863. Erased in 1877.

GEORGE TOWN (King's). 1861, May 17. No. 1168. St. George's Lodge. Numbered 866 in 1863. Erased June 24, 1875.

PORT HILL ( ). 1863, August 21. No. 983. Alexandria Lodge. Erased June 24, 1875.

ST. ELEANOR'S (Prince's). 1860, June 4. No. 1123. King Hiram Lodge. Numbered 821 in 1863. Erased June 24, 1875.

SUMMERSIDE (Prince's). 1863, September 2. No. 984. Mount Lebanon Lodge. Erased June 24, 1875.

TRYON (Queen's). 1869, January 28. No. 1251. True Brothers' Lodge. Erased June 24, 1875.

CHAPTER II.

THE UNITED STATES AND CENTRAL AMERICA.

Connecticut.

NEW HAVEN (New Haven Bay). 1750, November 12. No. 143. New Haven Lodge. Not in List until 1768. Numbered 113 in 1770, 92 in 1780, 93 in 1781, and 85 in 1792. Kept on English Register until 1813, but had new Warrant from Grand Lodge of Connecticut August 17, 1796, and is "Hiram Lodge, No. 1."

Florida.

ST. AUGUSTINE. 1778, January 3. (A) No. 204. The Warrant does not appear to have ever reached St. Augustine, and so the fees for same, advanced by the Grand Secretary, were repaid to him in 1780.

Georgia.

SAVANNAH. 1735. No. 139. Numbered 124 in 1740, 75 in 1755, 63 in 1770, 50 in 1780, and 46 in 1792. Named "Solomon's Lodge, No. 1," in 1776. Kept on Register until 1813, although No. 1 on the Roll of the Grand Lodge of Georgia.

SAVANNAH. 1774. No. 465. "Unity Lodge, No. 2." Numbered 371 in 1780, 372 in 1781, and 302 in 1792. Kept on Register until 1813.

SAVANNAH. 1775. No. 481. Grenadier's Lodge. Numbered 386 in 1780, 387 in 1781, and 315 in 1792. Kept on Register until 1813.

Maryland.

JOPPA. 1765, August 8. No. 346, at Joppa, in Baltimore County. Numbered 286 in 1770, 228 in 1780, 229 in 1781, and 195 in 1792. Retained on List until 1813. Called "No. 1, Maryland," and took a new Warrant (No. 35) from the Grand Lodge of Pennsylvania, February 1, 1782, and subsequently had another Charter from the Grand Lodge of Maryland.

Massachusetts.

BOSTON. 1733, July 30. No. 126. Constituted, August 31, at Bunch of Grapes Tavern, State Street, Boston. Numbered 110 in 1740, 65 in 1755, 54 in 1770,

42 in 1780, and 39 in 1792. United with 2d Lodge in Boston (No. 88) on February 7, 1783, obtaining a new Warrant from the English Provincial Grand Lodge of Massachusetts. Passed from English jurisdiction when the St. John's Provincial Grand Lodge joined the Massachusetts Grand Lodge, on March 5, 1792, and since known as St. John's Lodge.

BOSTON. 1749–50, February 15 [*i.e.*, 1750]. No. 141. Not in List until 1768, and then as 2d Lodge in Boston, at the British Coffee House in King Street. Numbered 108 in 1770, 87 in 1780, 88 in 1781, and 81 in 1792. Retained on Register until 1813, although it united with St. John's Lodge, No. 1, on February 7, 1783.

BOSTON. 1771, July 13. (**A**) No. 169. Called Ancient York Lodge, at Mr. Alexander's Battery. Remained at Boston down to 1774, perhaps later, but appears at New York in 1781. [See NEW YORK.]

BOSTON. 1784, September 29. No. 459. African Lodge. Numbered 370 in 1792. Erased in 1813.

MARBLE HEAD. 1760, March 25. No. 142. Not in List until 1768. Numbered 111 in 1770, 90 in 1780, 91 in 1781, and 83 in 1792. Date on Engraved List, May 25, 1750, but a Renewal of Constitution of January 14, 1778, refers to the original Charter of "March 25, 1760." Was retained on English Register until 1813, notwithstanding it had joined the Grand Lodge of Massachusetts on March 5, 1792.

Michigan.

DETROIT. 1764, April 24. No. 448. Not in List until 1773. Numbered 355 in 1780, 356 in 1781, and 289 in 1792. Designated "Lodge at Detroit in Canada," from 1773 to 1813, when it was erased from the English Register. The territory was ceded to the United States in 1796. The Lodge surrendered its English Warrant, taking a new one from the Grand Lodge of New York, on December 3, 1806.

DETROIT. 1775. No. 488. Union Lodge. Warranted for Curaçoa in the West Indies. Appears at Detroit in Canada in 1778. Numbered 393 in 1780, 394 in 1781, and 320 in 1792. Kept on Register until 1813.

MICHILIMACINAC, subsequently known as MACKINAW. 1784, November 15. No. 465. St. John's Lodge. Numbered 376 in 1792, and kept on List until 1813. Was constituted by the Provincial Grand Master of Canada on territory now in the State of Michigan.

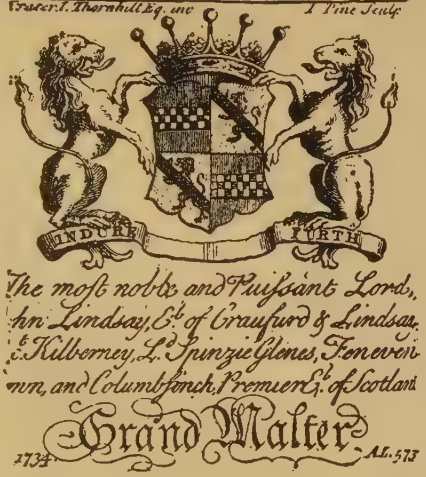
New York.

NEW YORK. 1756, May 19. (**A**) No. 52. General Stuart's Regiment. Is said to have severed its connection from the Grand Lodge of New York in 1783.

NEW YORK. 1757, December 27. No. 272. St. John's Lodge, Ann Street, No. 2. Numbered 187 in 1770, 151 in 1780, 152 in 1781, and 135 in 1792. Was kept on English Register until 1813. It however surrendered its Warrant to the Grand Lodge of New York on March 3, 1784, taking a new one from that Body, and on June 3, 1784, became and still is No. 1 of that Grand Lodge.

NEW YORK. 1771, July 13. (**A**) No. 169. Warranted for Boston, Mass [which see]. Was at New York in 1781, and took part in forming the Grand Lodge

Crater I. Thornhill Eq. inv. I. Pine Sculp.



1

A List of Regular Lodges according to their Seniority & Constitution.

Printed for & Sold by I. Pine Engraver agt. Little Brittain end in Aldersgate street.

1		St. Paul's Church Yard	First Tuesday	
2		In Holborn	1st Wednesday in every Month	
3		Westminster	Second Thursday	
4		Hamstead	First & third Saturday	17 Jan 1722
5		behind the Royal Exchange	Second Wednesday	July 11th 1721
6	Mr. Braund	New Bond Street	2d and 4th Tuesday	Jan 19 1722
7		Queen's Street Cheapside	Second & 4th Thursday	Jan. 28 1722
8		Devil Temple Bar.	1st and 3d Monday.	Apl. 25 1722
9		Noble Street	First & Third Wednesday	May 1722
10		New Bondstreet	Last Thursday	Nov. 25 1722
11		Knaves Acre	First & Third Wednesday	Feb 27 1722/3
12		Drury Lane	First & Third Wednesday	

10

124		Hamburgh in Lower Saxony		
125		Birmingham	Last Monday	
126		Boston in New England		
127		Valenciennes in French Flanders		
128	D M	Petticoate Lane White Chapell	Third Fryday	Novemr. 5th 1734

HUGHAN'S ENGRAVED LIST OF LODGES, A.D., 1734.
(Showing No. 126 at Boston.)

for that State in December, 1782. It retained the No. 169 until June 3, 1789, when it was changed to No. 3, and was named St. Andrew's Lodge in 1786.

NEW YORK. 1779, February 20. (A) No. 210. Surrendered Warrant to Grand Lodge of New York, June 3, 1789, taking a new Warrant as Temple Lodge. On December 2, 1789, No. 210 was dissolved, a new Charter bearing the same number being granted to some of the members, and another Warrant to other members of the old Lodge.

NEW YORK. 1780, November 1. (A) No. 212. (Constituted March 1, 1782.) Solomon's Lodge, Royal Exchange, New York. On June 4, 1788, surrendered its Warrant to the Grand Lodge of New York. A new Warrant was granted by that authority on October 21, 1788, to *some* members of the old Lodge as St. Patrick's Lodge, No. 212, which afterward became No. 5 of the Grand Lodge of New York.

NEW YORK. 1781, July 3. (A) No. 213. In 4th Battalion of Royal Regiment of Artillery. Constituted at New York, October 18, 1781. Severed its connection with the Grand Lodge of New York in 1783. Was at St. John's, Newfoundland, in 1785. Purchased the vacant No. 9 on December 20, 1787, for £5 5*s*. Was at Quebec in 1793. [See QUEBEC.]

NEW YORK. 1781, September 5. (A) No. 219. Provincial Grand Lodge of New York. Was merged in the Grand Lodge of New York in September, 1783. [*Not a subordinate Lodge.*]

NEW YORK. 1781, October 10. (A) No. 215. (Constituted February 21, 1782.) 2d Regiment of Anspack Berauth. Severed its connection with the Grand Lodge of New York in 1783, and retired with the English Army on the evacuation of the city.

NEW YORK. [1783.] (A) No. 90. In 33d Regiment of Foot. Was at New York on August 5, 1783, and presented Warrant to the Grand Lodge of New York, acknowledging its jurisdiction.

NEW YORK. 1786. (A) No. 232. In Recton's Hanoverian Brigade. Lapsed before 1813.

FORT WILLIAM HENRY. 1787. No. 517. Lodge of Unity. Numbered 426 in 1792. Erased in 1813. Constituted by the Provincial Grand Master of Canada on Territory then in possession of British forces, but which ceased to belong to Canada about 1796.

NEW OSWEGATCHIE. 1787. No. 520. New Oswegatchie Lodge. Numbered 429 in 1792. Erased in 1813. Constituted by the Provincial Grand Master of Canada. Oswegatchie was a town on the bank of the river of same name, now in State of New York. Fort Oswegatchie was likewise on the south or American side of the River St. Lawrence.

North Carolina.

HALIFAX. 1767, August 21. No. 403. Royal White Hart Lodge. Numbered 338 in 1770, 264 in 1780, 265 in 1781, and 223 in 1792. Erased from English Roll in 1813. No. 2 Grand Lodge of North Carolina.

WILMINGTON. 1754 or 1755. [Date in Calendar, 1755; Constitution paid for, June 27, 1754.] No. 213. At Wilmington, on Cape Fear River. Not in List until 1756. Numbered 158 in 1770, 126 in 1780, 127 in 1781, and 114 in 1792. Kept on List until 1813; but was (and is) No. 1 Grand Lodge of North Carolina.

Pennsylvania.

PHILADELPHIA. 1758, June 7. (**A**) No. 69. Surrendered its Warrant and took a new one from Grand Lodge of Pennsylvania, February 10, 1780. Is now No. 2 of that Grand Lodge.

PHILADELPHIA. 1761, July 15. (**A**) No. 89. No. 1, Provincial Grand Lodge of Philadelphia. Joined the Grand Lodge of Pennsylvania, September 25, 1786. [*Not a subordinate Lodge.*]

Rhode Island.

PROVIDENCE. 1757, January 18. No. 224. Not in List until 1769. Providence Lodge. Numbered 178 in 1770, 144 in 1780, 145 in 1781, and 130 in 1792. Retained on List until 1813, but joined with others in the formation of the Grand Lodge of Rhode Island in 1791. Is now called "St. John's Lodge, No. 1, Providence," but really No. 2 of that Grand Lodge.

South Carolina.

BEAUFORT (Port Royal). 1756, September 15. No. 250. Port Royal Lodge. Not in List until 1760. Numbered 174 in 1770, 140 in 1780, 141 in 1781, and 126 in 1792. Kept on List until 1813.

CHARLES TOWN. 1735. No. 251. Solomon's Lodge. Not in List until 1760. In 1762 was moved up to No. 74. Numbered 62 in 1770, 49 in 1780, and 45 in 1792. Retained on Register until 1813. Is now No. 1 of the Grand Lodge of South Carolina.

CHARLES TOWN. 1755, May 3. No. 248. Union Lodge. Not on List until 1760. Numbered 161 in 1770, 128 in 1780, 129 in 1781, and 116 in 1792. Retained on List until 1813.

CHARLES TOWN. 1756, March 22. No. 249. A Masters' Lodge. Not on List until 1760. Numbered 173 in 1770, 139 in 1780, 140 in 1781, and 125 in 1792. Kept on List until 1813.

CHARLES TOWN. 1761, October 10. (**A**) No. 92. Made no returns after 1765.

CHARLES TOWN. 1774, September 30. (**A**) No. 190. No entries after 1782.

CHARLES TOWN. 1786, May 26. (**A**) No. 236. No returns made.

COLUMBIA (formerly Saxe-Gotha). 1763, February 8. No. 299. St. Mark's Lodge. Numbered 237 in 1770, 189 in 1780, 190 in 1781, and 163 in 1792. Kept on List until 1813. The location of this Lodge was recently discovered by me [*vide* my "Handy Book," 1889, p. 63].

GEORGE TOWN (Winyaw). 1743. No. 146. Prince George Lodge. Not in List until 1760. Numbered 101 in 1770, 82 in 1780, and 75 in 1792. Erased in 1813.

SAXE-GOTHA. See COLUMBIA.

Virginia.

BOTETOURT. 1773, November 6. No. 458. Botetourt Lodge in Botetourt Town. Numbered 365 in 1780, 366 in 1781, and 297 in 1792. Kept on Register until 1813.

NORFOLK. 1753, December 22. No. 236. The Royal Exchange in the Borough of Norfolk. Numbered 173 in 1755, 137 in 1770, 111 in 1780, 112 in 1781, and 102 in 1792. Kept on Register until 1813, although No. 1, Grand Lodge of Virginia.

WILLIAMSBURG. 1773, November 6. No. 457. Williamsburg Lodge. Numbered 364 in 1780, 365 in 1781, and 296 in 1792. Kept on Register until 1813. [? No. 6, G. L. of V.]

YORK TOWN. 1755, August 1. No. 205. At Swan Tavern, York Town. Numbered 167 in 1770, 133 in 1780, 134 in 1781, and 119 in 1792. Erased in 1813.

Central America.

BLACK RIVER, MUSQUETA SHORE (Nicaragua). 1763, March 8. No. 300. Lodge of Regularity at St. John's Hall. Numbered 240 in 1770, 191 in 1780, 192 in 1781, and 164 in 1792. Erased in 1813.

BELIZE. 1783, September 21. No. 309. Lodge of Amity at the Haul-over-up-the-River Belize, in the Bay of Honduras. Numbered 246 in 1770, 195 in 1780, 196 in 1781, and 167 in 1792. Erased in 1813.

BELIZE. 1831, June 17. No. 860. Royal Sussex Lodge. Numbered 589 in 1832. Erased June 4, 1862.

HONDURAS. 1820, June 19. No. 723. British Constitutional Lodge, Bay of Honduras. Numbered 470 in 1832. Erased June 4, 1862.

CHAPTER III.

SOUTH AMERICA.

Argentine Republic.

BUENOS AYRES. 1853, June 10. No. 900. Excelsior Lodge. Numbered 617 in 1863. Still on English Register.

BUENOS AYRES. 1859, May 16. No. 1092. Teutonia Lodge. Numbered 790 in 1863. Erased October 11, 1872.

BUENOS AYRES. 1864, August 6. No. 1025. Lodge Star of the South. Still on Register.

CORDOBA (or Cordova). 1878, February 22. No. 1740. Southern Cross Lodge. Still on Register.

ROSARIO DE SANTA FÉ. 1875, July 5. No. 1553. Light of the South Lodge. Still on Register.

Brazil.

PERNAMBUCO. 1856, April 25. No. 970. Southern Cross Lodge. Numbered 672 in 1863. Still on Register.

RIO DE JANEIRO. 1834, December 17. No. 616. Orphan Lodge. Erased June 4, 1862.

RIO DE JANEIRO. 1841, July 6. No. 703. St. John's Lodge. Erased June 4, 1862.

British Guiana.

GEORGE TOWN. 1813, July 28. (A) No. 358. Union Lodge. Numbered 462 in 1813, 308 in 1832, and 247 in 1863. Still on Register.

GEORGE TOWN. 1827. No. 812. Mount Olive Lodge. Numbered 541 in 1832, and 385 in 1863. Still on Register.

NEW AMSTERDAM. 1839, August 5. No. 682. Lodge of Fellowship. Erased June 4, 1862.

NEW AMSTERDAM. 1867, July 2. No. 1183. Phœnix Lodge. Still on Register.

Columbia (United States of), *formerly New Granada.*

SANTA MARTA. 1848, February 3. No. 808. Lodge Amistad Unida. Numbered 550 in 1863. Still on Register.

Chili.

VALPARAISO. 1872, June 28. No. 1411. Lodge of Harmony. Still on Register.

Uruguay.

MONTE VIDEO. 1861, September 5. No. 1178. Acacia Lodge. Numbered 876 in 1863. Still on Register.

Venezuela.

ANGOSTURA. 1824. No. 792. Logia de la Concordia Venezolana. Numbered 524 in 1832. Erased June 4, 1862.

Yours fraternally

J. McLane

DIVISION V.

FIRST MERIDIAN.

History of the Colonial and Revolutionary Period and Atlantic Slope: The Grand Lodges of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.

By Charles E. Meyer, P.M.,
Melita Lodge, No. 295, of Pennsylvania.

INTRODUCTION.

Early Organization of the Craft. — The difficulty of writing a history of Freemasonry lies in the secrecy with which Freemasonry has, in a great measure, enshrined itself. No man can tell whence it originally came, nor can any man trace accurately the manner in which it was transmitted from one to the other, until it has reached all parts of the civilized world. How came it to America? Who brought it here? The brother who did must have found here, or brought with him, a kindred spirit ready to give and receive. We shall not repeat or reiterate what has already been written as to its early history in the old country. There were no doubt many Freemasons among the early immigrants from England. Prior to the formation of the first Grand Lodge at London, in 1717, Masons assembled annually, at least, at some central point, and met in lodge, selecting the oldest Master present as Chief Master to preside over their deliberations. There were different classes of Masons, — the Operative Mason, the Speculative Mason who was free of the Craft, the Apprentice, the Fellow or Craftsman, the Masters, the Wardens, and the Masters of the Work. Each one had his allotted work to do, and all disputes were settled, intricate problems solved, and the designs on the trestle-board were studied with advantage to all. History is silent as to what led to the coming together of the Masons of the four lodges or assemblies in London, at the Apple Tree Tavern. It may have been that the Operative brethren were

tired of their wandering life, and wanted a fixed place of meeting. It may have been that the erection of the old minsters, cathedrals, and abbeys was ended, and that a period of idleness was upon the Craft. Or it may have been that the sun shone brightly on the fame of the great architect, Sir Christopher Wren, whose sole monument is St. Paul's Cathedral in London, and like our hero-worshippers of the present time, they hailed him as the Grand Master of the Craft. Suffice it to say that a wonderful change came over Freemasonry in 1717, and the spinning-wheel of time then began the gathering together of the fibres of old Masonic history; and as it turned slowly at first, these fibres were wound and twisted together, making a homely thread, and these, gathered by cunning hands and constantly expanding minds, in time formed that which now forms the basis of a beautiful piece of work, — the Masonic history of the nineteenth century.

These old Masons were not warranted to meet by any legal paper; they were never duly constituted into a lodge. They were, when assembled, sovereign and independent of one another, yet governed by the "Ancient Charges of Freemasons." We can imagine them meeting on the highest hill or in the deepest valley, where cowans or eavesdroppers could not intrude, and the crude work of the Master, with the roll of the Old Charges of Freemasons in his hand, reading therefrom to the candidate, and his affirmation thereto, and the vow, "So help me God and halidom," which made him a Freemason.

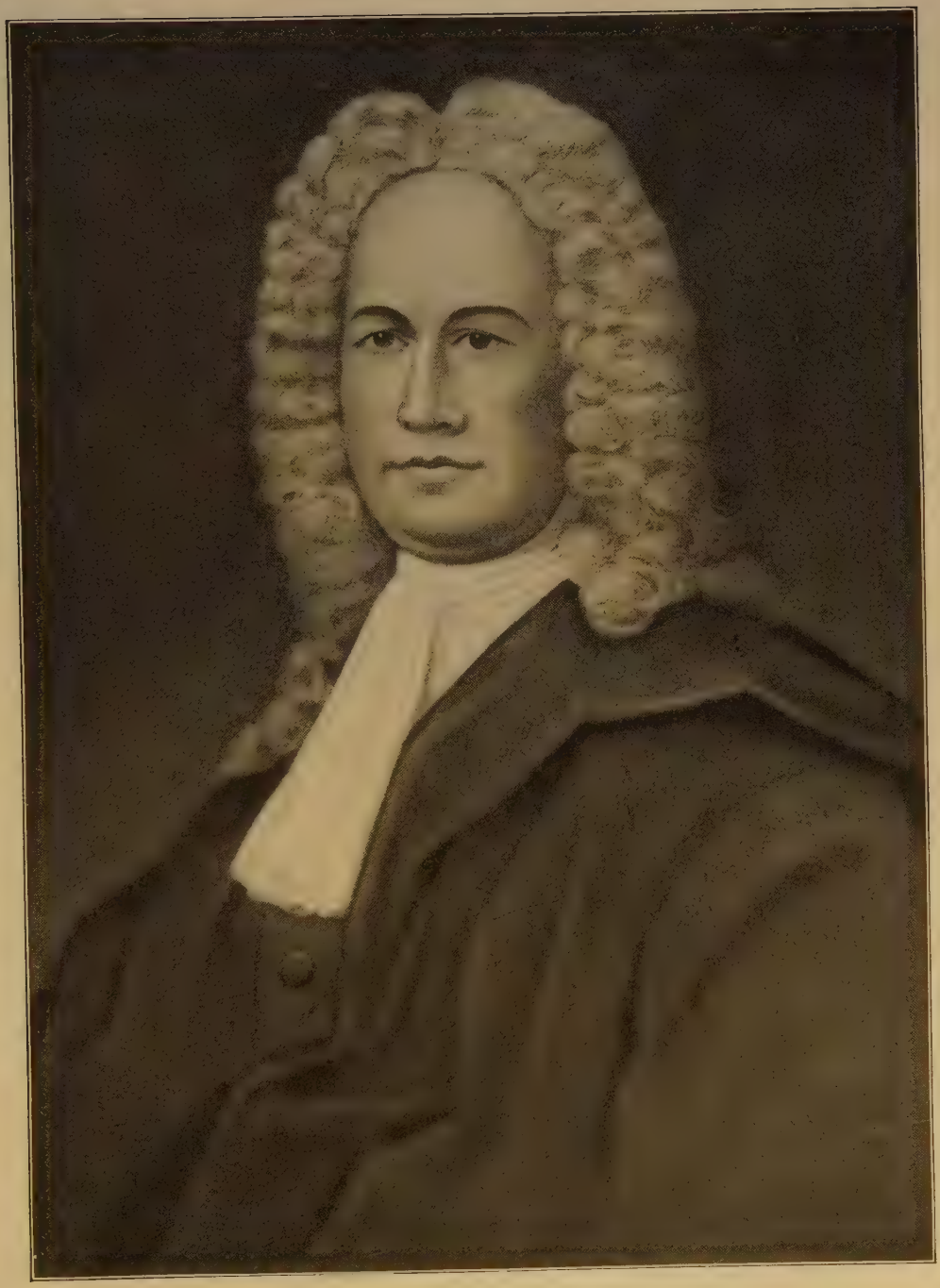
It was years before the authority or prerogative of a Grand Lodge was understood or recognized. How all is now changed! A lodge cannot be lawful now unless duly warranted and constituted. At first, the brethren met and agreed to form a lodge, then the power of assembling the brethren as a lodge was vested in a Grand Master, who authorized the meeting; afterward, the Grand Master deputed this power to his Deputy or Provincial Grand Master, and he authorized or recognized the meeting of a lodge. First a deputation, afterward a warrant; this was followed by the solemn ceremonies of constituting into a regular lodge.

CHAPTER I.

The Colonial and Revolutionary Period.

Freemasonry's Introduction into the American Colonies. — In 1680 there came to South Carolina one John Moore, a native of England, who before the close of the century removed to Philadelphia, and in 1703 was commissioned by the king as Collector of the Port. In a letter[1] written by him in 1715,

[1] This letter is in the possession of Horace W. Smith, of Philadelphia. John Moore was the father of William Moore, whose daughter became the wife of Provost Smith, who was a Modern Mason in 1775, and afterward Grand Secretary of the Grand Lodge of Pennsylvania (Ancients), and whose son was Grand Master of Masons of Pennsylvania in 1796 and 1797.



DANIEL COXE, PROVINCIAL GRAND MASTER.

he mentions having "spent a few evenings in festivity with my Masonic brethren." This is the earliest mention we have of there being members of the Craft residing in Pennsylvania or elsewhere.

The intention of King James and Queen Anne to unite the American Colonies into three or four separate governments, make them vice-royalties and dependants on the Lords and Commons of England, formed a basis no doubt for the issuing of deputations for establishing Freemasonry in America. Pennsylvania (Delaware, or the lower counties), New Jersey, and New York were to form one province; New England, a second province; Maryland, Virginia, and the Carolinas, the third province. That this intention was known in London by the Grand Masters is evidenced in the issuing of deputations to Daniel Coxe, of Burlington, for New York, New Jersey, and Pennsylvania; Henry Price, of Boston, for New England; James Graeme, of Charleston, for the Carolinas.

Provincial Grand Masters. — On the fifth day of June, 1730, the first authority for the assembling of Freemasons in America was issued by the Duke of Norfolk, Grand Master of Free and Accepted Masons of England, to Daniel Coxe, of New Jersey, appointing him Provincial Grand Master of New York, New Jersey, and Pennsylvania. On April 30, 1733, Lord Viscount Montague issued a deputation to Henry Price, of Boston, appointing him Provincial Grand Master of the Craft in New England. A comparison of these two deputations will show wherein they differ, and also of the powers conferred and jurisdiction involved, as follows: —

Deputations. —

Copy of the Deputation to Daniel Coxe, Esquire, to be Provincial Grand Master of the Provinces of New York, New Jersey and Pensilvania, in America.

Sic Subscribitur.

[L.S.] NORFOLK, G.·.M.·.

To all and every our Right Worshipful, Worshipful and loving Brethren now residing or who may hereafter reside in the Provinces of New York, New Jersey and Pensilvania, His Grace, Thomas, Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, Earl of Arundel, Surrey, Norfolk and Norwich, Baron Mowbray, Howard Seagrave, Brewse of Gower, Fitz Allan, Warren, Clau Oswald, *estre* Maltravers, Greystock, Furnival Verdon, Lovelot, Straugo of Blackmere, and Howard of Castle Rising, after the Princes of the Royal Blood, first Duke Earl and Baron of England, Chief of the illustrious family of the Howards, Grand Master of the free and accepted Masons of England, *Sendeth Greeting:*

Whereas application has been made unto us by our Rt. Worshipful and well beloved Brother, Daniel Coxe, of New Jersey, Esqr., and by several other Brethren, free and accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey and Pensilvania, that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces;

Copy of Deputation to Henry Price.

MONTAGUE, [L.S.] G.·.M.·.

To all and every Our R^t^ Worsh^l^ Worshipful and Loving Brethren now Residing or who may hereafter Reside in New England,

The R^t^ Honble and R^t^ Worsh^l^ Anthony Lord Viscount Montague Grand Master of the Free and Accepted Masons of England, *Sendeth Greeting:*

Whereas Application has been made unto us by Our R^t.^ Worsh^l^ and well beloved Bro. Mr. *Henry Price* in behalf of himself and several other Brethren now Residing in New England aforesaid Free and Accepted Masons, that We would be pleas'd to Nominate and Appoint a Provincial Grand Master of Free and Accepted Masons in N. England aforesaid.

Now Know Ye, that we have nominated, ordained, constituted and appointed, and do by these Presents nominate, ordain, constitute and appoint, our Right Worshipful and well beloved Brother, the said Daniel Coxe, Provincial Grand Master of the said Provinces, of New York, New Jersey and Pensilvania, with full Power and Authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the feast of St. John the Baptist now next ensuing, after which time it is our Will and Pleasure, and we do hereby ordain that the Brethren who do now reside, or who may hereafter reside, in all or any of the said Provinces, shall and they are hereby empowered every other year on the feast of St. John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens.

Now Know Ye That we have Nominated, Ordained, Constituted and appointed and do by these Presents Nominate, Ordain, Constitute and appoint Our said Worsh[l] and well Beloved Bro. Mr. Henry Price, Provincial Grand Master of New England aforesaid and Dominions and Territories thereunto belonging with full power and authority to Nominate and appoint his Deputy Grand Master and Grand Wardens.

And we do hereby empower our said Provincial Grand Master and the Grand Master, Deputy Grand Master and Grand Wardens for the time being, for us and in our place and stead to constitute the Brethren (free and accepted Masons), now residing or who shall hereafter reside in those parts into one or more regular Lodge or Lodges, as he shall think fit, and as often as occasion shall require.

And we do also hereby Impower the said M[r.] Henry Price for us and in Our place and Stead to Constitute the Brethren (Free and Accepted Masons), now Residing or shall hereafter reside in those parts, into One or more Regular Lodge or Lodges, as he shall think fit, and as often as Occasion shall require.

He, the said Daniel Coxe, and the Provincial Grand Master, Deputy Grand Master and Grand Wardens for the time being taking special care that all and every member of any Lodge or Lodges so to be constituted have or shall be made regular Masons, and that they do cause all and every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meetings, to be kept and observed, and also all such other Rules and Instructions as shall from time to time be transmitted to him or them by us, or Nath'l Blackerly, Esq., our Deputy Grand Master, or the Grand Master or his Deputy for the time being, and that he, the said Daniel Coxe, our Provincial Grand Master of the said Provinces, and the Provincial Grand Master for the time being, or his Deputy, do send to us or our Deputy Grand Master, and to the Grand Master of England or his Deputy for the time being, annually an account in writing of the number of Lodges so constituted, with the names of the several members of each particular Lodge, together with such other matters and things as he or they shall think fit to be communicated for the prosperity of the Craft.

He the said M[r.] Henry Price, taking especial care that all and every Member of any Lodge or Lodges so to be Constituted have been or shall be made Regular Masons, and that they do cause all and every the Regulations Contain'd in the Printed Book of Constitutions (except so far as they have been altered by the Grand Lodge at their Quarterly meetings), to be kept and Observ'd, and also all such other Rules and Instructions as shall from time to time be Transmitted to him by us or by Thomas Batson, Esq Our Deputy Grand Master, or the Grand Master or his Deputy for the time being, and that He the said M[r.] Henry Price or his Deputy do send to us or Our Deputy Grand Master and to the Grand Master of England or his Deputy for the time being Annually, an Acc[t] in Writing of the number of Lodges so Constituted with the Names of the several Members of each Particular Lodge, together with such other Matter & things as he or they shall think fit to Communicate for the Prosperity of the Craft.

And lastly, we will and require that our said Provincial Grand Master for the time being or his Deputy, do annually cause the Brethren to keep the feast of St. John the Evangelist, and dine together on that day, or (in case any accident should happen to prevent their dining together on that day), on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly; and at all Quarterly Communications he do recommend a General Charity to be established for the Relief of poor Brethren of the said Province.

And Lastly we Will and Require that our said Provincial Grand Master of New England do Annually cause the Brethren to keep the Feast of St. John the Evangelist, and Dine together on that Day, or (in case any Accident should happen to prevent their Dining together on that Day), on any other day near that time as he shall judge most fit as is done here; and that at all Quarterly Communications, he do recommend a General Charity to be Establish[d] for the Relief of Poor Brethren in these parts.

Given under our hand and seal of office at London, this fifth day of June, 1730, and of Masonry 5730.

True Copy:
WM. GRAY CLARKE, *G.S.*
Freemasons' Hall, London, April 10, 1863.

Given under our Hand and Seal of Office at London the Thirtieth Day of April 1733, & of Masonry 5733.

By the Grand Master's Command
THOS. BATSON, *D. G. M.*
G. ROOKE, *S. G. W.*
J. SMYTHE, *J. G. W.*

Masonic Acts and Evidences. — That Coxe acted on the authority given him in his deputation may be safely assumed, although no positive evidence of the same has yet been presented as emanating from him. The *Pennsylvania Gazette*, published by Benjamin Franklin, contains many references to Masonic occurrences as early as July 2–9, 1730. Whether Franklin was a Mason at this time is not positively known, but the probability is that he was made a Mason about that time. He was the leader, at that day, in everything that would advance the interests of his adopted city; and the "Junto" formed about 1726–1727, which was sometimes, though erroneously, styled the "Leathern-Apron Club," owed its origin to him. As an editor and publisher, he was always looking for news to publish in his newspaper. In the issue December 3–8, 1730, there appeared the following: —

"As there are several lodges of Freemasons erected in this Province [Pennsylvania], and people have lately been much amused with conjectures concerning them, we think the following account of Freemasonry from London will not be unacceptable to our readers."

Now, while there are *several* lodges spoken of, we know of one which was in existence about this time, viz.: the *St. John's Lodge*, the ledger of which, known as *Libre* B, is in the library of the Historical Society of Pennsylvania, and it contains the ledger accounts of forty-eight members. We are also told, in the address of Grand Master Lamberton, of Pennsylvania, to be found in the "Dedication Memorial" of the Masonic Temple of Philadelphia, that a letter was written November 17, 1754, by a Brother Henry Bell, of Lancaster, to a Brother T. Cadwallader in Philadelphia, in which Brother Bell states: —

"As you well know, I was one of the originators of the first Masonic lodge in Philadelphia. A party of us used to meet at the Sun Tavern, in Water Street, and sometimes opened a lodge there. Once, in the fall of 1730, we formed a design of obtaining a charter for a regular lodge and made application to the Grand Lodge of England for one; but before receiving it, we heard that Daniel Coxe, of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey, and Pennsylvania. We therefore made application to him, and our request was granted."

What became of this Lodge, or who were its members, is not at present known.

In conformity with the limit of Coxe's deputation, on St. John's Day, June 24, 1732, his successor was elected, as will appear by the following advertisement in the *Pennyslvania Gazette*, No. 187, June 19 to June 26, 1732: —

"PHILADELPHIA, June 26th.

"Saturday last being St. John's Day, a Grand Lodge of the Ancient and Honorable Society of FREE and ACCEPTED MASONS was held at the Sun Tavern, in Water street, when, after a handsome entertainment, the Worshipful W. ALLEN, Esq., was unanimously chosen *Grand*

Master of this province for the year ensuing; who was pleased to appoint Mr. William Pringle Deputy Master. Wardens chosen for the ensuing year were Thomas Boude and Benjamin Franklin."

From this time, for a number of years, the annual meeting of the Grand Lodge on St. John the Baptist's Day and the election of officers were announced in the *Gazette*. In 1734 Franklin was elected Grand Master, and wrote as early as possible to Henry Price, of Boston, with whom he had previously been in correspondence, and who he had heard was appointed Provincial Grand Master of all America, for a recognition of his rank as Grand Master of the Grand Lodge of Pennsylvania. Prior to Franklin's election as Grand Master, and his letter to Price, he published the first Masonic book printed in America. The advertisement thereof is to be found in the *Pennsylvania Gazette*, No. 284, May 9 to May 16, 1734: —

"*Just published.* The CONSTITUTIONS *of the* FREEMASONS: Containing the History, Charges, Regulations, &c., *of that most ancient and Right Worshipful Fraternity.* London *printed. Reprinted* by B. Franklin, *in the year of* Masonry 5734. Price, Stich'd 2s. 6, bound 4s."

On November 28, 1734, Grand Master Franklin wrote to Price as follows: —

"*Copies of Letters Written by Benjamin Franklin to Henry Price.*

"RIGHT WORSHIPFUL GRAND MASTER AND MOST WORTHY AND DEAR BRETHREN,— We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless), hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight), to wit: a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren,

"Your Affectionate Brethren and obliged humble Servts,

"Signed at the request of the Lodge, "B. FRANKLIN, *G. M.*

"PHILADELPHIA, Nov. 28, 1734."

The foregoing was followed by the following personal and friendly letter: —

"DEAR BROTHER PRICE,— I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has

prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am, Your Affectionate Brother & humb Servt,

"B. FRANKLIN, *G.M.*

"*Pennsylvania.*

"PHILADELPHIA, Nov. 28, 1734.

"P. S. — If more of the Constitutions are wanted among you, please hint it to me. [Address upon said letters:] To MR. HENRY PRICE At the Brazen Head Boston, N.E."

This is proof conclusive that the St. John's Lodge, of which Franklin was a member, was a legitimate lodge in every particular, enjoying *all the Masonic privileges*, namely, that of "holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers"; the peer of all lodges, the Grand Master only yielding the chair when the Grand Master of America shall be in place. That there was a doubt in Franklin's mind as to the authority of Price to comply with their request, is manifest when he asks for a copy of the first deputation, and "of the instrument by which it appears to be enlarged, as above mentioned."

It was not a deputation or a charter to constitute a new lodge that was asked for, but simply one of *confirmation* or *recognition*.

That there was a recognition of Masonic rights there is no doubt, — possibly a correspondence on Masonic matters; for the letter speaks of a communication received from the brethren at Boston, announcing the recovery of their Grand Master Price. There is another point to be observed: Franklin's letter was signed at the request of the lodge and as Grand Master, and the letter leads us to the conclusion that the brethren were closely and Masonically united, for they, "glass in hand," drank to the establishment of his health and the prosperity of "your whole Lodge." In June, 1734, Franklin was in Boston, — what date is not known, — where, it is said, he met Price, who "further instructed him in the Royal Art." These letters and this meeting do not look as if the Masons of Philadelphia at that time were an illegitimate body of men, unauthorized and clandestine; but it proves beyond a doubt that they were as regular in every particular as the Boston brethren, with the records, as far as publication in the newspapers is concerned, and the *Libre* B of St. John's Lodge, showing a priority of some four years. It has been said that Daniel Coxe never acted under his deputation, nor authorized or recognized any lodges, because the records of the Grand Lodge of England are silent on the subject. They are as silent as to what Henry Price did under his deputation as to what Daniel Coxe did. Coxe reported no lodges as being formed

neither did Price until some time later, and Brother Clarke, Grand Secretary of England, says: "At the period when he was appointed *it was a rare thing for any reports to be made by the Provincial Grand Masters abroad of their doings.*"

Again, Price was Grand Master for New England only. Coxe was Grand Master for New York, New Jersey, and Pennsylvania. Neither had authority to go into the other's territory and establish lodges. At that period, Philadelphia was one of, if not the leading city in the Colonies, and had Price warranted a lodge in that city, it can safely be assumed that it would have been communicated to London in the shortest possible time. Had Price complied with Franklin's request, and furnished the copies of his deputation, and "the instrument by which it was enlarged," or if the St. John's Lodge had received a charter or recognition, as asked for, the *Pennsylvania Gazette* would have published at once everything in connection therewith, for the information of the "several lodges of Freemasons," of which Franklin speaks in his paper of December 3–8, 1730.

The deputations of Coxe and Price establish the fact that there were Masons in the Colonies prior to 1730, and that they were in the habit of meeting as Masons in lodges according to the Old Regulations, and it is proven beyond a doubt that St. John's Lodge at Philadelphia presents the first positive proof of the existence of a lodge of Masons in America, as far as known at present. We know it was formerly believed, and in Pennsylvania too, that Henry Price was the father of Freemasonry in America, but then the past had not been critically examined. It has never been claimed that the St. John's Lodge of Philadelphia, of 1730, was authorized by Coxe. It is likely it was, because Coxe was a prominent man, residing at Burlington, New Jersey, then an older settlement than Philadelphia; and the men associated together as St. John's Lodge were the leading citizens of the day, — leaders in everything, in the arts, sciences, physics, jurisprudence; in fact, in all that tended to advance mankind, and just such a company as Coxe would be pleased to affiliate with.

Legitimacy recognized in England. — On January 29, 1731, Daniel Coxe visited the Grand Lodge at London, and the records of the Grand Lodge of England say that "his health was drank as *Provincial Grand Master of North America.*" This antedates Price's 1734–1735 title, and might raise the question as to whether the title having been given him in Grand Lodge assembled, it should not be conclusive.

Provincial Grand Masters. — The advancement of Freemasonry in England, in the year 1726, resulted in the creation of the office of Provincial Grand Master. This was done

"To meet the desires of those brethren who, travelling into distant parts, desired to convene as lodges, and required an immediate head to whom to apply in all cases where it was not possible to wait the decision of the authorities at home."

The appointment was a prerogative of the Grand Master, or, in his absence, of his deputy, who was authorized to deputize some brother, of eminence and ability in the Craft, to serve during his pleasure. They were invested with just such powers as their deputation recited; some were authorized to create lodges, others to form Provincial Grand Lodges with powers of continuance, while others contained almost the ample powers of a Grand Master. They were required to make returns of their actions, and send the charity dues or fees to the home authority. There seemed to be no rule governing the Grand Masters, or their deputies, as to the location of these deputies; in fact, there appeared to be a great lack of knowledge as to localities in America, for there are instances of appointments by Grand Masters, during the same year, that conflict in jurisdictional authorities. A partial list of these Provincial Grand Masters may not prove uninteresting — taken from official lists: —

"1729–30. Thomas Howard, Lord Norfolk, Grand Master, appointed Mr. Daniel Coxe of New Jersey, in America, Provincial Grand Master of New York, New Jersey, and Pennsylvania.

"1736. John Campbell, Earl of Loudon, appointed Robert Tomlinson Provincial Grand Master of New England, and John Hamilton, Esq., for South Carolina.

"1737. Edward Blight, Earl Darnley, appointed Richard Riggs for New York.

"1742. Thomas Ward, Lord Ward, appointed Thomas Oxnard for North America.

"1747–51. William Byron, Lord Byron, appointed William Allen Recorder of Philadelphia for Pennsylvania, and Francis Goelet of New York, instead of Richard Riggs, now in England.

"1752–53. Lord Carysfort, Sir Richard Wortlesley, Bt., appointed George Hamson, Esq., for New York in room of Francis Goelet, who desired to resign.

"1754–55. The Marquis of Carnarvon appointed Hon. Egerton Leigh, Chief Justice of South Carolina, for South Carolina.

"Jeremiah Gridley, Grand Master for all North America where no Provincial is appointed.

"1757–62. Lord Aberdeen appointed Grey Ellicott for the Province of Georgia.

"1768. Duke of Beaufort appointed John Rowe, Provincial Grand Master for North America (his name, however, does not appear in any of the Grand Lodge Calendars).

"1770–74. Lord Petre, Grand Master, appointed John Collins of Quebec, for Canada; Hon. Noble Jones for Georgia; Hon. Peyton Randolph for Virginia."

Nowhere can it be found on the English records that a deputation was granted Henry Price by Lord Petre, or any other Grand Master. We believe, however, that such a deputation as heretofore recited was granted by Lord Montague; but it will require authentic documents to satisfy an impartial reader that any further and different deputation was subsequently granted, increasing his territorial jurisdiction.

From the time of the Coxe deputation until about 1755–1757, but little was done by the Provincial Grand Masters aforementioned. The troubles of 1735, which resulted in the secession and expulsion of a large number of active brethren in 1751, and the changes brought about by that secession, had probably reached but few of the brethren in this country; they were prospering and at peace with one another.

In the year 1758 the Rival Grand Lodge, or the "Seceders" or "Ancients," as they were called or styled themselves, established the first

lodge of "Ancient" Masons in Philadelphia. This was followed shortly by the Grand Lodge of Scotland establishing a lodge and Provincial Grand Lodge in Boston, and by the Grand Lodge of Ireland in New York and Long Island The Grand Lodges of Scotland and Ireland were not "Ancient" Lodges in any sense of the term, although they were in close correspondence with the London Grand Lodge of "Ancients." They were independent and sovereign Grand Lodges, entering a territory which was then considered common property. Under the heads of the several States, we shall refer to these again and more fully.

The adherents of these four Grand Lodges, viz.: England, "Modern" and "Ancient," Scotland and Ireland, were active workers, not only in Masonry, but in the various questions then agitating the Colonies, which brought with them unrest and discord. The Craft was divided between their loyalty to the king, and their sympathy for and fidelity to the Colonies. The suggestions made by Daniel Coxe, in his plan for a union of the Colonies, which were advocated afterward by Franklin, and which finally led to the Declaration of Independence in 1776, were gradually permeating the Craft. The feelings of the Fraternity had never been taken on this subject, but it is safe to say that the Colonies' friends were found in the greatest numbers in the lodges under the "Ancients" and the Grand Lodges of Scotland and Ireland, while a large percentage of the Royalists or Tories were to be found in the adherents of the old Grand Lodge or "Moderns."

The war of the Revolution came with all its bitterness, its devastation, its bloodshed, its sufferings, its sorrows. Brother was truly in arms against brother; but, amid the most horrid and terrible scenes of the strife, the touch of Masonry was felt to penetrate through the picket-line, past the sentinels, the guards, the camps of the privates, to the marque-tents of the commanding officers, and the exemplification of Masonic teachings was the one bright and redeeming feature of the war. In adversity, in sorrow, in distress, it was Masonry; in prosperity, in happiness, in joy, it was Masonry still.

With the ending of the war and the return of peace came the longing for independence in other matters. The independence of the Colonies must be followed closely by that of the Masonic Fraternity. In this the Grand Lodge of Massachusetts took the lead, followed closely by Pennsylvania and others. Then came the attempt, which was repeated more than once, to make Freemasonry like unto the government, a union of States and a union of Grand Lodges. Brother General George Washington was the first and only one suggested for Grand Master; but the action taken, by the several Grand Lodges, adverse thereto, resulted in its abandonment before much progress had been made. With the death of Washington the proposed General Grand Lodge fell through, only to be revived a few years later, with still less chance of success, and Grand Lodges became more jealous of their jurisdictional rights, which are now, happily, so strong that they are respected over the length and breadth of our

land. A Grand Lodge territory is sacred from invasion. Within its limits it is supreme. The State can do no wrong, neither can a Grand Lodge. Its authority is respected by political power, and civil law finds no cause for interference. It judges it by its own Constitution and Landmarks, which are unchangeable, and which are founded on equal justice to all. Freemasonry contains within itself the divine law of doing unto others as they would that others do unto them. In peace it is prosperous, in strife it is sympathetic, in adversity it is submissive. In this country it has had its times of prosperity and adversity. The ending of the Revolution marked a period of thankfulness for delivery from bondage and an almost worship for the deliverer, General George Washington, whose death was mourned as no other man has been mourned in this country. Then followed the disgraceful attack upon the Institution by a set of fanatics, mad in politics, who desired to make a "Morgan" of Freemasonry. Then followed the cruel Civil War, or that of the Rebellion, the most unfortunate and sorrowful of all, in which attempts were made to involve Masonry; but the wise counsel of the leaders of the Craft in the several States prevented the mixing up of Masonry and the State, and while Masonry did not go forth in the advance with the flag to avert the blow, yet it was found among the sick and wounded, the suffering and the dying, and planted the Sprig of Acacia at the head of many a brother's grave, on both sides of the lines.

Then came another era, purely Masonic, that in which we are now living. The care of the aged brother, his wife, widow, and orphans, enlists the sympathies of the Craft everywhere. Throughout the land there are springing up the homes, the asylums, and Masonic establishments for the care of our poor and needy. This may be termed the golden era of Freemasonry, and it is now reaching upward to the throne of the Mason's God.

We shall now proceed to briefly review the several Grand Lodges in the order laid down in the outline, beginning with the Grand Lodge of Maine.

CHAPTER II.

Grand Lodges of the Atlantic Slope.

Maine. — On the 20th day of March, 1762, Jeremy Gridley, Provincial Grand Master of New England, for Massachusetts (St. John's Grand Lodge), granted authority to Alexander Ross to constitute a lodge at Falmouth, afterward Portland. This authority was never acted upon, and Ross dying November 24, 1768, a petition signed by eleven brethren was forwarded to John Rowe, the successor of Jeremy Gridley, who granted a charter and deputized William Tyng to act as Master. This authority was dated March 30,

1769, and the first meeting thereunder was held May 8, 1769. In 1772 this lodge resolved for harmony's sake to work the "Modern" and "Ancient" systems alternately every other evening. An application (which, however, lacked the requisite number of petitioners), was made June 5, 1778, to the Massachusetts Grand Lodge (acting under authority derived from the Grand Lodge of Scotland), for a lodge at Machias, to be called Warren Lodge. The application was returned and presented in proper form on September 4, 1778, and granted September 10, 1778. A third lodge was warranted at Wiscasset, called Lincoln Lodge, on June 1, 1792, by the (united) Grand Lodge of Massachusetts.

In 1806 a charter was issued by the latter for a second lodge in Portland, which resulted in the adoption of a rule by the Grand Lodge of Massachusetts requiring thereafter the recommendation of the nearest lodge.

The action of the Congress of the United States in 1819, admitting Maine into the Union, led to the issuing of a call prepared by Simon Greenleaf for a convention to be held on October 14, 1819, to consider the subject of organizing a Grand Lodge for the new State.

At this convention twenty-nine of the then thirty-one lodges, all deriving their warrants from Massachusetts, agreed, unanimously, that the good of Masonry would be greatly promoted by constituting a Grand Lodge in Maine.

The committee appointed by the convention stated that the late "Massachusetts Grand Lodge," in 1780, determined

> "That all charters granted without the limits of this [Massachusetts] State shall be understood to remain in force until a Grand Lodge is formed in the government where such lodges are held."

They accordingly request that their connection with the Grand Lodge of Massachusetts may be dissolved; that all measures proper for the Grand Lodge to adopt may be adopted preparatory to the formation of a Grand Lodge of Maine; and that said Grand Lodge, when duly constituted, may receive its just proportion of the moneys and other Masonic property owned by the Grand Lodge of Massachusetts.

The Grand Lodge of Massachusetts referred the petition to a committee, who reported in favor of the formation of the new Grand Lodge, donating one thousand dollars, as the foundation of a charity fund, and directing District Deputy Grand Masters in Maine to pay such moneys as they might have in their hands, belonging to the Grand Lodge of Massachusetts, to the newly formed Grand Lodge of Maine.

June 1, 1820, the representatives of twenty-four lodges met, chose their Grand Officers, the governor of the State, William King, being elected the first Grand Master.

June 16, 1820, the legislature of Maine passed an act to incorporate the Master, Wardens, and members of the Grand Lodge of Maine.

On June 24, 1824, the Grand Officers were installed by the Grand Master of New Hampshire, at Rev. Mr. Payson's meeting-house, to which the Grand

Lodge and brethren marched in procession. The new Grand Lodge recognized all the lodges within its territory. The Grand Lodge of Massachusetts paid over the one thousand dollars, which were placed in the hands of trustees, and from the small additions made to it annually it now amounts to over $22,500, the income, some $1500, being annually appropriated for the relief of indigent Masons, their widows, and orphans.

On June 27, 1820, it was proposed: —

"That the translation of the Holy Bible into the various languages of the earth, and distributing the same without note or comment, is a truly Masonic work, and claims the coöperation of every friend of the human race" . . . "to dedicate to this great work" . . . "one-tenth of all moneys hereafter to be received for charters to subordinate lodges and for candidates initiated into the mysteries of our Order."

The Grand Lodge decided that, —

"As the funds of this Grand Lodge are devoted to other objects of charity, — to supply the temporal wants of the needy, and smooth the rugged path of their weary pilgrimage through life, — no part of those funds can therefore now be applied in aid of the great and glorious work."

Grand Master King was succeeded by Simon Greenleaf, one of the ablest jurists in Maine. It was during his Grand Mastership that one of the Landmarks of Freemasonry was removed and thrown aside. July 10, 1823, on motion, a committee was appointed

"To consider whether a person who is conscientiously scrupulous against taking an oath can be admitted to the benefits of Masonry by solemn affirmation."

That the matter was fully considered is evidenced by the report of the committee, on January 8, 1824, and which was adopted by the Grand Lodge, in which they say: —

"Your committee deem this a question of no little importance, as it bears on the interests of the Craft. On the one hand, if decided in the negative, there will necessarily be excluded from a participation of all the mysteries, and very many of the benefits and advantages of Masonry, a large class of men, among the most respectable of our fellow citizens, on account of their integrity, their conscientious regard for all those great moral principles which dignify human nature, and certainly not among the most backward in deeds of mercy and charity. On the other hand, if decided in the affirmative, it would seem at least to sanction a departure from what, for ages, has been deemed a form of sacred words, and what has not hitherto failed to bind the consciences of otherwise the most hardened offenders. . . . It is impossible that your committee should not examine with mistrust a principle which should shut out from the Masonic Fraternity such men as Clarkson; and they cannot close their eyes to the bad effect which sanctioning such principles must have on the moral sense of the community. . . . On the whole, your committee conceive that no Masonic principle is violated in adapting the form of the obligations to consciences of men equally good and true, but on the contrary, that serious hurt would grow to the Institution of Masonry, by an adherence to the technical form of words, heretofore used for the purpose of securing that *fidelity* in the Craftsmen, which has never yet been violated, even when all other principles have been wrecked, in the vortex of unhallowed appetites, or the whirlwind of ungoverned passions."

That such action should be most severely commented upon by the Grand Lodges of the United States need not be wondered at. Missouri, Tennessee,

Kentucky, Delaware, Virginia, and Pennsylvania protested at once, the latter Grand Lodge passing the following: —

"*Resolved*, That the Grand Lodge of Maine be respectfully requested to reconsider the resolution adopted by them on the 8th of January, 1824, proposing a new mode in which the degrees of Masonry can be conferred.

"*Resolved*, That this Grand Lodge feel themselves bound to refuse to recognize any person, as a Mason, known to be initiated in the mode proposed by the Grand Lodge of Maine."

The Grand Lodge took strong grounds against a General Grand Lodge.

The records of the Grand Lodge show the depressing effect that Anti-Masonry had upon the Fraternity. In 1829 there were 58 lodges; soon very many of these suspended their labors, maintaining, however, their existence under the fostering care of the Grand Lodge. At the annual meeting in 1837, but one lodge (the oldest one at Portland), was represented. At the annual meeting in 1844, 16 lodges were represented, and Masonry began to revive, the lodges resuming their meetings; and, in 1849, a new lodge named Mount Hope was organized, the first in twenty years. In 1856 the number of lodges had increased to 70, with 2750 members. During the next ten years, the number had increased to 124, with 8084 members; at the expiration of 1876, 174 lodges, and 18,837 members; in 1886, 184 lodges, and 20,039 members; in 1888, 187 lodges, 20,370 members.

The Grand Lodge of Maine, in 1820, adopted the by-laws of the Grand Lodge of Massachusetts, as far as possible, and until new ones were formed. Changes have been made, from time to time, until its present code of laws presents the experience of years in the government of the Craft.

New Hampshire. — As early as 1735 there were Freemasons living within the then Colony of New Hampshire. Where these brethren received their Masonic light, history is silent; but this much is known, that at least six brethren residing at Portsmouth, New Hampshire, claiming to be of the "Holy and exquisite Lodge of St. John," applied to Henry Price, as Grand Master of the Society of Free and Accepted Masons, held at Boston (having heard that there was a superior lodge held in Boston), and asked for the necessary authority to hold a lodge "according to order as is and has been granted to faithful brothers in all parts of the world." They further declared that they had their "Constitutions, both in print and manuscript, as good and as ancient as any that England can afford." Gould, in his "History of Freemasonry," gives the date of the application to Price as February 5, 1736; while Drummond, in the American *Addenda* of the same, gives another date, June 24, 1735. There is evidently a mistake, possibly in the year 1736, which, if conceded and made to read 1735, would make it appear that on February 5, 1735, these brethren applied to Price, and on June 24, 1735, Price presented the petition to St. John's Grand Lodge, and it was granted. There arises a doubt, however, in even conceding this; for the warrant of confirmation subsequently given by the Grand Lodge of New Hampshire recites that: —

"Robert Tomlinson, by virtue of a deputation from the Earl of Loudon, Grand Master of Masons in England, did, in the year 1736, erect and constitute a regular lodge of Free and Accepted Masons in Portsmouth, New Hampshire, by the name of St. John's Lodge."

If the petition of the New Hampshire brethren was presented to Henry Price, then the date June 4, 1735, as stated by Drummond, is correct, the date as given by Gould as February 5, 1736, does not agree with the warrant of confirmation granted in 1790, by the Grand Lodge of New Hampshire which gives the year, but no date, yet speaks of Tomlinson as Provincial Grand Master, while he only became Provincial Grand Master on December 7, 1736, and received his deputation about April 20, 1737. Gould expresses himself, in view of the conflicting opinions as to the early history of Freemasonry in New England, in these words: —

"As the more we rely upon the early Boston records as independent authorities, the greater becomes the necessity of critically appraising the *weight* and thereby the value of their testimony."

This lodge was organized, and is said to have had a continuous existence to the present. In 1837 it celebrated its centennial anniversary, thereby giving us another date later than 1736. While Richards, writing in 1804, says it was constituted immediately on the appointment of Tomlinson in 1736, it has no records prior to 1739. For nearly forty-five years it was the only lodge of Masons in New Hampshire, when, on March 17, 1780, the Massachusetts Grand Lodge granted a charter for St. Patrick's Lodge at Portsmouth. It continued work until 1790, when it eased, most of its members affiliating with St. John's Lodge. The lodge then became extinct.

The Massachusetts Grand Lodge granted a warrant November 7, 1781, for a lodge at Springfield, Vermont, on the Connecticut River, but the lodge was actually held for some seven years at Charlestown, New Hampshire. On February 22, 1788, the members of the lodge petitioned that their charter be altered, permitting the meeting in both places. This petition the Grand Lodge refused, but healed such irregularities as had occurred, and then granted a charter for Faithful Lodge at Charlestown. A third charter was granted by the Massachusetts Grand Lodge, on March 5, 1784, for a lodge at Keene, to be called Rising Star Lodge. It also granted a fourth charter for a lodge at Hanover, to be called Dartmouth Lodge.

A meeting of the deputies from the several lodges (five) was held at Portsmouth on July 8, 1789, at which there were present five brethren, representing St. John's Lodge at Providence and Rising Sun Lodge at Keene. They resolved: —

"That there be a Grand Lodge established in the State of New Hampshire, upon principles consistent with and subordinate to the General Regulations and Ancient Constitutions of Freemasonry."

The Grand Lodge was to be composed of all Grand Masters, Deputy Grand Masters, Grand Wardens, after the expiration of their term of office, the

Grand Treasurer and Grand Secretary for the time being, and the Masters, Past Masters, and Wardens of particular lodges. John Sullivan, president of the State of New Hampshire, was, by ballot, elected Grand Master of Masons.

At the second meeting, held July 16, 1789, in addition to the two lodges then represented, there were present the Wardens of St. Patrick's Lodge at Portsmouth. The "Masons' Arms," with an inscription, was adopted as the seal of the Grand Lodge of New Hampshire. The new Grand Master was not installed into office until April 8, 1790, nine months later, when the Grand Lodge became a fact. The lodges formerly under the St. John's and Massachusetts Grand Lodges were directed to have their charters renewed by the new Grand Lodge. Accordingly, on April 28, 1790, St. John's Lodge of Portsmouth applied for a charter of confirmation of their former rights; while "Federal" at Dover, and "Columbia" at Nottingham, applied to be constituted into regular lodges. The formation of this Grand Lodge presents the curious fact that, at the preliminary meeting of July 8, 1789, when it was resolved to form a Grand Lodge and the Grand Master was chosen, two lodges, only, were represented, — Portsmouth and Keene. At the second preliminary meeting, July 16, 1789, in addition to the two lodges above-mentioned, there were present the Wardens of St. Patrick's Lodge at Portsmouth; at the third preliminary meeting, January 27, 1790, but one lodge, St. John's of Portsmouth, was present; and at the meeting when the Grand Lodge officers were installed, April 8, 1790, but two lodges, St. John's and Rising Sun, were represented.

There were thirty-one brethren present at the first installation of the Grand Master and Grand Officers in open lodge, when the oldest Master of a lodge, Brother Hall Jackson, took the chair, the election of the Grand Master was confirmed, a procession was formed, and the Grand Master, invested and installed, received due homage, affectionate congratulations, and other signs of joy. June 25, 1792, the Grand Lodge met and was formed in procession and marched to St. John's church, where the festival of St. John's Day was celebrated. This was continued for a number of years. On August 10, 1797, the Grand Lodge Officers constituted Benevolent Lodge at Amherst, and installed the officers in the meeting-house at that place. June 24, 1801, the Grand Master and officers were installed in public in Jefferson Hall, the Grand Lodge presenting each lady who assisted in the musical portion of the programme with a pair of elegant gloves.

July 22, 1801, Washington Lodge at Exeter was constituted with novel ceremonies. Lodge was opened; the Grand Master ordered the Grand Marshal to summon the officers of the lodge to be constituted. They were examined and found to be Master Masons, well skilled and worthy. Grand Lodge then, preceded by a band of music, proceeded to the lodge-room, where Washington Lodge was opened. The Grand Officers then took their official stations. The brethren who were not Past Masters retired while the

new Master was obligated and placed in Solomon's chair. The brethren returned, procession re-formed, and marched to Rev. Mr. Rowland's meeting-house, where they were welcomed by music from a select choir of young ladies and gentlemen. The house was crowded. The "Lodge" was solemnly consecrated; the new Master invested; the Marshal made the proclamation; then followed prayer. The procession re-formed, and marched to a tavern, where the Stewards had prepared a banquet, after which the lodge closed.

April 14, 1793, a query was forwarded to the Grand Lodge, by Columbian Lodge, as to

"Whether the charter granted to Columbian Lodge will entitle them to hold a lodge for the purpose of making, passing and raising Masons in a parish taken from and within the boundaries of the original township of Nottingham, previous to the granting of said charter,"

When it was voted that Columbian Lodge, by its charter, can be holden at Nottingham and nowhere else.

June 24, 1797, Grand Lodge adopted, as a general regulation, that no charter or dispensation be granted outside of the jurisdiction, unless the Grand Lodge where the petitioners reside acquiesce in writing, if there be a Grand Lodge in said State or Territory. It was also resolved to number the lodges according to the date of their charters.

The term of office of Thomas Thompson, as Grand Master, was marked by some important acts of legislation. Among others, on June 24, 1802, Grand Lodge adopted a form of petition or declaration (the first to our knowledge), for admission into the Fraternity, as follows: —

"I —— of —— of lawful age, declare upon honor that uninfluenced by unworthy motives I freely and voluntarily offer myself a candidate for the mysteries of Freemasonry, being solely prompted by a favorable opinion conceived of the institution, and a sincere wish to be serviceable to mankind." . . . [This was to be accompanied by the following recommendations.] "We the subscribers, members of —— Lodge, No. —, beg leave to recommend Mr. —— to be made a Mason in this lodge the next regular lodge night. We are induced to make this recommendation from a long and intimate acquaintance with Mr. ——; knowing him to be a virtuous and moral man, dealing upon honor; not of a doubtful character, but naturally benevolent, industrious, temperate, and economical; a supporter of government and lover of the useful arts and sciences; a gentleman with whom we should be proud to associate, who from personal knowledge we believe will cheerfully conform to our rules and make a useful and honorable member of the Fraternity."

The applicant was to be recommended by two members, and vouched for by two members of the lodge.

In 1803 District Deputy Grand Masters were first appointed with the powers of a Deputy Grand Master, to visit and preside in lodges, examine their proceedings, to constitute lodges, etc. There were also inaugurated what are known as official Grand Visitors to subordinate lodges. These officers proved of great value in bringing the lodges under strict discipline, and in more than one instance their reports to the Grand Lodge resulted in the closing of the lodge.

December 30, 1805, the legislature passed an act incorporating the Grand Lodge of the State of New Hampshire for the term of twenty years,

but, singular to say, the act does not mention that it was Masonic, or referred to Freemasonry, or for what purpose it was incorporated. January 27, 1808, it appearing evident that no benefits could be derived by the subordinate lodges from the act of incorporation, its further consideration was postponed.

The Rev. George Richards, formerly Grand Secretary of the Massachusetts Grand Lodge, was admitted a member of the Grand Lodge of New Hampshire about December 12, 1804, and became one of its most active workers. He added to and published the first American edition of "Preston's Illustrations of Masonry." His skill as a ritualist was recognized by the issuing, in 1806, of letters of Masonic credence and authority for him to teach the "Prestonian system" in New Hampshire.

June 24, 1807, by request, the Grand Lodge laid the corner-stone of St. John's church in Portsmouth.

Grand Master Thompson delivered his valedictory address on April 27, 1808, in which he remarked that: —

> "The harmony of his Grand Lodge was in danger of being disturbed by the introduction of Royal Arch Masonry and other fanciful degrees, assuming power independent of the Grand Lodge. . . . Others, attracted by the pomp and show of these fanciful degrees, have joined them to the prejudice and neglect of true Masonry. But of all the Masonic titles there is none so truly ridiculous in America as that of Knights Templars, a compound of enthusiasm and folly, generated in the brains of pilgrims and military madmen, as opposite to the benevolent spirit of true Masonry as black aprons are to pure white ones."

May 1, 1807, a delegate was appointed to represent the Grand Lodge of New Hampshire in a Grand Masonic convention in Washington, District of Columbia, with authority to propose and agree to a regular and systematic mode of working and lecturing in the United States, but to oppose any plan calculated to establish a supreme superintending, or National Grand Lodge for America, which the Grand Lodge of New Hampshire "holds inexpedient, impracticable, and a thing totally unnecessary." June 9, 1824, $200 were appropriated for the erection of a monument by the Masonic Fraternity over the remains of Washington, at Mt. Vernon, "as soon as the sum of $10,000 shall be appropriated in common by the other Grand Lodges." In 1833, $200 was appropriated to the Bunker Hill Monument. In 1827 the Anti-Masonic excitement was briefly noted by the Grand Master. The progress of the Grand Lodge up to this time had been more or less satisfactory. In 1828, 44 lodges were represented in the Grand Lodge; in 1829, 41 lodges; 1830, 40 lodges; 1831, 25 lodges; 1832, 29 lodges; 1833, 23 lodges; 1834, 24 lodges; 1835, 13 lodges; 1836, 17 lodges; 1837, 13 lodges; 1838, 18 lodges; 1839, 17 lodges; 1840, 13 lodges; during this year 26 lodges were stricken from the Grand Lodge books for failure to make returns; 1841, 15 lodges were represented. From this time the interest began to revive, and at present the Grand Lodge is in a highly satisfactory condition.

Vermont. — It will be interesting, and of some service in understanding the early history of Masonry in Vermont, to bring to mind the political history of

this State, about the time of the establishment of the first lodges in that jurisdiction. In 1778 a number of towns in New Hampshire, bordering on the Connecticut River, presented a petition to the legislature of Vermont requesting that they be received into union and confederation. At the next session of the legislature an act was passed authorizing sixteen towns to elect and send members to the legislature of Vermont, at its next session. The result of this action occasioned so much trouble and danger that an act was passed in February, 1779, dissolving this union. In 1780 Western New Hampshire and a large part of the North-eastern section of New York were annexed to Vermont; and, in 1781, delegates from at least seventeen towns in New Hampshire, and nine towns in New York were represented in the General Assembly of Vermont. This union was not satisfactory to the political powers of New Hampshire, and the serving of a civil process almost brought on a civil war, and resulted in the repeal of the union of the New York and New Hampshire towns with Vermont.

On November 8, 1781, the Massachusetts Grand Lodge received a petition, dated at Cornish, Vermont, praying for the establishment of a lodge at that place. On November 10, 1781, a charter was granted, locating the lodge at Springfield, Vermont. On November 29, 1781, its first meeting was held in Charlestown, New Hampshire, four members and one visitor being present, the officers being *pro tempore*. November 29, 1781, seven petitions were received and referred. December 18, 1781, the officers were elected for the first time. May 17, 1787, doubts arose as to the propriety of meeting at Charlestown, New Hampshire, instead of at Springfield, Vermont. March 6, 1788, the lodge voted the expense of a new charter, to be procured in Boston, for Faithful Lodge, at Charlestown, New Hampshire, which was granted February 2, 1788, and the lodge funds and furniture were equally divided. It is supposed that the removal of Vermont Lodge took place about the beginning of the year 1789.

May 14, 1795, Vermont Lodge removed from Springfield to Windsor, where it met until September 19, 1831, when it suspended work, owing to the Anti-Masonic excitement.

On January 20, 1785, the Massachusetts Grand Lodge granted a charter for a lodge at Manchester, being the second lodge established in the State. It was called "North Star," and was organized February 3, 1785; at which meeting two candidates were initiated and two brethren were crafted. The officers were not installed until December 4, 1787. In this lodge each meeting was opened on the First step of Masonry, its business transacted, and closed on that degree, and opened on the Second or Third.

On May 5, 1791, Sir John Johnson, Bart., Grand Master of the Province of Quebec, granted a charter to Dorchester Lodge, at Vergennes.

May 18, 1793, the Grand Lodge of Connecticut chartered Temple Lodge, at Bennington.

May 15, 1794, the Grand Lodge of Connecticut chartered Union Lodge, at Middlebury.

August 6, 1794, representatives of North Star, Dorchester, and Temple Lodges met in convention[1] at Manchester, for the purpose of forming a Grand Lodge in the State of Vermont. Subsequent meetings were held, at which committees were appointed to select a form of constitution. Several adjourned meetings were held, at which business relating to the formation of a Grand Lodge was transacted, until finally, on October 13th, a constitution was reported to and adopted by a convention of several lodges (5). The constitution required that before the convention is dissolved, —

"It shall meet and choose officers of Grand Lodge, who shall, when elected, possess all the powers of officers of Grand Lodge until next meeting of this Grand Lodge as by the constitution established, and until new officers are chosen in their stead."

Accordingly, the Grand Officers were chosen, and the committee dissolved, but no record can be found of their having been installed.

Many charters were granted to lodges in different parts of the State. The applications became so numerous that Grand Lodge adopted regulations in a measure requiring additional safeguards: —

"No charter could be granted except to five known and approved Master Masons." . . . "The Master and Wardens shall be examined with regard to their knowledge in the Masonic art." . . . "That it has the approbation of the two nearest lodges." . . . "That the place where the new lodge is to be holden shall be at least twenty miles from any other lodge under the jurisdiction of this Grand Lodge, unless in cases where the petitioning brethren at certain seasons of the year are obliged to travel round creeks or bays to get to the lodge to which they belong, in which case the Grand Lodge may dispense with the rule precluding distance."

January 21, 1802, Grand Lodge was specially convened for the purpose of adopting a "standard work," and a Lecture Master was appointed. January 18, 1804, Grand Lodge met in Grand Convocation, and among the other business transacted it was

"*Ordered*, That the chisel shall not in future be given as the working-tool of an Entered Apprentice Mason in any lodge under the jurisdiction of this Grand Lodge."

[1] The first Grand Master was the first orator at the first celebration of Bennington Battle. Under date of Monday, November 28, 1889, *The Banner* (a local newspaper), reporting the laying of the cap-stone of the Bennington monument (the corner-stone of which was laid by the Grand Lodge of Vermont, August 16, 1887), said: "This monument commemorates more than a local engagement of 'embattled farmers' with the trained troops of proud Britain. We have alluded to it as the 'turning point' in the Revolution. The orator of the first celebration of the Battle of Bennington, Noah Smith, Esq., said on August 16th, 1778: 'To the effects of this action must be attributed in a considerable degree the series of successes which have attended our arms.' How truthful were his prophetic words [1778]: 'This establishes our independence, and must soon put a period to the calamities of war.' Standing, then, in the immediate presence of the fruits of that engagement, he fully recognized the debt of gratitude due to those who had accomplished such a victory; and, commenting further, says: 'Are these the effects of the Battle of Bennington? Are these the prospects which attend the Republic of America? Then what laurels are due to General Stark and those bold assertors of liberty whose determined resolution and undaunted courage effected the salvation of our country?' Brother Smith was then fresh from collegiate honors at Yale. A few years later, after having ascended the ladder of judicial fame in this State, he assisted in forming the Grand Lodge of Vermont, and was its first Grand Master, holding the office and discharging its duties with credit to himself and honor to the Fraternity, from 1794 to 1797. It was eminently fitting, therefore, that his fraternal successor, Colonel Alfred A. Hall, Grand Master of Freemasons, should lay the corner-stone on the battle anniversary in 1887, and that the flag of that society should float from the cap-stone on Monday."

The Grand Lodge adjourned to October following, when the State was divided into ten districts, and Deputy Grand Masters appointed. In 1805 it was

"*Ordered*, That in future no member of any lodge, under the jurisdiction, shall be allowed to vote in said body unless he be a Master Mason,"

And full power was given to secular lodges to hear and determine all disputes between its own members and to suspend, expel, and restore them with the concurrence of two-thirds of the members present, and from which decisions there shall be no appeal.

In 1806 it was deemed expedient to appoint a committee to petition the legislature for an act of incorporation, but nothing was accomplished in the matter at that time. November 22, 1884, "Bill No. 106," being an act to amend section 3664, subdivision 10, Revised Laws, was passed by the General Assembly of Vermont, and approved by the governor. This, although not originating with the Grand Lodge, admits of its incorporation.

In 1807 Grand Lodge ordered that the expulsion of any member of the lodge shall be published in some newspaper in the State, with a request to the printers in the United States to insert the same in their respective papers. In 1818 Grand Lodge voted that the name of the party who had been restored to former standing be published in the newspapers.

In 1809 a Grand Visitor was appointed, with power to preside in lodges, call on the members for regular attendance, etc. He was to tarry two days, and longer if necessary, at each lodge he visited, and he was to be paid the sum of two dollars per day and all necessary expenses, by the several lodges where he visited. The Grand Lodge also agreed to give him fifty dollars extra. October, 1813, the office of Grand Visitor was abolished.

In 1812 Grand Lodge appropriated "$75 for the gratuitous distribution of the Bible without note or comment"; also, "to promote the constitution of a Bible society." In 1816 the further sum of one hundred dollars was ordered to be presented to the Vermont Bible Society, and further sums were appropriated from time to time.

In 1821 a difficulty arose between two of the lodges, located upon or near the border line between New York and Vermont. It appears that, in 1793, a charter was granted by the Grand Lodge of New York to sundry brethren in Hampton and Poultney in Vermont, by the name of Aurora Lodge. In 1807 the brethren of Aurora Lodge agreed to give up their charter from the Grand Lodge of New York, and take one under Grand Lodge of Vermont, changing the name to Morning Star Lodge. The lodge worked harmoniously for about eleven years, when the brethren living in Hampton applied to, and received from, the Grand Lodge of New York authority to revive Aurora Lodge; upon which they demanded the jewels and funds from Morning Star Lodge. The feeling engendered by this became most unfraternal, and the Grand Lodge aid was invoked. Finally the matter was compromised, about 1827, by Morn-

ing Star Lodge of Vermont paying eighty dollars, in full, to Aurora Lodge of New York, and thus was amicably settled, what, at one time, promised to become a serious controversy between the two Grand Lodges.

In 1824 Grand Lodge expressed sympathy for, and donated a sum of money to, a brother who was an elder in a Christian church, who had been "excluded from his desk" in the church and "his temporal support as a public teacher withdrawn," because he became a member of the Masonic family.

October 13, 1824, a committee reported upon the petition of a blind man for initiation in Cement Lodge that, in

"Their opinion, the loss of this sense does not Masonically bar the applicant from being made a Mason, and that, if the lodge, to which he has made application, was satisfied that he is worthy of admission, they may proceed with him as in all other cases."

The vote was taken, and resulted in yeas 47, nays 52. So a majority of five decided to maintain the Landmarks of Fremasonry.

October 11, 1826, by a vote of yeas 80, nays 28, a resolution was adopted: "That no ardent spirits or public dinner shall hereafter be furnished this Grand Lodge at any of its communications"; and, October 9, 1827, Grand Lodge recommended to all subordinate lodges to dispense with the use of ardent spirits on all public occasions.

October 9, 1827, a communication received from John L. Hart of Philadelphia, addressed to the Grand Secretary, inquiring "whether a charter for an independent lodge of colored Masons, to be located in said city, would be granted by this Grand Lodge," was referred to a committee, who reported, and their report was concurred in: —

"That the Grand Lodge of Vermont does not possess the constitutional power to charter a lodge in Pennsylvania; and, if such power existed, its exercise in this case would be inexpedient as this Grand Lodge would have no control over such lodge, and could not enforce the rules and regulations prescribed for the government of subordinate lodges under its jurisdiction."

The brethren of Vermont, in fact of the New England States, do not appear in those early days to have had a correct conception of the Masonic Institution. They seemed to cater more to the popular sentiment of the times, and so we find their sympathy going out for, and money contributed to, purposes belonging to the "profane" world exclusively, — such as the African Colony at Liberia, the American Colonization Society, North-western Branch of the American Education Society, American Bible Society, etc., and which, if they desired to aid, they should have done so personally as citizens. Coming thus before the world, they attracted attention and early brought themselves face to face with the opponents of Masonry. The Anti-Masonic trouble commenced here as early as 1824, and continued with the most unrelenting and bitter fury for years: lodges surrendered their charters, the brethren deserted the Fraternity as a demoralized army flees before the enemy. Appeals were made by the Grand Lodge and the "secular" lodges to the public, and "in return

we have been met with reproaches and persecution, our honest intentions misrepresented, our rights as Masons, our rights as freemen, abridged, and our characters traduced" — so said Grand Master Haswell in 1831; and he continued: —

"What shall now be done? Will you permit me to answer the question? *Breast the storm!* and when a calm succeeds and the moral ruins shall be made bare, an injured public will reinstate us in our rights and visit the despoilers with infamy and disgrace."

Verily was Vermont a "Frontier Post in Masonry." In the Grand Lodge a proposition "to dissolve the Institution" was rejected by a vote of 19 ayes to 90 nays. Every indulgence was granted the lodges by Grand Lodge: "only keep alive the fires on the altars" was the end desired. In 1833, when the excitement was at its highest, thirty-five lodges were represented. The Grand Lodge declared itself: —

"Ready to receive and revoke charters of such lodges as are desirous of surrendering them at the present time, and representatives requested to deposit said charters with Grand Secretary, — all funds, etc., to be left under the control of lodges to appropriate as they deem proper, — the Grand Lodge recommending the appropriation to the common school fund of this State."

Under this authority only eight lodges surrendered their charters. In 1834 but seven lodges were represented, when the Grand Lodge took notice of, and denounced

"The assemblies, in different counties of the State, of Masons called together by a notice or authority new and unknown to the usages of the Craft, and in opposition to the constitution of the Order."

In reply to the action of the legislature, which had made it illegal to administer a so-called "extra-judicial oath," the Grand Lodge said: —

"We disclaim the right of Masons to inflict corporeal punishment, and acknowledge no other right to enforce obedience from our members but reprimand, suspension, and expulsion."

The formation of the Grand Lodge was kept up until January 14, 1846, at which time the Grand Master, with all the Grand Officers (except the Senior Grand Warden), and the representatives of ten lodges met, and from that day the progress of Masonry in Vermont has been onward, slowly at times, but always forward, until in 1889, when there were 100 lodges and 8524 members.

Massachusetts. — To trace the early history of Freemasonry in this jurisdiction is like a person walking in the dark, who is carefully feeling his way. Brother R. F. Gould, in his "History of Freemasonry," recognizes

"The very precarious foundation of authority on which the early Masonic history of Massachusetts reposes. The actual records of the Provincial Grand Lodge — by which I mean a contemporaneous account of its proceedings — date from 1751. There are also what appear to be transcripts of brief memoranda describing the important incidents in the history of that body between 1733–1750; or they may have been made up from the recollection of brethren who had been active among the Craft during these seventeen years."

The newspapers in Boston of that time contain very few references, or advertisements, of Freemasonry. Brother Sereno D. Nickerson says there is

a tradition of a regularly warranted lodge in Boston as early as 1720, but as yet positive proof of the existence of such a lodge has not been discovered. That there were Freemasons in Boston prior to 1733, there can be no doubt. Where they received the degrees of Masonry is not known; but that they were lawfully made is witnessed by the fact of Provincial Grand Master Price's convening them, for a Masonic purpose at that time, "at ye sign of the Bunch of Grapes." Henry Price, the appointed Provincial Grand Master, was born in London in 1697. He removed to Boston about 1723. If he continued to reside there is not at present known, but in January, 1733, his name is found in the records of the Court of Common Pleas of Boston, in a suit brought by him. Judging from Price's letter, written to England on August 6, 1755, he must have been in London on April 30, 1733, at which time he claims to have personally received a deputation as "Provincial Grand Master of New England and Dominions and Territories thereunto belonging," from Anthony, Lord Viscount Montague, Grand Master of the Grand Lodge of England. There is no record in the archives of the Grand Lodge of England at London of the deputation, of which we have previously given the text. Nor were the terms thereof complied with, which required annual returns of lodges constituted, names of members, etc., to be forwarded to London. Henry Price is supposed to have been a member of Lodge No. 73, meeting at the Rainbow Coffee House, in York buildings, London, which was constituted July 17, 1730, and of which he was the fifty-third out of a total of sixty-three members. On Monday, July 30, 1733, Henry Price called to his assistance ten brethren, "at the house of Edward Lutwith at 'ye sign of the Bunch of Grapes,' in King Street, in Boston, Massachusetts," when the deputation of Viscount Montague was read, appointing Henry Price Provincial Grand Master of New England and authorizing him to form a Provincial Grand Lodge, appoint his Deputy Grand Master and Grand Wardens, and to constitute lodges. By virtue of this deputation, Price opened a Provincial Grand Lodge, commonly known as St. John's Grand Lodge, appointed Andrew Belcher Deputy Grand Master, Thomas Kennelly and John Quane Grand Wardens, *pro tempore*, after which he caused his commission to be read. Then followed the making as Masons of eight candidates. Where the authority for conferring the degrees was derived is not stated. Certainly his deputation did not give him that right. It authorized him to constitute "Brethren, who had been regularly made, into lodges." It contained no authority to make Masons, as that was the special prerogative of lodges. However, these eighteen brethren petitioned the Provincial Grand Lodge for a warrant, which was granted, and the lodge was at once constituted into a regular lodge with nineteen members, Henry Price heading the list. Henry Hope was chosen Master, and he nominated Frederick Hamilton and James Gordon his Wardens. They were duly examined, found well qualified, approved, and invested. In the proceedings of Grand Lodge of Massachusetts, 1871, a *fac-simile* of the original petition for this

lodge will be found, and if it is authentic, then the date of Price's deputation is not correct. The petition recites the date of Price's deputation from Viscount Montague as 13th day of April, *Anno Dom.* 1733, the last figure 3 in the year being altered from a 2, while the deputation itself is dated the 30th day of April, 1733. As the reading of the deputation and the presentation of the petition occurred within a few minutes of each other, the difference of seventeen days and the changing of the last 3 (1733) from a 2 (1732) would naturally raise a doubt as to accuracy. Gould gives the date of constituting the lodge as August 31, 1733. The following lodges in Massachusetts will be found registered in the Lane's "Masonic Records," 1717–1886, viz.: —

1. "*St. John's Lodge, No. 1.* Meeting at Bunch of Grapes Tavern, State Street, Boston, in New England, America; instituted, 1733, as No. 126, England; changed to 110, in 1740; No. 65, in 1755; No. 54, in 1770; No. 42, 1781; No. 39, 1792; met at Brother Andrew Halliburton's, Boston, 1738; Assembly House, Oring (Orange) Tree Lane, Boston, 1792. United with No. 88, 2d Lodge in Boston, on February 7, 1783, obtaining a new warrant from the English Provincial Grand Lodge of Massachusetts. Was kept on our register until 1813, but passed from English jurisdiction when the St. John's Provincial Grand Lodge joined the Massachusetts Grand Lodge (formed March 8, 1777), on March 5, 1792."

"*Royal Exchange Lodge.* Instituted, 1735, at Royal Exchange Tavern, King Street, Boston, 1735 (kept by Brother Luke Hardy)."

2. "*St. John's Lodge, No 2.* Royal Exchange, Boston, America, February 15, 1749. Not in list until 1768, and then designated 2d Lodge in Boston, New England, at the British Coffee House, in King Street, 1768. United with St. John's Lodge, No. 1, on February 7, 1783, and was kept on register until 1813. In 1755 it was No. 141b; on register, 1770, No. 108; 1780, No. 87; 1781, No. 88; 1792, No. 81."

3. "*Boston*, Massachusetts, America, Ancients, 1771. Ancient York Lodge, No. 169. Boston, at Mr. Alexander's, Battery, 1772. It must have shortly afterward removed, as it took part in the formation of the Grand Lodge of New York, in December, 1782."

4. "*African Lodge.* Boston, New England, America, 1784; September 29th it was 459 on register; in 1792 it was 370; last payment, 1797; erased in 1813."[1]

5. "*Marble Head Lodge.* At Massachusetts Bay, New England, America, March 25, 1760, as 142b. Not in list until 1768. Date in list is stated to be May 25, 1750, but the later date appears to be correct, according to American records. A renewal of the constitution, dated January 14, 1778, refers to 'Original Charter' of March 25, 1760. Was kept in that register until 1813, but had become part of the Grand Lodge of Massachusetts on March 5, 1792. In 1770 the lodge number was No. 111; in 1780, No. 90; in 1781, No. 91; in 1792, No. 83."

December 7, 1736, Robert Tomlinson was appointed by the Grand Master of England as Provincial Grand Master, in place of Price, who, it is said, had resigned. This commission was received on April 20, 1737. The deputation is addressed "To all our Right Worshipful, Worshipful and Loving Brethren now residing, or who may hereafter reside, in the Province of New England."

Tomlinson died about 1740. On September 23, 1743, the Grand Master of England, on the application of several brethren, deputized Thomas Oxnard as Provincial Grand Master of North America, "of which no Provincial Grand Master is already appointed." Oxnard died in 1754, and Price

[1] African Lodge had no inherent rights, had no authority to grant dispensations or warrants to others, and its erasure wiped it and all its so-called offspring out of existence; and, from the time of the union of the two Grand Lodges of Massachusetts, if it was then in existence, it became clandestine.

succeeded him by the election of the brethren. On April 4, 1755, Jeremy Gridley was appointed Provincial Grand Master of North America and Territories thereof, with authority to make Masons and constitute lodges. Gridley was succeeded, May 12, 1768, by John Rowe, as Provincial Grand Master of all North America and the territory thereunto belonging, where no other Provincial Grand Master is in being. He was vested with like powers to Gridley. The Rowe deputation speaks of Henry Price having been appointed Provincial Grand Master for North America by Viscount Montague, April 13, 1733. The error of date 13 is here repeated, and his appointment for "North America" by Viscount Montague is more than Price ever claimed, he claiming that the Earl of Crawford was the one who appointed him. Prior to the time (1751), when the regular minutes of the Grand Lodge were begun to be recorded as they occurred, the transactions are based upon the information prepared by the then Secretary Charles Pelham, and it is during this period, 1733 to 1751, — nearly twenty years, — that all the matters in dispute as to the early history of Freemasonry in America occur.

We have, in a previous chapter, briefly referred to the deputations of Daniel Coxe and of Henry Price, and given in full the letters of Franklin to Henry Price, of the authenticity of which there can be no question. Massachusetts claims that Price issued a warrant for a lodge at Philadelphia, of which Franklin was the Master. There is not one jot of evidence that any such warrant was ever issued, nor was it ever asked for. Franklin simply asked for a recognition or confirmation of the rights they were then enjoying, of meeting as a regular lodge. That the authority of Grand Master Franklin was recognized is apparent by the Masonic intercourse between Price and Franklin. On February 5, 1735–1736, a number of brethren in Portsmouth, New Hampshire, applied for a deputation and power to hold a lodge once a quarter "at that place." At this time, and for several years thereafter, the lodges met in the First degree and conferred the Second occasionally, but on the 2d day of January, 1738 (N. S.), a separate Master's lodge was founded in Boston, of which Henry Price was Master, and the authority was no doubt obtained from Provincial Grand Master Tomlinson, prior to his departure for Europe. It has also been claimed that Price granted a deputation for a lodge at Annapolis, Nova Scotia, about 1738. If that was so, it was done without any authority whatever from Tomlinson, who was Grand Master. It is claimed that, while Tomlinson was on his journey to Europe, he stopped at Antigua and made the governor and other gentlemen Masons, the same being an exercise of his powers as Grand Master, but no warrant was granted.

In 1754 (January) a regulation was adopted that no brother was eligible to be Master of a lodge unless he was thirty years old. In the same year a request was sent to the Grand Master at London that, in future, the commission of a Provincial Grand Master should continue in force for no longer than three years. In 1756 a committee was appointed to raise a fund for charity,

and on March 20, 1760, several brethren, sufferers by the great fire at Boston at that time, were relieved. The "Grand Charity Fund" is now kept up by annual appropriations from the surplus receipts of the Grand Lodge, and is in charge of a "Board of Masters," who are incorporated.

On January 31, 1757, the Grand Lodge agreed to the making "a Mason" of five gentlemen from Marblehead, and by authority of the Grand Master, Richard Gridley, one of the Grand Wardens, was authorized to make and pass them. A lodge was warranted on March 25, 1760, at this place. Warrants were granted to so-called Army lodges on May 13, 1756, for a lodge in "the expedition to Crown Point"; on January 18, 1759, for one "in the present expedition against Canada"; on November 13, 1758, to the brethren at Louisburg for a lodge in the 28th Regiment of Foot, stationed at that place.

Up to 1752 the Provincial Grand Lodge, and its subordinates, enjoyed fully their rights and prerogatives, within the territory assigned them, viz.: "North America where no other Grand Master had been appointed." In this year some brethren (acting, no doubt, under the ancient usage of a number of brethren meeting together and forming a lodge), met at the Green Dragon, a tavern in Boston, and opened a lodge, known afterward as St. Andrew's. This was the beginning of a strife which lasted until 1792, a period of forty years. It is said the new lodge was opened "under ancient usage." Drummond says:—

> "It does not appear where the brethren who organized this lodge were made Masons, and while the regularity of those who were made Masons in this lodge was afterward denied, it does not appear that any question was raised as to the regularity of its founders. They were probably made under the authority of the Grand Lodge of Scotland, and had adopted the polity and work of the Ancient Masons."

We do not fully agree with so much of the above as refers to "Ancient Masons," for the Grand Lodge of England, according to the Old Constitutions or Institutions known as the "Ancients" or "Ancient York Masons," was not formed until 1751, and it was not until June 30, 1772, "that brotherly intercourse and correspondence was fully established" between the Grand Lodge of the Ancients and the Grand Lodge of Scotland.

In 1754 it is stated that application was presented to the Grand Lodge of Scotland for a charter by these Boston brethren, they having the support and approval of the Falkirk Lodge in Scotland. The Grand Lodge of Scotland, for various reasons, questioning possibly the Masonic legitimacy of the petitioners, delayed consideration and action thereon until May 21, 1759, but it failed to reach the lodge until September 4, 1760. In the meantime, on January 13, 1758, in order to obtain all the advantages of Freemasonry, Isaac Decoster, who had been Master in 1756, applied to the St. John's Grand Lodge for recognition for himself and others; no action was taken thereon beyond referring the petition to a committee and its report in favor of their making, at the cost of the charges of entertainment. This failure of action

seemed to stimulate the new lodge; for, in 1760, they admitted four members who had been made Masons in the first lodge. The St. John's Grand Lodge, at its meeting in 1761, forbade its members visiting the so-called "Scots" Lodge, as it had not been regularly constituted. The rivalry between the two resulted in the prosperity of both. The St. Andrew's Lodge admitted as visitors and to membership, and even to official rank, members of all other lodges, there being no law at that time prohibiting dual membership. This courtesy, however, was not reciprocated. When the charter for St. Andrew's Lodge was received, William Busted, who had been made in the first lodge, and was at one time its Senior Warden, was named as Master. Its second Master was Joseph Webb, who was afterward Grand Master of the Massachusetts Grand Lodge; he was also a member of the first lodge, and served at one time as its Junior Warden. The contention between the lodges became at times bitter, and again there was intercourse of the most friendly character. In September, 1767, the St. Andrew's Lodge requested the St. John's Grand Lodge, in open lodge, for permission to attend the funeral of Grand Master Gridley, which was granted, after which the doors of St. John's lodges were again closed. On January 29, 1773, the St. John's lodges were authorized to admit as visitors (after examination), the members of the Scotch lodges. This shows that the work of the latter lodges was not what is known as the "Ancient York work," as the latter's mode of recognition was different. Colonel John Young was appointed Provincial Grand Master of all lodges in North America under the Grand Lodge of Scotland, on November 14, 1757. What was done by him under that authority is not known.

On November 30, 1768, a committee of St. Andrew's Lodge, with its Master, Joseph Warren, at its head, was appointed to confer with other "Ancient" lodges in the town as to the expediency of applying to the Grand Lodge of Scotland for a Grand Master of Ancient Masons in America. There were three British regiments stationed in Boston at that time, each with a Military lodge attached, but working under different Constitutions, — English, Irish, and Scotch. The petition was granted on May 30, 1769, by Scotland, and Joseph Warren was appointed "Grand Master of Masons in Boston, New England, and within one hundred miles of the same." The new Grand Lodge was duly organized on December 27, 1769, and the officers publicly installed. It was thenceforth known as Massachusetts Grand Lodge. In a short time the Military lodges ceased to be connected with this Grand Lodge. Great care seemed to be exercised by it in the granting of warrants, and the laws of Masonry seemed to be strictly observed. The subject of what made a quorum was no doubt discussed, and resulted in the Grand Lodge declaring that whenever a summons was issued for convening a Grand Lodge by the Grand Master, or under his direction, and the Grand Lodge is in consequence congregated, the same is to all intents and purposes a legal Grand Lodge, no matter how few in number. Grand Master Warren was appointed on March

GREEN DRAGON TAVERN, BOSTON, MASS.

3, 1772, by the Grand Master of Scotland, Grand Master of Masons for the Continent of America; and, on December 27, 1773, he caused his commission to be read in open Grand Lodge, and appointed Joseph Webb his Deputy Grand Master. The St. John's Grand Lodge, up to this date, had granted charters or warrants for lodges as follows: —

In Massachusetts	8
New Hampshire	1
South Carolina	1
West Indies	3
Nova Scotia	3
Newfoundland	1
Rhode Island	3
Maryland	1
Connecticut	8
New York	3
Maine	2
New Jersey	2
Canada	1
North Carolina	1
Dutch Guiana	1
Virginia	1
Total	40

The first bears date of 1733; the last, July 24, 1772. In 1775 this Grand Lodge suspended its meetings for some twelve years, on account of the Revolutionary War, its Grand Master Rowe being "under suspicion." Massachusetts Grand Lodge, however, continued to meet regularly.

Tradition says that the "Mohawks," the "High Sons of Liberty," met at the lodge at the "Green Dragon Tavern" (*vide* the two upper right-hand windows in illustration), which was denounced by the Tories as a "nest of traitors." General Joseph Warren and other leading Masons made it the headquarters of the Revolution. On November 30, 1773, the Lodge of St. Andrew's was closed without the transaction of any business, in consequence of the fewness of the brethren present, the consignees of tea having broken up the brethren's nerve. On the 16th of December, following, it is said the line of march was taken from the lodge-room to destroy the tea on the then arriving ships.

On April 8, 1776, the Grand Lodge was convened for the performance of a sad and solemn duty, that of attending the funeral of Grand Master Warren, who was killed at Bunker Hill. The death of General Warren resulted in the organization, on March 8, 1777, of the first independent Grand Lodge on this continent, with Joseph Webb as Grand Master. All the lodges under the Massachusetts Grand Lodge, with the exception of St. Andrew's, joined in the action for the independence of Grand Lodge. The refusal of St. Andrew's may be accounted for by the fact that its Master and several members were members also of the St. John's Grand Lodge. After much discussion, "committeeing," resolving, etc., on March 5, 1792, the two Grand Lodges united

and formed the "Grand Lodge of the most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts," with John Cutler of St. John's Grand Lodge as Grand Master, the rest of the Grand Officers, with the exception of the Deputy Grand Master, being from St. John's, the deputy coming from Massachusetts Grand Lodge. The union resulted in the dissolution of Massachusetts Grand Lodge, and the closing in due form of St. John's Grand Lodge. St. Andrew's Lodge refused to become a party to the union until December, 1807, when it was received into the United Grand Lodge, and one of its members elected Grand Treasurer. During the existence of the Massachusetts Grand Lodge, it chartered lodges as follows: —

In Massachusetts	16
Maine	1
United States Army	1
New Hampshire	4
Connecticut	5
Vermont	2
New York	1
Total	30

If the lodges under the Massachusetts Grand Lodge were truly "Ancients," then this union of the two Grand Lodges was the first, and antedates by twenty-two years the union in England of 1813. The union restored harmony, encouraged work, and brought prosperity, as is evidenced by the number of charters issued from 1792 to 1830. One hundred and five lodges were formed in Massachusetts, 28 in Maine, 2 in Ohio, and 2 in the West Indies.

The first act of the United Grand Lodge was to publish the "Book of Constitutions," prepared by Thaddeus Mason Harris, published by Isaiah Thomas, and now known as "Thomas's Constitutions," — its foundation was Anderson's Constitutions, and it was dedicated to General Washington.

In presenting a copy of the "Book of Constitutions" to General Washington, the Grand Lodge of Massachusetts said: —

"Desirous of enlarging the boundaries of social happiness and to indicate the Ceremonies of their Institution, this Grand Lodge has published 'A Book of Constitutions' (and a copy for your acceptance accompanies this), which, by discovering the principles which actuate, will speak the eulogy of the society," etc.

In 1796 a second and enlarged edition of the same was published. On June 17, 1835, the Grand Lodge laid the corner-stone of the Bunker Hill Monument. General Lafayette was present, and assisted at the special convocation of Grand Lodge and the ceremonies of laying the corner-stone. The Monument was dedicated with Masonic ceremonies, in 1845.

The Anti-Masonic excitement raged long and bitterly in Massachusetts. Many of the smaller lodges suspended work until the storm was spent, while a few surrendered their warrants.

In the midst of the excitement, the Grand Lodge, finding itself without a

home, purchased, in 1830, a lot of ground, and arranged to lay the corner-stone of a new hall to be erected thereon. Amid the hooting and yelling of a crowd of fanatics, the Grand Lodge and brethren, to the number of two thousand, with Boston Encampment of Knights Templars at their head, marched from Faneuil Hall to the place where the corner-stone was duly and truly laid.

On December 31, 1831, the Masons of Boston published the famous "Declaration" [see Division XI.] prepared by Charles W. Moore, which did more to cause a halt in the public excitement, cool off the hot-headed ones, and restore reason to the doubting, than any other document issued in this country. This declaration was affirmed and re-affirmed by the Grand Lodges of the New England States. The legislature, in 1831, led by the Anti-Masons, notified Grand Lodge to appear and show cause why the act of incorporation granted in 1817 should not be repealed. The Grand Lodge, on December 27, 1833, placed all its property in the hands of trustees, and then, in a formal and legal manner, surrendered, through its committee, the said act of incorporation to the legislature, together with a "Memorial" setting forth their action in surrendering their charter.

The Grand Lodge was incorporated a second time by the legislature, in 1850. This act allows the holding of real estate not exceeding the value of $500,000, and personal estate not exceeding the value of $50,000.

The legislature of Massachusetts has also incorporated the "Masonic Education and Charity Trust," the whole amount of funds and property authorized to be held by the corporation not to exceed $1,000,000. While the Grand Lodge is itself incorporated, it has prohibited its subordinate lodges accepting a charter, under an act of incorporation, from "any legislature or political government."

Before locating in the present beautiful Masonic Temple the lodges of Boston have met at various places, as follows: Bunch of Grapes Tavern, King Street (now State Street); Royal Exchange Tavern, corner of State and Exchange streets; Grey Hound Tavern, in Roxbury (pulled down by a mob about the time of the Revolution); George Tavern, on Boston Neck; British Coffee House, Concert Hall; Green Dragon Tavern, next to the north-west corner of Hanover and Union streets; Faneuil Hall (one meeting, Feast of St. John, June 24, 1782); James Vilas Hotel, 17 Court Street; Exchange Coffee House; Masons' Hall, Ann Street (now North-street); Old State House, State Street; Washington Hall, Washington Street, opposite Isabella Street; Temple, Tremont Street, sold to United States for Court House, 1858; Nassau Hall, corner of Washington and Common streets; Winthrop House, corner of Tremont and Boylston streets, burned in 1864. After the fire, the foundation of the present Temple was built with the money received from insurance and other available funds of the Grand Lodge. The corner-stone was laid October 14, 1864, and the building dedicated June 24, 1867. The founda-

tion, with ten thousand feet of land on which it stood, and $2000 in cash, constituted the entire possessions of the Grand Lodge at that time, and the erection of the Temple created a large debt which was not fully paid until December, 1883. The Temple, of which we give an illustration, is large and commodious, built of granite, and has ample accommodations for the Grand and subordinate lodges, the officers of Grand Lodge, and the library of the Grand Lodge. The property is valued at about half a million dollars. The Grand Charity Fund amounts to about $60,000. A temporary appropriation of $2000 annually is made from the general funds of the Grand Lodge, until the income of the Grand Charity Fund shall be available. Relief is granted by a committee of three, to worthy brethren, their widows and orphans in distress. This Grand Lodge retains in activity many of its oldest lodges. The first lodge, St. John's, July 30, 1733, is the oldest lodge on this continent; St. Andrew's Lodge, 1756, Boston, is the oldest lodge under Scottish Constitution, and there are thirty-three others, all dating prior to 1799. The *minimum* fee for the degrees is $25; the annual dues generally from $2 to $3, with some lodges at $10 and $15. It has a fine and most valuable library, rich in rare Masonic books, proceedings, and magazines. It has been fortunate in those who have been called to preside over it, many of whom have been distinguished above their brethren, in public and political life, local, State, and National. It has ever maintained the absolute supremacy of Grand Lodge and Grand Master, and has resisted all attempts at innovations that would destroy the secrecy and harmony of the Craft.

Rhode Island. — Among the very many traditions related about the introduction of Freemasonry into the New England States, is one told by the Rev. Edward Peterson, in his history of Rhode Island and Newport, that in the spring of 1658, Mordecai Campannell, Moses Peckeckoe Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the first three degrees of Masonry and worked them at the house of Campannell, and continued to do so, they and their successors, to the year 1742. Documents substantiating the above are said to have been in the possession of Brother Nathaniel H. Gould, formerly of Providence, now of Texas. The language used in the document is said to be: —

"Th^s y^e (day and month obliterated) 1656 (the last figure possibly an 8), W^ee mett att y House off Mordecai Campanell and after synagog W^ee gave Ab^m Moses the degrees of Maconrie."

How much reliance should be placed on this, depends on the imagination of the reader. As far as is known at present, Thomas Oxnard, Provincial Grand Master of St. John's Grand Lodge, at Boston, on December 24, 1749, granted a charter for a lodge at Newport, appointing Caleb Phillips as Master. In 1759 complaint was made that this lodge was conferring the Master's degree. The Grand Lodge demanded information as to why they conferred the Master's degree, as it was never intended they should possess powers to "raise"

brethren to the Third degree, but were to only exercise the inherent authority of an "ordinary lodge." They replied that it was an error, and a misunderstanding upon the part of the brethren of the lodge. The St. John's Grand Lodge, Jeremy Gridley Provincial Grand Master, on March 20, 1759, however, granted a warrant expressly authorizing the Third degree, to be conferred in a separate Master's lodge.

On January 18, 1757, Jeremy Gridley granted a warrant for a lodge at Providence. There are no records of any meetings being held from July, 1764, to December, 1768. After June 7, 1769, it became dormant, but was revived July 15, 1778, under a warrant granted by Grand Master Rowe.

These two lodges, on June 25, 1791, agreed "upon a plan for constituting a Grand Lodge of Free and Accepted Masons in the State of Rhode Island and Providence Plantation, within the United States of America." A constitution was adopted, making the annual meetings, on June 24th, alternately at Newport and Providence. At this time Newport Lodge had 113 members, and Providence Lodge 121. In 1792 certificates were issued by Grand Lodge which defined their powers and were equivalent to a warrant. One who received the Entered Apprentice degree in the lodge did not become a member thereof. A Fellow Craft must apply by petition for advancement, as an Entered Apprentice could not be a member of the lodge. In 1797 a brief memorial service was adopted. Charters were not granted directly, and lodges were required to work under dispensations for several years before a charter was issued. They were, however, allowed representation in Grand Lodge. In 1800 the Grand Lodge began the numbering of its lodges. The new lodges were constituted and the officers installed in public. Lodges were given jurisdictional control of petitioners in 1800. The proposition of other Grand Lodges to form a General Grand Lodge received the support of this Grand Lodge, in 1791 and 1793, but subsequently, in 1802, its views changed and it was strong in its opposition to the same.

In 1804, in violation of the constitution of the Grand Lodge, Thomas Smith Webb, who was a member but not a Past Master of St. John's Lodge in Providence, was elected Senior Grand Warden and served two years. The constitution, which limited the offices of Grand Master and Deputy Grand Master to Past Masters of Rhode Island lodges, was amended in 1808, by making Past Masters of any lodge eligible to these two offices, and Webb, in 1813–1814, was elected and served as Grand Master.

Webb, in 1796, before he came to Providence, published the "Freemason's Monitor," and during his term of service in Grand Lodge he published four editions of the same. He died suddenly of apoplexy, in Cleveland, Ohio, in July, 1819.

In 1811 Grand Lodge declined to grant a warrant for a lodge on the Island of St. Bartholomew, for want of jurisdiction. October 3, 1814, Grand Lodge met, formed in procession headed by Grand Master Thomas Smith

Webb, marched to Fox Point, and went to work at the erection of a fort for the defence of the harbor of Providence. After its completion the Grand Master named it Fort Hiram. The effects of Anti-Masonry were felt severely, although but few of the lodges closed. The legislature, in 1831, appointed a committee to investigate Masonry. The Grand Lodge appeared before the committee which reported, exonerating the Fraternity from the charges brought against it, yet recommending its discontinuance. The Grand and subordinate lodges were summoned to show cause why their civil charter should not be revoked. In 1834 six charters were repealed, and the legislature passed a bill prohibiting the administering of extra-judicial oaths. Grand Lodge surrendered its civil charter March 17, 1834, but it was restored January, 1861. It is said during the excitement only twelve members renounced Masonry, and of this number four were clergymen. A new constitution was adopted in 1826, and also in 1848.

In 1863 Grand Lodge revised the work, which was generally accepted, except by Mt. Moriah Lodge. This lodge refused to accept the same, and was suspended. Several members, among them the Master, were expelled, and it was years before the lodge accepted and worked the adopted work.

Masonic halls are found in all the leading cities and towns. The *minimum* fee for the degrees is $25; the highest $200; annual dues from $4 to $25.

Connecticut. — Like the other New England States, Connecticut derived its Masonic life from Massachusetts; not only from the St. John's (of which Paul Revere was afterward Grand Master), but also from the Massachusetts Grand Lodge.

The former granted charters as follows: "Hiram," at New Haven, August 12, 1750, with David Wooster as Master; one at New London, January 12, 1753, which ceased to exist before 1789; "St. John's," at Middletown, February 4, 1754; "St. John's," at Hartford, 1762; "Compass," at Wallingford, April 28, 1769; "St. Alban's," at Guilford, July 10, 1771, it became dormant in 1776, and was revived May 17, 1787; and "Union," at Danbury, March 23, 1780.

The Provincial Grand Master of New York, George Harrison, acting under the Grand Lodge of England, chartered "St. John's," in Fairfield (afterward at Bridgeport), in 1762; "St. John's," in Norwalk, May 23, 1765; "Union," at Greenwich, November 18, 1764; and "St. John's," at Stratford, April 22, 1766.

The Massachusetts Grand Lodge (Scotland) chartered "Wooster," in Colchester, January 12, 1781; "St. Paul's," at Litchfield, May 27, 1781, its charter dated June 21, 1781; "King Hiram," at Derby, January 3, 1781; "Montgomery," at Salisbury, March 5, 1783; (no record is found in Grand Lodge record of this charter being granted), "Columbia," at Norwich, June 24, 1785; and "Frederick," at Farmington, September 18, 1787: 17 lodges in all. In addition, there was meeting in the State the Army lodge "American Union,"

chartered by St. John's Grand Lodge in Boston, February 13, 1776, and attached to a Connecticut regiment. These lodges, working under different regulations, continued harmonious as far as was possible. It was the custom among Masons and lodges in those early days to hold conventions, at which any important legislation was considered. Such a convention of lodges met on Friday, April 29, 1783, in pursuance to the action of a convention held the 13th of March preceding, at which thirteen lodges were represented. The feasibility of the formation of a Grand Lodge was considered, which made it comparatively easy to effect an organization of the Grand Lodge at a later date. On January 14, 1784, a Grand Master and other officers were chosen, but no further progress was made until May 14, 1789, when another convention was called. An adjournment was had, until July 8, 1789, when a constitution was adopted, officers elected, and the present Grand Lodge of Connecticut formed. There were twelve lodges represented, and it is remarkable that these lodges are all working at the present time, and all were present at the Centennial of the Grand Lodge in 1889. The lodges at Stamford, Norwalk, Derby, New London, Guilford, and Waterbury were not represented at the formation of the Grand Lodge, but Norwalk, Derby, and Stamford subsequently joined the Grand Lodge. The first lodge chartered by the new Grand Lodge was "Moriah," No. 15, at Windham, October 15, 1790, now located at Danielsonville. The first eleven years showed the growth and popularity of the Fraternity, and the lodges had increased to 44, with about 3000 members. About 1800, spurious and clandestine lodges were established by one Joash Hall,—one being in Middletown, one in New London, and one in Wallingford. Hall was an arch-deceiver and impostor. His lodges soon died out. In 1802 Connecticut deemed the establishing of a supreme Grand Lodge for the United States inexpedient. In 1803 two charters were granted for lodges in Ohio, most of the petitioners having received their Masonic light in Connecticut, but who had removed to New Connecticut, on the Western Reserve. One was "Erie," No. 47, now "Old Erie," No. 3, at Warren; the other, "New England," No. 45, now "New England," No. 4, at Worthington. These two lodges, acting with the Army lodge "American Union," assisted in the formation of the Grand Lodge of Ohio in 1808, and are still in existence. In 1816 Jeremy L. Cross was appointed Grand Lecturer, to instruct the lodges in the correct and uniform work. He was the author of a "Masonic Chart, or Hieroglyphic Monitor." He also instituted councils of the Cryptic Rite.

In 1821 Grand Lodge was incorporated by the Legislature. In 1823 Grand Lodge refused to divide the State into Masonic districts and to appoint District Deputies. In 1826 Grand Lodge appropriated $500 for the erection of a monument to General George Washington. The Anti-Masonic excitement commenced in Connecticut about this time, and the strength and influence of the Craft began to wane: lodges failed in their duties, and charters were revoked or surrendered at each session of Grand Lodge. The Fraternity

were so demoralized that, at the annual session of 1831, every officer of the Grand Lodge, except the Grand Treasurer, declined further service; finally new officers, except the Grand Treasurer, were elected; but at the next annual session the Grand Master and Grand Treasurer alone reported for duty. Then was adopted the famous Declaration of Masonic principles, which tended in a measure to allay the Anti-Masonic feeling. In 1841 but twenty-five lodges were represented. In 1845 an improvement was noted, which has continued up to the present time. The unfortunate Civil War, beginning in 1861, was the cause for applications being made for a revival of the Army lodges. On June 6, 1861, a dispensation was granted to twelve brethren belonging to the 4th Connecticut Regiment of Volunteers, then about to leave for the seat of hostilities, for a lodge to be called "Connecticut Union," No. 90. No returns were ever made nor records of it found on the minutes of Grand Lodge. The Greater Lights, gavel, jewels, and collars, and minute-book are now in the archives of the Grand Lodge. A dispensation for a lodge in the 5th Connecticut Regiment, to be known as "Ensign," No. 91, was refused. The great fire of 1872, in Chicago, while it called for the sympathies of the people, and their liberal contributions in aid, was the means of laying the foundation of what will be in time a great Masonic charity. When the needy there had been relieved, and no more want was found, there remained in the hands of the Chicago Committee of Masonic Relief considerable money, which was divided among the contributors. The amount returned to Connecticut led to the incorporation of "The Masonic Charity Foundation," for the "assistance or support of aged, indigent, sick or infirm Freemasons and their widows, and to maintain and educate the orphans of deceased and children of living Freemasons, as may not be otherwise properly provided for." This fund amounted, in 1889, to the sum of $10,082.53. There is a lodge room still in existence at Woodbury, of 1775–1797, and many of the lodges own the halls in which they meet. The Grand Lodge has not been disturbed by any dissensions until within a few years, when, for disobedience, the warrant of one of the oldest lodges was suspended, and its meetings declared clandestine. The lodge, notwithstanding, continued to meet for some time, but finally yielded as it should have done at first. The Grand Lodge forgave magnanimously, and now the Grand Lodge of Connecticut is stronger, and is doing better Masonic work than ever.

New York. — To Daniel Coxe, by virtue of deputation as Provincial Grand Master of New York, New Jersey, and Pennsylvania, were confided the interests of Freemasonry in this the largest jurisdiction in the United States. What acts were done by Coxe under the terms of the deputation is not known at present. Occupying the position geographically that this metropolitan city does, on the highway between Philadelphia and Boston, it may be safely supposed that something must have been done by him. History, however, is silent, and we can only abide with patience, until future investigation has unveiled

the past. Captain Richard Riggs was appointed Provincial Grand Master for New York, by the Earl of Darnley, Grand Master of the Grand Lodge of England, on November 13, 1737: he served for fourteen years. Riggs was followed by Francis Goelet, appointed by Lord Byron, Grand Master in 1751, who served two years, and he by George Harrison, appointed by the Baron of Carysfort, on June 9, 1753, who served for eighteen years, when Sir John Johnson was appointed, in 1771, by Lord Blaney, and he served for ten years. The *New York Gazette*, the first newspaper published in New York, in its issue of November 28, 1737, comments on the "New and unusual sect or society of persons of late appeared in our native country, and at last has extended to these parts of America," complaining that "this society, called Freemasons, meet with their doors shut and a guard at the outside," etc. The same newspaper, June 26, 1738, published a song for the Freemasons, and a parody on the same for the ladies.

On January 22, 1739, the *Gazette* contains a notice that "The Brethren of the Ancient and Honorable Society of Free and Accepted Masons are desired to take notice that the lodge for the future will be held at the Montgomery Arms Tavern, on the first and third Wednesdays in every month."

It is not known if Provincial Grand Masters Riggs and Goelet authorized the formatión of any lodges. Harrison was the first active Grand Master, and he granted the following warrants: St. John's, No. 2 (now No. 1); Independent Royal Arch, No. 8 (now No. 2); St. Patrick's, No. 8 (now No. 4); King Solomon's, No. 7 (extinct); Master's, No. 2 (now No. 5); King David's (moved to Newport, Rhode Island, and now extinct). Also five others not yet satisfactorily accounted for. Warrants were also granted to St. John's, No. 1, Fairfield; St. John's, No. 1, Norwalk; St. John's, No. 1, Stratford — all of Connecticut; Zion, No. 1, of Detroit, Michigan; and St. John's, No. 1, at Newark, New Jersey, still in existence. He also confirmed the warrant of Union Lodge, No. 1, at Albany. He also warranted St. Patrick's Lodge at Caughnawaga, an English and German settlement on the banks of the Mohawk.

No records are to be had of the official acts of Sir John Johnson, who succeeded Harrison, except the chartering of a lodge at Schenectady in 1774, and two Military lodges, one in 1775 and the other in 1776. Johnson was one of the adherents of the royal cause, and sought protection of the British army during the troubles of the Revolutionary War. He had for his Indian ally Brandt, the war-chief, who is stated to have been a Mason. History respects Brandt for his remembrance of his Masonic vows during the bloody scenes of war, but of Johnson it says that "his eyes had become blind to the Mason's sign, and his ears deaf to the Mason's word."

When the British army occupied New York City, in 1776, the lodges there, with but a single exception, — Lodge No. 399, 1763, granted by the Grand Lodge of Ireland, — were working under authority of the Grand Lodge of England (Moderns). They all ceased work, together with lodges in other

parts of the State, during the war, St. Patrick's Lodge, at Johnstown, alone keeping active.

Attached to the British regiments stationed in New York City were the following Army lodges: No. 169 (afterward St. Andrew's Lodge, No. 3), chartered in 1771, at Boston, Massachusetts, by the Massachusetts Grand Lodge, but transferred to New York in 1776; No. 210, by the Grand Lodge of England (Ancients), chartered in 1779, afterward Temple Lodge, No. 4 (June 3, 1789), and then Jerusalem, No. 4, December 2, 1789; and Solomon's Lodge, No. 212, chartered in November, 1780, by the Grand Lodge of England (Ancients), constituted March 1, 1782, granted as St. Patrick's Lodge in 1788. No. 169 was the lodge whose papers were seized as a prize by the vessel belonging to Brother Henderson, handed to the Grand Lodge of Pennsylvania, October 18, 1781, and directed by that Grand Lodge to be returned, by permission of the Council of Safety at Philadelphia, to the lodge at New York. Among the papers thus seized and forwarded was the warrant to hold a new lodge, No. 212, in New York City, etc. The forwarding of the papers was delayed until December 17, 1781, in order that the Grand Master might obtain information as to the treatment of some brethren who had been prisoners in New York. The answer being satisfactory, the papers were ordered to be forwarded under care of a brother who was Commissary General. This lodge had a record most favorable, which continued until 1827, when its warrant was surrendered.

In response to an application, the Duke of Athol, Grand Master of the Grand Lodge of England, "Ancients," granted, on September 5, 1781, a warrant to open a Provincial Grand Lodge in New York City. During the interval between the granting of the warrant and the first meeting of the Grand Lodge, December 5, 1782, the Grand Lodge of England was opened on American soil for the first and possibly the only time. The extract, which we give in full, has been duly authenticated by Colonel Shadwell H. Clerke, Grand Secretary of England, as follows: —

"Extract from the Minutes of the Grand Lodge of 'Free and Accepted Masons, according to the Old Institutions,' at present in the Archives of the United Grand Lodge of England, Freemasons' Hall, London."

"'Grand Lodge opened at 4 o'clock in the City of New York, North America, on the 21st February, *An. Do.* 1782, *An. Lap.* 5782. *The R∴W∴ & Rev'd Br. William Walter P. G. M. Elect as D. G. M.; the R∴W∴ Br. John St. Browning, Esq., P. S. G. W. Elect as S. G. W.; the R∴W∴ & Rev'd Br. John Barkley, P. J. G. W. Elect as J. G. W.; the R∴W∴ Br. Isaac Callins, P. M. of 169 as Gd. Secy.; Present, Br. Cunningham, Mr. of No. 169; Warden, S. W. of No. 169; Lounds, J. W. of No. 169; Barclay, P. M. of 169; McEwen, P. M. of No. 169; Collins, Mr. of No. 210; Watson, S. W. of No. 210; Grigg, J. W. of No. 210; Br. Cock, Mr. of No. 212; Courtney, S. W. of No. 212; Harrison, J. W. of No. 212; Hodson, P. M. of No. 212; Crowell, P. M. of No. 212; Drew, Mr. of No. 213; Fife, S. W. of No. 213; Geddes, J. W. of No. 213; Stokes, P. M. of No. 213. Installed according to Ancient usage: Maximilian de Strait, Master. The Rev'd John Phillip Erb, S. W. Vice David Schoeph, absent. George Dorg, J. W. Vice Ferd'd Foester, dead. All matters relative to this Constitution being complaited the Gd. Officers aforesaid, in the name of the Most Noble Prince John, Duke of Athol, G. M., proclaimed the New Lodge duly constituted

No. 215, registered in Grand Lodge Book, volume 8, letter H., to be held in the Second Regt of Anspack Berauth. Closed before 7 o'clock, adjourned to the Grand Lodge in London.' "

"'* N. B. The Rev'd Will'm Walter was empowered to act as D. G. Mr. (for three hours only) by an authority from Wm Dickey, Esqr., D. G. M.'

"Certified as a true extract,

"(Signed) SHADWELL H. CLERKE, G. S.

[Seal.]

"N. B. The name 'Browning' above given is a mistake. It should be 'Brownrigg.'

S. H. C."

The Lodges, Nos. 169, 210, "Ancient"; 212, "Ancient"; No. 52, in her Majesty's 37th Regiment of Foot; "Moriah," No. 133, in her Majesty's 22d Regiment of Foot; No. 213, "Ancient," in 44th Battalion of Royal Artillery; No. 215, "Ancient," in 2d Regiment of Anspack Berauth; No. 441, "Irish," held in her Majesty's 38th Regiment; "Sion's," held by dispensation in her Majesty's 57th Regiment, were present and assisted at the formation of the Provincial Grand Lodge of New York, December 5, 1782, of which Reverend William Walter, A. M., was Grand Master. The principal business of the Grand Lodge in the early days was the healing of "Modern" Master Masons (in one case St. John's Lodge, "Moderns," made application, and the Master and Wardens were admitted in the Grand Lodge and initiated in the "Ancient" mysteries). The purchase and acceptance of presents of lottery tickets also received favorable attention. March 13, 1783, the Grand Lodge granted its first warrant, in New York City, to Concordia, No. 6. The Grand Lodge was at this time controlled by the Army lodges. In the lodge, during the turmoil of war, the Royalists and the Federalists were wont to meet upon the square, — both sides meeting upon the level. When the time came for the evacuation of New York by the British troops, the Grand Lodge, September 19, 1783, —

"*Resolved*, That the Grand Warrant shall be left, and remain in the use of such brethren as may hereafter be appointed to succeed the present Grand Officers, the most of whom being under the necessity of leaving New York upon the removal of his Majesty's troops," etc.

Grand Master Walter resigned, and Brother William Cock was elected and installed Grand Master. February 4, 1784, the three oldest Masters of different lodges were appointed a committee on charity. Grand Master William Cock resigned, and Robert R. Livingston was elected Grand Master, and installed by proxy. March 3, 1784, Livingston was personally installed and inducted into the Chair as Grand Master. It is said he was a "Modern" Mason, and his being elected Grand Master of an "Ancient" Grand Lodge caused many of the "Modern" lodges to come forward and seek admission into the Grand Lodge, and to apply for new warrants, which were accordingly granted.

December 23, 1786, it was ordered that all the lodges in the State hand in their respective warrants, so that the rank and precedency of the whole might be determined. On March 7, 1786, a committee was appointed, —

"To consider the propriety of holding the Grand Lodge under the present warrant, and that proper measures be taken to effect a change, if it should be thought constitutional and expedient."

The committee subsequently reported that no change was necessary, except in the draft of the style of warrant to be hereafter granted by the Grand Lodge. As soon as the precedency of the lodges was established, then all the lodges were to take out new warrants, and deliver up the old ones. On June 3, 1789, the question of precedency was settled. The Grand Lodge celebrated, with much pomp, the annual recurrence of SS. Johns' Days, at one of which, December 21, 1785, the Knights Templars, properly clothed, were at the head and tail of the procession. The same ceremony was repeated June 24, 1789, at which time the Grand Master of Georgia was present. September 2, 1789, the Deputy Grand Master reported that there was considerable dissension in Lodge No. 210, on account of the Master's absence, and his taking with him the warrant. The Deputy Grand Master, on petition of the officers and brethren, had issued a dispensation authorizing the lodge to meet. The dispensation expired, and the Master sent to that officer the original warrant, which was then in the hands of the Grand Secretary. The Master also sent a petition that the Grand Lodge should cancel the old warrant, and issue a new one in the name of the persons mentioned in the petition. The Grand Lodge referred the matter to a committee composed of the Masters of the city lodges.

The Grand Lodge, on report of committee, granted a warrant to each of the two parties in the dispute. Various kinds of petitions were also presented the Grand Lodge. One was from a theatrical brother, asking Grand Lodge to appear in regalia at his benefit; another from a dancing-master, asking Grand Lodge to recommend him for employment. The trouble in Lodge No. 210 was deeper than appeared on the surface. After the Grand Lodge had granted the two warrants to Lodge No. 210, some, possibly left out in the cold, obtained from the Tyler of Lodge No. 169 the old warrant of that lodge, and held a lodge thereunder. Realizing, no doubt, their false position, they petitioned the Grand Lodge, December 23, 1789, acknowledging the impropriety of their conduct and praying forgiveness, and asking for a new warrant. At the subsequent meeting of Grand Lodge a warrant was refused them, and they given permission to withdraw their petition. August 13, 1790, the Grand Lodge concurred with the Grand Lodge of Georgia in the calling of a convention for the establishment of a Supreme Federal Grand Lodge. On October 22, 1791, a letter was read from American Union Lodge, No. 1, "North-west of the River Ohio," enclosing a copy of the warrant under which they worked, with by-laws and list of officers. December 4, 1793, a dispensation for the term of six months was granted to a number of French refugees from the Island of San Domingo, who had with them the proper vouchers of their establishment there by the Grand Orient of France, authorizing them to work under them here. Dissensions soon arose among the brethren of this lodge, and the dispensation was surrendered before it expired. The difficulties were settled by the Grand Lodge conferring the first three degrees of Masonry, in the

French language, on Mr. John Baptist Couret. Why the conferring of the degrees upon a "profane" was done is not known.

The dissensions between the "Moderns" and "Ancients" and a number of clandestine Masons led to the Grand Lodge, in 1793, adopting a "Grand Lodge cheque-word," which was used for a number of years, but changed December 3, 1794. St. John's Lodge, No. 6, was for a number of years a source of trouble to the Grand Lodge: scarcely a meeting was held but that their dissensions were ventilated in Grand Lodge. On March 4, 1795, a complaint was received from the Master and Wardens of St. John's Mark Lodge, against the Master and Wardens of St. John's, No. 6. December 7, 1796, the Grand Lodge resolved "that no charter or dispensation for holding a lodge of Masons be ever granted to any person or persons whatsoever residing out of this State, and within the jurisdiction of any other Grand Lodge." The French refugees, who had formerly received a dispensation to work in the French language, were originally under the Grand Orient of France. They applied for a warrant as "*L'Unité Americaine*," No. 12, which was granted. Their life as a lodge was one continued series of disputes among the officers and members, which led, in 1797, to their expelling their Worshipful Master. The Grand Lodge, on appeal, reinstated the Master. The lodge then appointed a committee to return the warrant to the Grand Lodge of New York, and voted to resume allegiance to the authority of the Grand Orient of France. The warrant was restored by the Grand Lodge to the former Master, after having been endorsed, by the direction of the Grand Lodge, "as continued in force notwithstanding its surrender." December 6, 1797, a letter was read from a person styling himself Huet Lachelle, Deputy Grand Master of the Grand Orient of France, requesting permission to visit Grand Lodge, either officially, or as a Master Mason; but, it appearing that he had granted a warrant for a lodge, "*L'Union Française*," in the city of New York, he was refused admission. Lachelle subsequently, when before a committee of Grand Lodge, refused to recall the warrant, and claimed he had the right to establish lodges wherever he pleased.

Paine's Lodge, No. 27, asked for and received permission to change its name "to Hiram," because "it was the name of a man who since has rendered himself generally odious by his indecent attacks on Christianity." The brethren of *L'Unité Americaine*, No. 12, apologized for their action in surrendering their warrant and returning to the Grand Orient, which was taken under a misunderstanding of the action of the Grand Lodge in their case. A dispensation was granted to these brethren to continue for the space of six months, but the minutes were to be kept in the English as well as the French language.

A most singular dispensation was granted on December 25, 1797, to a number of brethren confined in the jail of the city and county for debt, permitting them to congregate on the ensuing Festival of St. John the Baptist, and celebrate that day as a lodge. A like dispensation was granted in 1804.

The Grand Master, Robert R. Livingston, having been appointed Minister Plenipotentiary to the French Republic, declined a reëlection on June 3, 1801, after having served since 1784. He was succeeded by Jacob Morton, who was installed into office on June 25, 1801, with ceremonies at that time no doubt considered "grand," the Installing Officer, Grand Master-elect, and Grand Master of Georgia being received at the entrance to the building by a body of Knights Templars, dressed with the Insignia of the Order, and with drawn-swords; the Grand Master, after installation, delivering a fraternal address.

On December 25, 1801, Union, Master's, and Temple lodges of Albany, issued a circular to the country lodges advocating the Grand Lodge meeting in Albany instead of New York City, and for the formation of another Grand Lodge. This proposition was opposed as strongly by some of the country as by the city lodges, and finally action was delayed until 1823, when it was discussed with the greatest bitterness. It was a contention between the city and country, and very unfortunate for the Fraternity.

While the Grand Lodge claimed to do the "Ancient" work, on June 10, 1807, it was decided that the loss of one eye by a candidate was not such a defect as to preclude his initiation into our mysteries.

September 1, 1814, a Grand Lodge of Emergency was called, when seventeen lodges were represented. The brethren formed in procession and gave a day's labor towards the erection of Fort Masonic (on Brooklyn Heights), for the defence of the city. After a day's work the procession re-formed and returned to the city. On September 7, 1814, a second day's labor was contributed. On June 5, 1816, the use of distilled spirits in lodge-rooms was expressly forbidden.

September 2, 1818, permission was granted by the legislature to raise money by a lottery, for the erection of a Masonic hall. July 5, 1820, a special communication of the Grand Lodge was held to confer the degree of the Chair upon the Grand Master, Daniel D. Tompkins, and on September 12, 1820, the offices of Grand Standard Bearer, Grand Marshal, and Grand Sword Bearer were created.

March 9, 1821, the lodges in the ten western counties, through a convention, petitioned the Grand Lodge that a Grand Lodge be organized in the western part of the State. This was followed by various amendments and additions to the constitution of the Grand Lodge, and resolutions adopted in regard to proxy rights and voting, also for paying the mileage and expenses of representatives. June 12, 1822, a second proposition to establish a new Grand Lodge outside of New York City was offered. It was found that there was an unwillingness to surrender old original charters, received from England, to the Grand Lodge of New York, and the manner of establishing and maintaining Grand Visitors of lodges, as well as the system of representation of country lodges by proxies to the Grand Lodge, slowly but surely

were estranging the country lodges from the Grand Lodge organization, which was solely a city institution, so far as office-bearers and many local matters were concerned. The proxy power was specially claimed as an abuse by the Grand Lodge; for in March, 1823, it

"*Resolved*, That the name of every person appointed a proxy shall be filled up in open lodge at the time of his appointment, and at a regular meeting."

In June the clash came. The day before the Grand Lodge session, the country delegates caucused for Grand Officers, excluding every city member as an officer. The examining committee of credentials were instructed to consider as regular only those holding under the above resolution. This was vehemently opposed. An appeal was taken from the decision of the Chair upon a question of order: the Chair declared there was no appeal, and adjourned Grand Lodge till next morning, when the city lodges could not attend. The Grand Lodge, however, on the demand of at least one-half of the members present, was immediately convened by the Junior Grand Warden, reopened and proceeded to business, elected Grand Officers, adopted a resolution, June, 1822, which declared that it was expedient that two Grand Lodges be formed in the State of New York, viz.: the one already in the city, and the other out of the city, as a majority of the lodges consenting to form a part thereof should designate, the one to be known as the St. John's Grand Lodge, New York.

The city and country Grand Lodges compromised under a "Compact" in 1827, and united on June 7th, agreeing that there should be one Grand Lodge; that the records should remain in New York City; that the Grand Treasurer and Grand Secretary should be chosen from the city; that the Grand Master or the Deputy should be chosen from the city, the other from the country; the two Wardens from outside the city; that the number of lodges which one Master, or Past Master, might represent should not exceed three; that Past Masters should not be represented by proxies.

Just prior to the Anti-Masonic excitement, there were 502 lodges in New York, of which number, 430, owing to the excitement, surrendered their warrants. The persecution was greatest in the western part of the State. Very little, if any, work was done during the years 1827 to 1834. Anti-Masonic and political affairs had scarcely become settled when a new schism occurred. It may be stated that, subsequent to the "Compact of 1827," and as the "Morgan Excitement" was dying away, a few Masons were anxious to show their courage by a public parade, which did not meet with the approval of the Grand Lodge, and it decreed that there should be no street parading even on the occasion of a funeral; so that, about 1835, all public processions were inhibited. In 1837 York Lodge, No. 367, passed a resolution that it would appear in public on the occasion of the coming St. John's celebration. It was joined by Hibernia, Benevolent, and Silentia Lodges; but they were notified

at Warren Hall, corner of Oliver and Henry streets, by the Deputy Grand Master and the Grand Secretary, that their proceedings were contrary to the regulations of Grand Lodge.

Henry C. Atwood became the leading spirit of those who were about to set the decree of the Grand Lodge at defiance. A committee was appointed to wait on the Grand Officers and inquire if there was anything in the constitution which directly prohibited public parade, and were of course informed that there was nothing in the constitution which directly prohibited parades, but that there was a decree of the Grand Lodge forbidding it.

H. C. Atwood was again notified, the night before, not to parade, and the Deputy Grand Master, Van Benschoten, and the Grand Secretary, James Herring, went to the place of rendezvous, Union Hall, and warned those present. Three hundred voted to parade and did parade. On the succeeding July 12th, 1837, H. C. Atwood and William F. Piatt were expelled for disobedience to the lawful mandate of the Deputy Grand Master. The recreant lodges which formed St. John's Grand Lodge, September 12, 1837, were declared clandestine, and so remained for thirteen years. All Masonic intercourse was refused this "Union" by the Grand Lodges of Europe and America, until December, 1850, when, with great ceremony, St. John's Grand Lodge was merged in the Grand Lodge of New York. It was the Grand Master of this organization, the St. John's Grand Lodge, that granted authority to Masonic bodies to confer the degrees of the so-called "York Rite," under the assumed authority of what is now known as the "Cerneau Rite."

The fact is singular that the Grand Lodge, in 1850, reversed by its action the decisions given in 1837 against the "St. John's Grand Lodge of the State of New York," and recognized as regular that which it had before pronounced illegitimate and clandestine, without any submission on the part of the latter body. This union left two Grand Lodges in the State of New York, — the St. John's Grand Lodge, of which Henry C. Atwood was Grand Master, and the Grand Lodge of the State of New York: of the latter John D. Willard was Grand Master (he was, in 1841, Master of Apollo Lodge of Troy); John S. Perry, a Past Master and Grand Visitor in the County of Rensselaer; Robert R. Boyd was Grand Secretary. The country and city representatives clashed on the old question of Past Masters, and their rights in the Grand Lodge. One faction claimed that, in accordance with ancient usage, according to the Ahiman Rezon, Past Masters were not members of the Grand Lodge. The other side pointed to the solemn "Compact of 1827," and held to it as a "sacred right," when, on June 5th, at the Howard House in Broadway, the culmination of the difficulties took place: and there were, as dividing Grand Lodges, that over which John D. Willard presided, and the other that over which Isaac Phillips presided. This latter was claimed to be the seceding body, and its Grand Secretary was James Herring, and was known as the "Phillips" or Grand Lodge of the State of New York.

MASONIC TEMPLE, NEW YORK CITY.

In due course and under peculiar circumstances, which had been warily brought about, the Grand Lodge (formerly the Phillips body), was proclaimed closed by the Grand Master, James Jenkinson, under the seal and signature of James Herring as Grand Secretary. The articles of union were dated June 7, 1858, which left John L. Lewis, Jr., Grand Master of the United Grand Lodge. It was the Phillips Grand Lodge of which Greenfield Pote was Grand Tyler, and who was awarded $500. When that Grand Lodge was merged, also, $1,000 was given to James Herring, and $250 to Frederick W. Herring as Assistant Grand Secretary.

It is not necessary to repeat the differences; "the old and the new difficulties were precisely parallel," and the contention was that the "conclusion was inevitable that the membership of Past Masters was a part of the compact, and the country lodges were to receive mileage and *per diem* as the consideration."

On June 24, 1853, the new schism of St. John's Grand Lodge occurred. There were four grievances set forth for this new outbreak: —

"First. Because of the election of Reuben H. Walworth, formerly Chancellor of the State, to the office of Grand Master. The objections against him were claimed to be the position he occupied, and the opinions he entertained concerning Masonry from 1827 up to about 1852; that for nearly twenty-five years he was a non-contributing member; and furthermore, it was alleged that it was intended to make him Grand Master for life.

"Second. That large amounts of money had been shamefully squandered.

"Third. That lodges had been inordinately taxed by the Grand Lodge.

"Fourth. The inquisitorial exercise of power by the Grand Lodge over subordinate lodges and individual members."

The strength of the Grand Lodge at this time was about 250 lodges, 70 being in the city. This included the St. John's Grand Lodge subordinates, having about 1000 members.

Upon the expiration of the term of service of Grand Master Walworth, the St. John's Grand Lodge subordinates returned to the bosom of the regular Grand Lodge, after a separation of about three years.

About 1851 the Grand Lodge of Hamburg granted a warrant to one of the lodges of the Grand Lodge of New York (Pythagoras, No. 86), which was the source of annoyance for some time.

From the earliest date the charity of the Grand Lodge has been liberally bestowed, and through its entire proceedings there are evidences of kindly consideration of the wants of the needy and unfortunate, not only to those of their own household, but to the poor of the world. In the War of 1812, the lodges of New York City relieved the destitution and suffering of the people of Buffalo. March 7, 1810, the Grand Lodge had fifty poor and orphan children under instruction in New York. December 15, 1815, funds were raised to procure a pair of shoes, one pair of stockings, an overcoat, and a hat for each scholar in the free-school under charge of the Fraternity. On June 7, 1843, a memorial was read from Phœnix Lodge, No. 58, signed by 100

brethren, subscribing $300 in cash, and agreeing to pay an annual sum for the erection of a Grand Lodge hall in the city of New York, and the founding of an "Asylum for worthy decayed Masons, their widows and orphans." This was the *beginning* of the Hall and Asylum Fund, which, by careful, and judicious, and able management has caused a magnificent Temple to be erected at the corner of Twenty-third Street and Sixth Avenue. The corner-stone was laid June, 1870, and the building was dedicated June, 1875, the total expense being $1,750,000. For years the Grand Lodge struggled to free itself from an indebtedness of $500,000, so as to use the income from the building for the establishment and maintenance of an asylum. The hall they were occupying, the asylum, the home for the poor brother, his widow and orphan, seemed in the dim future; but now the time had come, the man was here, the deliverer was at hand, and he had the Masonic fortitude to work with earnestness, and with warm, earnest friends to stand by him and to follow in his lead. Right Worshipful Brother Frank R. Lawrence, Grand Master of Masons of New York in 1889, freed the temple of all debt, and the preliminaries to the erection of the Home and Asylum were begun in earnest.[1] It is to be erected in Utica, on a plateau, overlooking the city, and containing 175 acres. It will be supported by revenues derived from the rental of Masonic Hall, and by voluntary contributions. We give an engraving of this Hall, and proposed Home; the latter from Architect William H. Hume's plans. The distressed brethren, their widows and orphans, are now being relieved with a liberal hand by the subordinate lodges.

A number of subordinate lodges in different parts of the jurisdiction have halls of their own, while the bodies of the Ancient and Accepted Scottish Rite of Freemasonry, of New York City and Brooklyn, are owners of magnificent and valuable halls.

In 1864 the Grand Lodge was incorporated by the legislature, under the title, "An Act to Incorporate the Trustees of the Masonic Hall and Asylum Fund." The act was amended in 1877, by providing for the election of three instead of five trustees, to be selected from other than those holding office in Grand Lodge. The legislature has also exempted Grand Lodge property from taxation.

The Grand Lodge possesses a valuable library on which it expends annually about $1500 for purchase of books, salary of Librarian, etc.

Of the original lodges, six survive, viz.: St. John's, No. 1, 1757; Independent Royal Arch, No. 2, 1760; Mt. Vernon, No. 3, 1765; St. Patrick's, No. 4, 1766; Master's, No. 5, 1768; St. George's, No. 6, 1774.

[1] More than $100,000 was in hand to commence the erection of the "Home." Of this sum, $75,000 was the avails of a fair, held by the ladies, in New York, in 1887. The building will be of brick and stone, three stories and a basement. It will have a frontage of 190 feet, from which will extend backward three irregular wings, from 50 feet to 125 feet deep, the general outline of the ground-plan being like a capital F, with the upper part completed so as to make a rectangle, enclosing a court 36 feet by 64 feet; the perpendicular line of the letter representing the northern and front side of the building, while the upper horizontal line represents the western side, facing one of the approaches. This form is adapted to admit readily of enlargement. The present building will accommodate 150 people.

MASONIC HOME, UTICA, N.Y.

This Grand Lodge is the largest in number of lodges and membership in America, and wields an immense influence in the Masonic world.

New Jersey. — The deputation of the Duke of Norfolk, Grand Master of England, granted June 5, 1730, appointing Daniel Coxe of New Jersey, is addressed —

"To all and every our Right Worshipful, Worshipful and loving brethren now residing or who may hereafter reside in the Provinces of New York, New Jersey or Pennsilvania."

And was issued —

"On application of Daniel Coxe and by several other brethren, free and accepted Masons in said Provinces."

Whatever doubt there may arise as to what Coxe did under his deputation, it cannot be denied that there were recognized Masons residing in the Provinces assigned to him.

The first warrant known to be issued to a lodge in New Jersey was granted by Provincial Grand Master George Harrison of New York, on May 13, 1761, for a lodge at Newark. The lodge met first at the "Rising Sun Tavern," afterward at the private residences of its members. From 1764 until January, 1768, and during a portion of 1769, the meetings were suspended. In 1769 the lodge was reopened, and continued until January, 1772; then it ceased to work during the American Revolution. This lodge, as St. John's Lodge, No. 1, is still in active operation. June 24, 1762, Jeremy Gridley, Provincial Grand Master of the St. John's Grand Lodge of Massachusetts, granted a warrant for a lodge at Elizabethtown, by the name of Temple Lodge, No. 1.

December 27, 1763, the same Grand Master granted a warrant for a lodge at Princeton, by the name of St. John's Lodge. Nothing is known of the work done by these lodges. The three latter were "Modern" lodges.

During 1767 William Ball, Provincial Grand Master of Pennsylvania ["Ancients"], granted a warrant for a lodge at Baskinridge, which was known as No. 10. It has been stated that the warrant for this lodge emanated from Royal Arch Lodge, No. 3, at Philadelphia, but this cannot be, for there was a Grand Lodge in existence in Philadelphia, at that time, which granted all warrants applied for. It has also been called the "Lodge at Bedminster, No. 1." It was also known as Somerset Lodge, No. 1, and afterward as Solomon's Lodge, No. 1. It soon became extinct. The Grand Lodge of Pennsylvania also granted a warrant, on December 20, 1779, for a lodge at Middleton, Monmouth County, to be known as Lodge No. 23, and on March 27, 1781, granted a warrant at Burlington for Lodge No. 32. Pursuant to notice, a convention of Free and Accepted Masons was held at New Brunswick on December 18, 1786, for the purpose of establishing a Grand Lodge in the State of New Jersey. It was organized by the aforementioned lodges. Those present at the formation had nearly all seen service in the army.

New Jersey, during the American Revolution, was the headquarters of both contending armies, and here, during the resting and recuperating of the armies

in the winter months, the soldiers who were Masons enjoyed Masonic privileges to the fullest extent. The Grand Lodge of Pennsylvania issued several warrants: among others, to No. 19, a "Regimental warrant for the Pennsylvania Artillery in the service of the United States," which was granted May 18, 1779, this lodge surrendered its warrant, and it is said to have been later taken up by Montgomery Lodge, No. 19, of Philadelphia, but of this there is no evidence, except in the names of one or more of the members being connected with both lodges; to No. 31, a travelling warrant of the Jersey Line, granted June 17, 1784; to No. 36, "a travelling lodge to be held in the respective cantonments of the New Jersey Brigade," granted September 2, 1782, but surrendered December 20, 1784. This warrant "strictly enjoins and requires that no citizens be initiated under said travelling warrant while in the vicinity of any lodge of Free and Accepted Masons within the United States, except when special dispensation shall be granted by the Grand Master of Pennsylvania or his Deputy." The Provincial Grand Lodge of New York, under date of May 18, 1782, granted a warrant for a Lodge No. 2, to be held in the 3d Battalion, New Jersey Volunteers; the name was changed in February 5, 1783 to St. George's. It was a lodge composed of loyalists connected with the British Military Line, and afterward, it is supposed, went to Nova Scotia.

In 1784 the Grand Lodge of Pennsylvania called in all the Army warrants. At the close of 1779 the headquarters of the Continental army was at Morristown, New Jersey. The American Union Lodge attached to the Connecticut Line was at that time at the same place. At the festival of St. John the Evangelist, December 27, 1779, there were sixty-eight brethren present, one of whom was George Washington. At this meeting a committee was appointed to consider the appointing of a Grand Master of the United States. The committee met Monday, January 7, 1780, and an address was prepared and ordered sent out to the several Grand Lodges favoring the movement; and while the name of Washington was not mentioned in the address as a suitable person for Grand Master, yet it was formally signified to the Grand Lodges that he was the choice of the convention.

At the time of the formation of the Grand Lodge five dispensations for lodges were issued. No action was taken by the Grand Lodge towards framing a constitution or establishing general regulations and by-laws, until January 5, 1790, when a form was submitted for the consideration of lodges. The Grand Lodge adopted the same on July 6, 1790.

The Grand Lodge of New Jersey was always opposed to, and declined any overtures for, the formation of a General Grand Lodge.

The Anti-Masonic excitement troubled this Grand Lodge, but not to such an extent as in the neighboring jurisdictions. One lodge after another was forced to yield, until there remained only five or six working lodges, the representatives of which met in Grand Lodge and perpetuated its existence. Up

to the year 1855, the Grand Lodge held its meetings in the lodge-room of Trenton Lodge, No. 5, at Trenton, under an agreement with that lodge, for moneys advanced in building their lodge building in 1793–1794. Prior to that time it used, by invitation, the lodge-room of No. 5. The Grand Lodge released Trenton Lodge, No. 5, from the agreement, in 1888, and now meets in the Masonic Temple at Trenton, owned by a private association of Masons. Prior to 1850, a number of the lodges owned their own buildings, but they lost control of them after that time, with the exception of Washington, No. 9, formerly No. 34, at Shrewsbury, and Union, No. 11, formerly No. 11, at Orange, the latter at present owning a building that cost about $60,000.

The charity of the Grand Lodge was dispensed by a committee of the Grand Lodge until 1842. Since that time the subordinate lodges have acted individually. An effort is now being made to establish a home for aged and indigent Masons. The Grand Lodge has been singularly free from any schisms or dissensions.

Some of the subordinate lodges had been at one time incorporated by the State legislature, but they subsequently surrendered their corporate privileges.

Pennsylvania. — Freemasonry presents earlier evidences of its existence in Pennsylvania than anywhere else in the United States. The traveller coming to an unknown land looks carefully around for any traces of human beings existing, or having existed there before his arrival, and when he discovers the impression of the foot or hand, upon anything movable or immovable, he safely recognizes the fact that he stood there not as the first man, but as a follower. It matters not if the man was a black, yellow, or white man, a Christian or heathen, a slave or a free man, a cultured or an ignorant man, a rich or poor man, a naked or clothed man. The fact that he was a man cannot be disputed or controverted in any manner whatsoever, and the recognition of his manhood by his fellows is an evidence of the fact that he is endowed with the same rights and privileges as the one who associates with him. That is precisely the case of Pennsylvania and Freemasonry's earlier history.

In the *Pennsylvania Gazette*, No. 108, December 8, 1730, printed by Benjamin Franklin, Philadelphia, will be found the following: —

"As there are several lodges of Freemasons erected in this Province, and people have lately been much amused with conjectures concerning them, we think the following account of Freemasonry from London will not be unacceptable to our readers."

This was followed by an extract from a writing on Masonry, found in the desk of a London gentleman. The next reference is published in the *Pennsylvania Gazette*, No. 187, Monday, June 19, to Monday, June 26, 1732, which contains the following: —

"PHILADELPHIA, June 26th.

"Saturday last being St. John's Day, a Grand Lodge of the Ancient and Honorable Society of FREE and ACCEPTED MASONS was held at the Sun Tavern in Water street, when, after a

handsome entertainment, the Worshipful W. ALLEN, Esq., was unanimously chosen *Grand Master* of this province for the year ensuing; who was pleased to appoint Mr. William Pringle Deputy Master. Wardens chosen for the ensuing year were Thomas Boude and Benjamin Franklin."

February 27, 1884, there was brought to light and photographed an old account book of St. John's Lodge, containing the accounts of St. John's Lodge. The book is known by the written title in text on its parchment or vellum side "Philadelphia City," "St. John's Lodge, *Libre* B." This lodge record begins June 24, 1731, with the account of William Button, late Master, and closes June 24, 1738. On June 24, 1732, it had nineteen members, from whom were selected the Grand Master, his Deputy and Wardens. The *Gazette* contains the notices of the annual meetings of this Grand Lodge, up to 1741. On June 24, 1734, Benjamin Franklin was elected Grand Master, at which time St. John's Lodge had thirty-seven members. Brother Clifford P. MacCalla, in an editorial published in the *Key-Stone*, gives the status of the membership of this St. John's Lodge as follows: —

"Eight of them were members of the American Philosophical Society, viz.: Brothers Dr. Benjamin Franklin, Dr. Thomas Bond, Dr. Thomas Cadwallader, William Allen, Thomas Hopkinson, Philip Syng, Joseph Shippen, and James Hamilton. Eight scientists out of a possible twenty-three is a large proportion. Now let us examine the list in other relations.

"Nine of the twenty-three members were lawyers, viz.: Brothers William Allen, John Emerson, Thomas Hopkinson, James Hamilton, John Robinson, William Plumsted, Septimus Robinson, Josiah Rolf, and John Jones.

"Seven were Judges, viz.: Brothers Wm. Allen, Dr. Franklin, Thomas Hopkinson, Wm. Plumsted, Septimus Robinson, Josiah Rolfe, and John Jones.

"Four were Mayors of Philadelphia, viz.: Brothers William Allen, Humphrey Murray, James Hamilton, and William Plumsted.

"Two were High Sheriffs, viz.: Brothers Owen Owen and Joseph Breintnall.

"Two were Physicians, viz.: Dr. Thos. Bond and Dr. Thos. Cadwallader.

"Two were Coroners, viz.: Thomas Boude and Henry Pratt.

"Two were Governors of Pennsylvania, viz.: Brother James Hamilton and Dr. Franklin. . . .

"Eleven of the members, viz.: William Pringle, Thomas Boude, Benjamin Franklin, Christopher Thompson, Thomas Hart, David Parry, John Emerson, Lawrence Reynolds, John Hobart, Henry Pratt, and Samuel Nicholas, on June 5, 1732, rendered a remarkable and valuable Report to St. John's Lodge, in the handwriting of Dr. Franklin (the original of which is in the possession of George T. Ingham, Esq., of Atlantic City. N.J.), and which reads as follows: —[1]

"'GENTLEMEN OF THE LODGE,

"'The Committee you have been pleased to appoint to consider of the present State of the Lodge, and of the properest Methods to improve it, in obedience to your commands have met, and, after much and mature Deliberation, have come to the following Resolutions:

"'1. That since the excellent Science of Geometry and Architecture is so much recommended in our ancient Constitutions, Masonry being first instituted with this Design, among others, to distinguish the true and skilful Architect from unskilful Pretenders; total Ignorance of this Art is very unbecoming a Man who bears the worthy Name and Character of MASON; We therefore conclude, that it is the Duty of every Member to make himself, in some Measure, acquainted therewith, as he would honor the Society he belongs to, and conform to the Constitutions.

"'2. That every Member may have an Opportunity of so doing, the present Cash be laid out in the best Books on Architecture, suitable Mathematical Instruments, &c.

"'3. That since the present whole Stock is not too large for that purpose, every Member indebted to the Lodge pay what is from him respectively due on Monday night, the nineteenth

[1] Proceedings Grand Lodge Pennsylvania, for 1885, pp. 37–39.

Instant, so that the whole being ready by the 24th of June, may be sent away by the first Opportunity. And that every one not paying that Night, be suspended till he do pay: For without Care be taken that Rules are punctually observed, no Society can be long upheld in good Order and Regularity.

"'4. That since Love and Good Will are the best Cement of any Society, we endeavour to encrease it among ourselves by a kind and friendly conversation, so as to make us of ourselves desire to meet, but that all Compulsion, by fining any Person for not Meeting, be utterly taken away and abolished, except only Persons in Office, and others when a Meeting is call'd upon Extraordinary Occasions.

"'5. That the use of the Balls be established in its full Force and Vigour; and that no new Member be admitted against the will of any present Member; because certainly more Regard ought to be had in this way to a Brother who is already a Mason, than to any Person who is not one, and we should never in such cases disoblige a Brother, to oblige a Stranger.

"'6. That any Member of this Lodge having a complaint against any other Member, shall first apply to the Wardens, who shall bring the Cause before the Lodge, where it shall be consider'd and made up, if possible, before the Complainant be allowed to make that Complaint publick to the World: the Offender against this Rule to be expell'd.

"'JUNE 5, 1732.

"'The Members whose names are underwritten, being a Majority, agree unanimously to the within Proposals of the Committee (except the fourth, which is cross'd out), and accordingly have hereunto set their hands.'"

On June 5, 1730, the Duke of Norfolk, Grand Master of England, granted a deputation to Daniel Coxe of Burlington, New Jersey, as Provincial Grand Master of New York, New Jersey, and Pennsylvania. We have previously given the full text of this deputation. From the contents of a letter (exhibited, in 1872, at the Masonic Hall, Chestnut Street, Philadelphia), written by one Henry Bell, a taxpayer of Derry Township, Lancaster County, Pennsylvania, on November 17, 1754, to Dr. Thomas Cadwallader of Philadelphia, he says: —

"As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Inn Tavern on Water Street, and sometimes opened a lodge there. Once, in the fall of 1730, we formed a design of obtaining a charter for a regular lodge, and made application to the Grand Lodge of England for one, but before receiving it we heard that Daniel Coxe of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey, and Pennsylvania. We, therefore, made application to him, and our request was granted."

The deputation of Daniel Coxe, the notice in Franklin's *Pennsylvania Gazette*, of December 8, 1730, referring to "several lodges of Freemasons erected in this Province," the letter of Henry Bell, all bear evidence, and corroborative evidence, that there were Freemasons in the habit of meeting in Philadelphia, about 1730. The lodges in which these brethren were wont to meet were officered, as at present, by Masters and Wardens; the language used to describe the work and ceremonies was as Masonic as the language used now. Under what authority they worked is not known at present, — doubtless, as lodges outside of the radius of the Grand Lodge of England, they worked under the inherent right of Masons to assemble and elect their Master. Under whatever authority they did meet, they considered themselves lawful, Free, and Accepted Masons, and as such held Masonic correspondence and intercourse

with lodges and brethren wherever they found any they deemed as legitimate as themselves. In 1734 Benjamin Franklin reprinted "Anderson's Constitutions of 1723," and advertised its sale. In publishing this work Franklin gave testimony, indirectly though it may be, of the source from whence they derived their authority, or patterned after. June 24th of the same year he was elected Grand Master of the Provincial Grand Lodge of Pennsylvania. November 28th of the same year he wrote, as Grand Master, to Henry Price as Grand Master of the Provincial Grand Lodge of Massachusetts, asking for a deputation confirming the brethren of Pennsylvania in the privileges they then enjoyed, etc. He appears to have been uncertain of the power of Price to comply with the request of his (Franklin's) Grand Lodge; for he asks for a copy of the R.·. W.·. Grand Master's first deputation, and of the instrument by which it appears to be enlarged, etc. The copies of these deputations were never furnished, as far as is known. Nor is there a single instance known of any further intercourse or communication between Grand Master Franklin and Price, or with the Provincial Grand Lodge of Massachusetts, except where Franklin visited that Grand Lodge on October 11, 1754, when he was received and warmly welcomed. It is not to be supposed that Price and his Grand Lodge would for one moment have held correspondence, communication, or intercourse, Masonically, with Franklin and his Grand Lodge, unless they were as genuine brethren as Price and his Grand Lodge were themselves. The Grand Masters of the Provincial Grand Lodge of Pennsylvania have been as follows: 1733, Humphrey Murray; 1734, Benjamin Franklin; 1735, James Hamilton; 1736, Thomas Hopkinson; 1737, William Plumsted; 1738, Joseph Shippen; 1741, Philip Syng. In 1743 Lord John Ward, Grand Master of England, appointed Thomas Oxnard of Boston Provincial Grand Master of all North America (the first duly authenticated appointment for America). Oxnard, on July 10, 1749, appointed Benjamin Franklin Provincial Grand Master of Pennyslvania, with authority to appoint other Grand Officers, hold a Grand Lodge, issue warrants, etc. It appears that the intimacy between Franklin and William Allen was not very close at this time. Accordingly we find, on March 13, 1750, less than a year after Franklin was appointed, Allen presented a commission from the Grand Lodge of England, conferring on him the prerogative of Provincial Grand Master, and he was accordingly recognized. Franklin, in 1749, while acting under Oxnard's deputation, granted a warrant for a lodge in Philadelphia. There was a third lodge in Philadelphia, warranted by Provincial Grand Lodge. These three lodges celebrated St. John the Baptist's Day, 1755, by a procession from the lodge-room to Christ Church, where Brother William Smith, Provost of the University, preached a sermon, one hundred and thirty brethren participating in the ceremonies of the day. The lodge-room, from which the brethren marched, was erected in 1754 by the Grand and First Lodges (this shows that there was a distinction between the Grand and other lodges), on Lodge Alley, near Second and

Chestnut streets, and it was the first Masonic hall erected in America. This building was used in common by the "Ancients" and "Moderns." It was used as a place of confinement for the Free Quakers, during the Revolutionary War. June 24, 1760, Tun Lodge, or Lodge No. 3, met and celebrated St. John's Day. March 11, 1782, the subscribers of the first lodge met, and on July 23, 1793, the trustees appointed by Act of Assembly, September 6, 1785, for selling the Freemasons' Lodge, etc., having called a meeting of members of the first lodge of Freemasons, and they agreeing to the distribution of one-third of the proceeds of the sale, — $1533.57, — forwarded the same to the mayor of the city (who was a member of the first lodge), "to be applied towards a fund for supplying, out of the interest thereof, the necessitous inhabitants of said city with fuel in the winter season." This closes, as far as is known, the affairs of the Provincial Grand Lodge of Pennsylvania, whose Grand Master, William Allen, was elected in 1732, and of St. John's Lodge, whose first Master, 1730, was William Button.

A reference to the history of the Craft in England, from 1738, will be necessary to understand the changes in the system of Masonry in this country. The secession of a number of brethren from the Grand Lodge of England, at that time, resulted in the forming, in 1751, of the "Grand Lodge of England According to the Old Institutions" (or "Constitutions"). This Grand Lodge was also known as the "Grand Lodge of the Four Degrees," on account of conferring the Royal Arch. They were also known as the "Ancients," to distinguish them from the original Grand Lodge, who were styled "Moderns." Then they assumed for a short time the name of "Ancient York," under the impression that the "Grand Lodge of *all* England," at York, had ceased to exist. Learning this was not so, they dropped the term "York," but continued the use of the word "Ancient." The use of the term "Ancient York Mason" is therefore misleading, and without the slightest foundation. Pennsylvania has in times past boasted of its superiority, on account of its "Ancient York Masonry." There never was a term used with less authority than this. What the Masonry of York and its ritual were, no man or Mason can tell. Its prestige came from "Prince Edwin of York," and the habit of the Operative Masons coming together annually at York, and there it all ends. There never was legally constituted a Lodge of Ancient "York" Masons, — and by this we mean where the constitution, rules, and regulations of the Grand Lodge directed the use of that term. It came into use without due consideration, and is now going out of use because of its misuse.

About 1757, several persons in Philadelphia, prominent in public, political, and private life, were made Masons according to the work of the "Ancients." Application was made to the "Grand Lodge of England, according to the Old Institutions," or "Ancients," for a warrant for a lodge at Pennsylvania, which was granted, June 7, 1758, and it was numbered 69. It afterward became No. 2 in Pennsylvania. This is the first warrant granted by the "Ancients" in

the United States. About the same time another warrant was granted to Philadelphia, which became No. 3. It is to be regretted that the Master of this lodge did not present his warrant to the Grand Lodge of Pennsylvania, in 1780, to have it affirmed and a new one issued, as did No. 2. The introduction of the "Ancients" seemed to be a popular movement. The brethren in Philadelphia, composing the old Grand Lodge, were mostly persons holding official positions, while those composing the new lodge, or the "Ancients," were principally (as stated by Laurence Dermott, Grand Secretary of the Ancients in London), "very poor mechanicks (though honest men)." In other words, they were of the people. Measures were taken to establish a Provincial Grand Lodge under the "Ancients," which, after considerable delay, and, as Grand Secretary Laurence Dermott wrote in 1765, the writing of

"Three warrants, the first delivered to the then Grand Officers in the presence of Joseph Read (of the Lodge No. 2), who was the person that made application for it, and am told the ship and warrant was taken by the French. The second warrant I delivered to the Sen'r Grand Warden (now Deputy), and he to his servant and from whence God knows, all the account I can give of it is, that I suppose it was mislaid and consequently lost."

On June 20, 1764, the Grand Lodge of England (Ancients) granted a warrant, No. 89 in England, No. 1 in Pennsylvania, to the

"Trusty and well beloved brethren in the Province of Pennsylvania to form and hold a Grand Lodge, in the city of Philadelphia, in the said Province, independent of any former dispensation, warrant or constitution granted (by us or our predecessors), to any part of America."

William Ball, Esq., was appointed Provincial Grand Master in Pennsylvania, aforesaid, and the territories thereunto belonging; Captain Blaithwaite Jones, Deputy Grand Master; Mr. Dana Hall, Senior Grand Warden; Mr. Hugh Lennox, Junior Grand Warden. The warrant was registered in the Grand Lodge in London, Vol. III., Letter C, and bears date July 15, 1761. This is the first Grand Lodge warrant issued by the "Ancients" in America.

Owing to the troubles incident to the war of the Revolution, the records of this Grand Lodge were lost, mislaid, or destroyed by some enemies to the Royal Art, and very little is known, except by tradition, of its doings until July 29, 1779, when the present records of the Grand Lodge begin, and have been continued without intermission to the present day. We can form an idea of what was done, by an examination of the old minute-books of the Lodges Nos. 2, and 3. The oldest minute-book known at present in Philadelphia is that of Lodge No. 3, which is complete from November 19, 1767, to the present. This lodge was known at first as Royal Arch Lodge, No. 3. Its first minutes speak of the reading of the minutes of the last lodge night, thus showing there was an older book in existence at that time.

The minutes [November 19, 1767] speak of a petition from Fort Detroit. December 3, 1767, a brother was proposed for membership who had been made at Fort Pitt, in the year 1759, by three brethren, all Royal Arch Masons.

December 9, 1767, the lodge decided not to admit the brother, —

"A member of this Lodge or to enter, pass, & raise any person belonging to the Army in this Lodge, as there is a lawfull warranted Body of Good and Able Masons in the Royal Irish Regiment, and also as a promise to that purpose has been made to that body by our own Deputy Grand Master & ourselves."

April 6, 1770, the regulations of the Grand Lodge were presented, but the eighth article did not suit them. We have no knowledge of what this eighth article was, or of the constitution itself, but the Masters and Wardens were directed to attend Grand Lodge and ask for explanation of the same. May 3, 1770, a "Modern" Mason was entered and passed. November 10, 1774, there were three "Ancient" lodges in Philadelphia. The dissensions of the brethren in 1778, caused the placing of all the effects of Lodge No. 2, and its warrant from England, in the custody of Lodge No. 3. In 1778 the lodge saw troublous times, owing to several of the members, notably the Junior Warden and Secretary, having gone to the enemy. The Master-elect of the Lodge declined to be installed until he had been discharged, by the High Court of Justice of the State, from charges of being a person inimical to the States. He was afterward discharged with full confidence of his innocence. September 7, 1778, Captain Stephen Girard was initiated.

At the celebration of St. John's Day, Monday, December 28, 1778, the Grand Lodge and brethren, all new clothed, formed in procession (some three hundred brethren being present), and marched to Christ Church, where William Smith, D.D., preached a sermon. In the procession marched "His Excellency, our illustrious Brother George Washington, Esq., supported by the Grand Master and his Deputy." A collection was taken up and a committee appointed to distribute the same to objects of charity. Under the warrant of the Lodges Nos. 2, and 3, the Knight Templar degree was conferred in 1783–1787. November 22, 1781, the Ahiman Rezon, as abridged and digested by Brother Rev. Dr. Smith, was adopted, but it was not printed until 1782–1783. It was dedicated: —

"To his Excellency George Washington, Esq., General and Commander-in-Chief of the Armies of the United States America: In *Testimony*, as well of his exalted Services to his Country, as of that noble Philanthropy which distinguishes Him among Masons, the following Constitutions of the most ancient and honorable Fraternity of *Free and Accepted Masons*, by Order and in Behalf of the Grand Lodge of *Pennsylvania*, &c., is dedicated, *by his Excellency's most humble Servant, and faithful Brother*, William Smith, G. Secretary. *June* 24, 1782."

The independence of the Colonies led to the consideration of the propriety of severing the official relations subsisting between the Grand Lodge and the Grand Lodge of England, and at the quarterly communication of Grand Lodge held September 25, 1786, it was —

"*Resolved*, That this Grand Lodge is, and ought to be, a Grand Lodge independent of Great Britain or any other authority whatever, and that they are not under any ties to any other Grand Lodge except those of brotherly love and affection, which they will always be happy to cultivate and preserve with all lodges throughout the globe."

The Grand Lodge, acting by virtue of a warrant from the Grand Lodge of England, was then closed forever.

"At a Grand Convention held, Philadelphia, September 26, 1786, of Thirteen different Lodges, working by virtue of warrants from the late Grand Lodge of Pennsylvania, with full power from their Constituents to decide upon the Question, Whether the Grand Lodge of Pennsylvania should establish themselves as a Grand Lodge independent of Great Britain or any other authority, and with the concurrence of other Lodges, signified by letter, It was unanimously

"'*Resolved*, That the Lodges under the jurisdiction of the Grand Lodge of Pennsylvania, lately held under the authority of the Grand Lodge of England, will, and do now, form themselves into a Grand Lodge, to be called the Grand Lodge of Pennsylvania, and Masonic jurisdiction thereunto belonging, to be held in Philadelphia; and that the late Grand Officers continue to be the Grand Officers of Pennsylvania, invested with all the powers, jurisdictions, preëminence, and authority thereunto belonging, till the usual time of the next election; and that the Grand Lodge and the particular Lodges govern themselves by the Rules and Regulations heretofore established, till other Rules and Regulations shall be adopted.'"

The Independent and Sovereign Grand Lodge having been formed, it continued on with its business as if there had never taken place the most important movement in its existence. Up to 1832 it had granted 217 warrants, and from these have sprung a number of Grand Lodges. To show how far its influence had reached, we find the following lodges were warranted: —

In *Delaware.* — No. 5, Cantwell's Bridge; No. 14, Christiana Ferry, afterward Wilmington; No. 18, Dover; No. 33, New Castle and Christiana Bridge, alternating each year; No. 44, Duck Creek Cross-roads; No. 63, Lewistown; No. 96, New Castle.

Maryland. — No. 6, Georgetown on the Sassafras; No. 7, Charlestown; No. 15, Falls Point; No. 16, Baltimore; No. 17, Chester Mills, Queenstown; No. 29, Cambridge.

New Jersey. — No. 10, Baskinridge; No. 23, Middleton; No. 32, Burlington.

Virginia. — No. 12, Winchester; No. 39, Alexandria; No. 41, Portsmouth.

South Carolina. — No. 27, No. 38, No. 40, No. 47, Charleston.

Georgia. — No. 42, Savannah.

North-western Territory. — No. 77, Old Mingotown.

Louisiana. — No. 90, No. 93, No. 112, No. 117, No. 118, No. 122, No. 129, New Orleans.

Ohio. — No. 105, Zanesville.

Indiana Territory. — No. 107, Kaskaskia.

Missouri. — No. 109, St. Genevieve; No. 111, St. Louis, Louisiana Territory.

Cape Francois. — No. 46, *St. Domingo;* No. 47, Port au Prince; No. 87, Cape; No. 88, St. Mark; No. 89, Provincial Grand Lodge of St. Domingo, which granted warrants No. 95, Susé a Veau; No. 97, No. 98, Alricots; No. 99, Arcahaye.

Trinidad. — No. 77, Port d'Espagne.

Cuba. — Nos. 103, 157, 161, 166, 167 at Havannah; No. 175, 181, St. Iago.

Mexico. — No. 191, Alvarado.

South America. — No. 205, Buenos Ayres; 217, Montevideo, Uruguay (this was granted in 1832, the last foreign lodge warrant issued).

Army Lodges. — No 18, in 17th British Regiment of Foot, called Unity Lodge; No. 19, Pennsylvania Artillery; No. 20, a regimental warrant, North Carolina; No. 27, Military Lodge, Maryland Line; No. 28, Pennsylvania Line; No. 29, Military Line, Pennsylvania; No. 36, Travelling Lodge in the respective cantonments of New Jersey Brigade; No. 58, in the Army of United States (it is said nearly all the members were killed in the Indian War); No. 140, in 1814, in Army of the United States, wherever the Worshipful Master might at the time be.

While at first the Grand Lodge looked favorably on the election of Washington as General Grand Master, it afterward opposed any movement looking

MASONIC TEMPLE, PHILADELPHIA.

to the establishment of a General Grand Lodge, or the holding of a National Convention. There was a peculiar affection felt in Pennsylvania for Washington; and, while he was living, the Grand Lodge, on public occasions, was several times honored with his presence, and it is now in possession of one of his few Masonic letters, also one of his aprons, which was presented to the Grand Lodge by his legatees. In 1873, $1000 was appropriated towards the erection of a monument over his remains at Mount Vernon. In 1852 a block of marble was presented for the Washington Monument, at Washington City. With Washington, united in the affections of the Craft, was Lafayette. On his visit to the United States, in 1824, his journey through the States was one continual series of Masonic receptions. In Philadelphia he was made a member of the Grand Lodge, and he was royally banqueted. Loyalty to one's country should ever go with Masonry, and in 1812–1814 the Grand Lodge tendered its services to the Committee of Defence of the city, in the war with England at that time. Upon a call of the committee, 510 members of the Grand and subordinate lodges reported for duty. Again, in 1862–1863, the Freemason's Soldiers' Relief Association was recognized and approved by the Grand Lodge; and, during the unhappy Civil War, the hospitals in Philadelphia were the scene of many evidences of a brother's affection for a brother. At the beginning of the present century the Grand Lodge received presents of, purchased chances themselves, and raised money in lotteries. It was then the custom of the day. In 1815 the Grand Officers were appointed a committee to open a Sunday-school in the Masonic hall, for the teaching of the Holy Scriptures to adults. This was the first adult Sunday-school established in the city.

June 24, 1834, was celebrated, with becoming ceremonies, "the Centennial anniversary of the establishment of the first lodge in Pennsylvania, of which lodge Brother Benjamin Franklin was the first Master." This could not be a celebration of any "establishment" by Price, as it antedates any claims that Massachusetts may have since made. The Grand Lodge was evidently mistaken as to the time of this celebration; for on June 24, 1734, Franklin was elected Grand Master, and in November, 1734, he wrote a letter to Price, asking for a copy of his deputation, and the enlargement of his powers, and for a recognition of the privileges they were then enjoying. Again, the celebration was right in the midst of the Anti-Masonic excitement, and the brethren no doubt desired some excuse to show the antiquity and universality of Freemasonry in Philadelphia. There was no place where the vindictiveness of politicians was exerted to a greater extent than in Pennsylvania. The Grand Master and other officers were dragged from their homes, even from their beds, and hurried before the Inquisitorial Commission of the legislature at Harrisburg; but as each one was brought to the bar of the legislature to take the oath, each one REFUSED TO BE SWORN. From 1828 to 1836 the storm raged with bitterness, but it finally died out, leaving Masonry purged of its

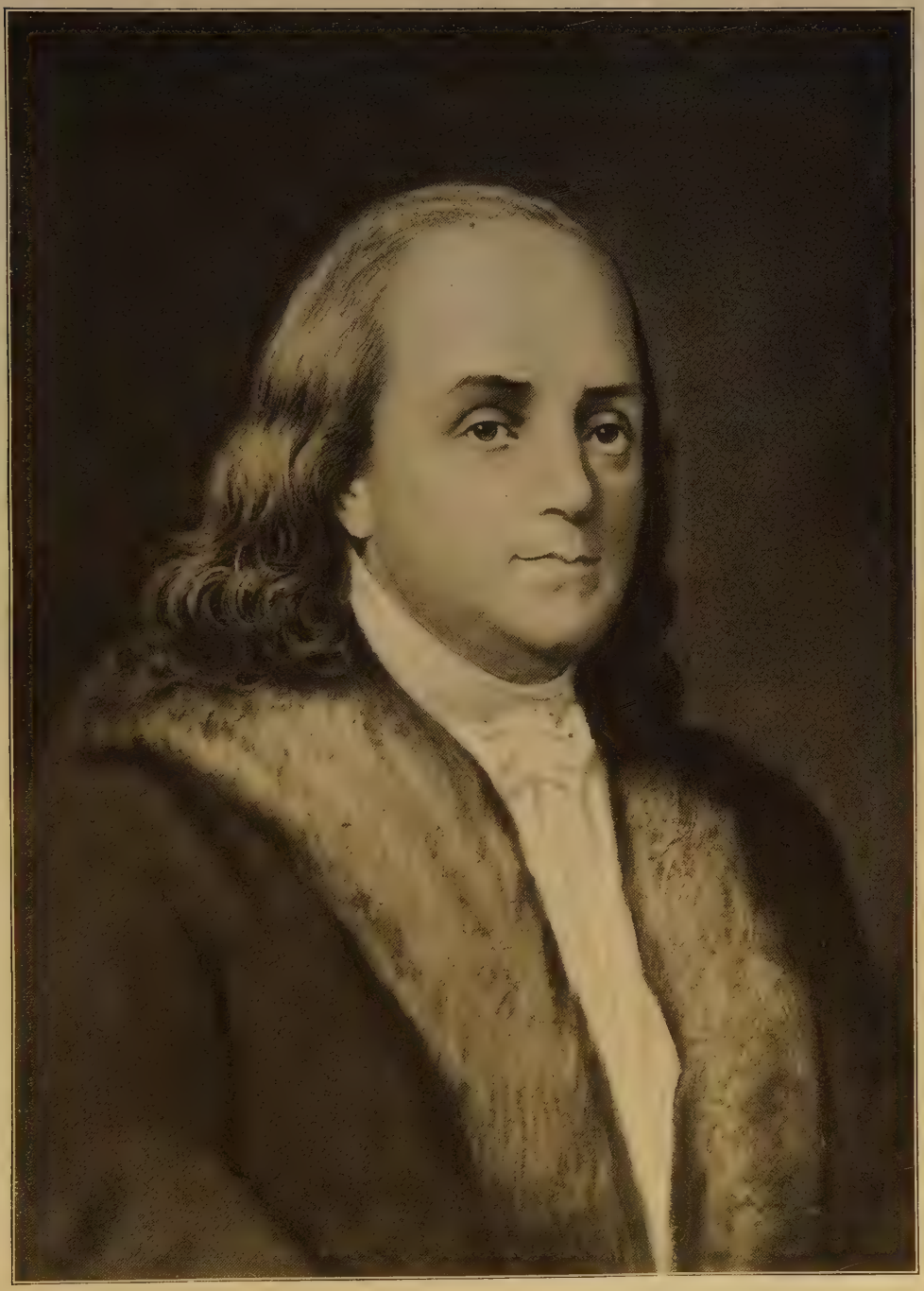
weak members, but more strongly established than ever. The Grand Lodge in 1804, most truly

"Declared its settled conviction that charters of incorporation engrafted on Masonic establishments are by far the most serious and alarming innovations that have ever threatened their secrecy, harmony, good order, and perpetuity."

Prior to 1816 the lodges held semi-annual elections for officers, and always when opened in the First degree. After that time the elections were ordered to be held annually, and on December 4, 1843, it was ordered that all business of the lodge, and the opening and closing, must be in the Master's degree. The "ancient" system of working authorized brethren who were duly qualified, and in possession of the higher degrees, to open and confer them under the "Blue" lodge warrant. Under such authority, Lodges Nos. 3, 21, 43, 52, and others, worked the Royal Arch degree. In November, 1795, the first Grand Chapter of Royal Arch Masons in the United States was opened in the city of Philadelphia. The Grand Chapter worked in harmony with Grand Lodge until 1824, when it became independent, and then incorporated the Mark and Most Excellent Master degrees into the Capitular system. The Past Master is only conferred by Grand Lodge authority. In 1849 the Grand Lodge authorized Franklin Lodge, No. 134, to loan its warrant for the conferring of the Order of the Temple in Encampment No. 2, of Philadelphia. Afterward Union Lodge, No. 121, loaned its warrant to form Union Encampment, No. 6. February 15, 1857, the Grand Lodge rescinded the resolution, granting this authority, to take effect after May 1, 1857.

In 1799 the Grand Lodge set aside one-third of its receipts for the purposes of charity. This fund slowly accumulated until, in 1826, it amounted to $1428.10, in 1843, $3842, at which time, forty-four years after its beginning, the interest was directed to be distributed to either sex. The fund was increased by donations from lodges, chapters, etc., and in 1850 from the receipts of a Masonic ball. In 1847 the fund amounted to $4498.55, when it was set apart for the sole use of the widows and children of deceased brethren. This fund, known as the GRAND LODGE CHARITY FUND, is dispensed by *Almoners*, and now amounts to about $73,000.

Stephen Girard, who was initiated in Lodge No. 2, in 1798, died on December 21, 1831, and bequeathed the sum of $20,000, to be invested and reinvested until it reached the sum of $30,000, when the interest therefrom was to be used for the assistance of poor and respectable brethren. The sum reached, in 1844, $31,000, and the distribution was begun thirteen years after its bequest. This fund is distributed by the *Stewards* of the STEPHEN GIRARD BEQUEST, and it now amounts to about $62,200. On December 27, 1889, Right Worshipful Brother Thomas R. Patton, Grand Treasurer of Grand Lodge, who had been for seventeen years the treasurer of the GRAND LODGE CHARITY FUND and the STEPHEN GIRARD BEQUEST, desiring to leave a memorial of sacred affection to the memory of his lamented wife, Ellen H. Graham



BENJAMIN FRANKLIN.

Devotee of Freemasonry and First Masonic Printer.

Patton, handed to the Grand Lodge $25,000 "for the relief of poor but respectable widows of forty-five years of age and over, who have reached that period of life when they cannot sufficiently provide for themselves, and whose husband was a Master Mason in good standing in this Masonic Jurisdiction within three years of his death." The sum was placed in the hands of five trustees appointed for life by Brother Patton, and $500 annually of the interest was to be distributed to the worthy applicants, the balance of interest to be reinvested until it reaches the sum of $50,000, when $1500 was to be annually appropriated from the interest, to be distributed by the *Bursars* of the THOMAS R. PATTON MEMORIAL CHARITY FUND. Within one year from the date of this donation, relief had been given to a worthy applicant, and the fund was increased to $26,000. On December 27, 1890, Right Worshipful Brother Thomas R. Patton added to his previous bequest a second donation of $25,000, thus making the fund $50,000, allowing the annual distribution of $1500. These three funds amount to over $186,200.

The Masonic Home of Pennsylvania was organized under act of the legislature, in 1871. The Home for Free and Accepted Masons of Pennsylvania was incorporated in 1885, and in 1889 the latter was merged into the former, under the title of "The Masonic Home of Pennsylvania." It has received in donations and bequests, up to December, 1889, $68,000; has a fine property, located in the city of Philadelphia. The encouragement given by the Craft to the practical exhibition of Freemasonry, and its strong hold on the sympathies and support of those who are able, is not better exemplified than in the various Masonic homes and asylums springing up here and there in America. It is the new day, the new duty. In Pennsylvania it was not a new idea; the seed was planted in the Grand Commandery of Knights Templar of Pennsylvania years before it showed any signs of life, but when it did spring up, in Girard Mark Lodge of Philadelphia, it found careful nurture, and to-day the Home shelters some twenty-five brethren, who, having wrought their Mason's work, are now resting and waiting for their wages. It will not require a very vivid imagination to sketch this home (an example of many such) as it will appear in a few years if it only receives the support it should. A vast building, surrounded by ample grounds, sheltering the old Mason, his wife or his widow, his children or his orphans, the sick, the decrepit; the helpless brother cheered, supported, and comforted by his more fortunate "companion." God help the poor Mason, God bless the poor Mason, God favor those who favor him and those near and dear to him.

The present Grand Lodge has been governed: first, by the Ahiman Rezon, by Dr. William Smith, 1783, based upon the Dermott Ahiman Rezon of 1756; second, the Ahiman Rezon of April 11, 1824, in which the Anderson Constitutions of 1723 is substituted for Dermott's; third, the Ahiman Rezon of 1857; fourth, the Ahiman Rezon of 1868; fifth, the Ahiman Rezon of 1877.

This Grand Lodge has met in eleven different halls: first, in 1784, in

Freemasons' Lodge, *the home of the "Moderns"*; second, in 1786, in Lodge-Room, Videll's Alley; third, 1790, in Free Quaker Meeting-House, Fifth and Arch streets; fourth, in 1799, in Independence Hall; fifth, 1802, in Pennsylvania Freemasons' Hall, 814 Filbert Street, the first hall of the "Ancients"; sixth, 1810, in Masonic Hall on Chestnut Street, near Sixth, destroyed by fire in 1819; seventh, again in Pennsylvania Freemasons' Hall; eighth, 1820, in Masonic Hall, Chestnut Street, rebuilt; ninth, 1835, in Washington Hall, Third and Spruce streets; tenth, 1855, in New Masonic Hall, Chestnut Street; eleventh, in Masonic Temple, Broad and Filbert streets, dedicated 1873, the cost of which was about $1,750,000. Many of the lodges throughout the State have their own halls, the finest being at Pittsburgh, erected at a cost of about $425,000. The library of the Grand Lodge is one of the most valuable ones in the country.

The Masonic Temple in Philadelphia is the finest and largest Masonic building in the world; it is devoted exclusively to Freemasonry. One of its halls, the Egyptian Hall, lately decorated by "the Art Association of the Masonic Temple," is unique in decoration and is said to be the finest specimen of Egyptian decoration outside of Egypt. This room is known as the "William J. Kelly testimonial, to his brother, Thomas R. Patton," and was paid for by Brother Kelly as a testimony of a brother's regard for a brother. We give an engraving of this hall; also of the Temple.

The Grand Lodge of Pennsylvania maintains "that Freemasonry is a law unto itself;" that

"A Grand Lodge is created by lodges. When three or more lawfully warranted and duly constituted lodges of Free and Accepted Masons constitute and establish a Grand Lodge, these lodges confer on this Grand Lodge those powers which are necessary to make it a controlling Masonic power. The territorial jurisdiction then attaches. The Grand Lodge having been organized, its jurisdiction declared, and the Grand Lodge, out of whose former jurisdiction the new Grand Lodge has claimed jurisdiction, recognizing it, then and there such Grand Lodge has breathed into it the breath of sovereign and supreme Masonic life and powers." . . .

"There is but one example of a creation of life like unto it, and that was the creation of man. The body was first made, shaped, formed, endowed with its functions, and then there was breathed into it the vital principle which constituted it a living body with an immortal spirit. So it is with the creation of a Grand Lodge of Free and Accepted Masons. It is the recognition, the acknowledgment, of its vital powers that consummates the fulness, completeness, the entirety of a Supreme Grand Lodge of the Craft."

It has defined its understanding of the word "clandestine" as follows: —

"The true meaning, the Masonic interpretation of *clandestine* is, that it is unlawful. Whatever is without the seal of lawful Masonic authority is clandestine. Whatever act or proceedings, claiming to be Masonic, and tried and tested from inception to conclusion, must be Masonically lawful or lawfully Masonic, or they are clandestine."

Delaware. — There is an uncertainty as to which was the first lodge instituted in Delaware. It is said that the Grand Lodge of Scotland, in 1764, warranted Union Lodge, No. 121, at Middletown, for General Marjoribank's Regiment. The Grand Lodge of Pennsylvania granted warrants to *Lodge No. 5*, at Cantwell's Bridge, on June 24, 1765. This warrant was surrendered

EGYPTIAN ROOM, MASONIC TEMPLE, PHILADELPHIA, PENN.

and renewed March 5, 1798; and was surrendered January 30, 1816, in order to unite in forming the Grand Lodge of Delaware: to *Lodge No. 14*, at Christiana Ferry, afterward Wilmington, granted December 27, 1769; surrendered and renewed January 22, 1789; was vacated September 15, 1806, for un-Masonic proceedings taken by it in the establishment of the Grand Lodge of Delaware: to *Lodge No. 18*, at Dover, Kent County, granted August 26, 1775; surrendered and renewed, May 31, 1787: to *Lodge No. 33*, at New Castle and at Christiana Bridge, "one year at one place and the ensuing year at the other"; granted April 3, 1780; surrendered and renewed, March 1, 1790; vacated September 15, 1806, for un-Masonic conduct taken by it in the formation of the Grand Lodge of Maryland: to *Lodge No. 44*, at Duck Creek Cross Roads; granted June 24, 1785; surrendered and renewed, September 6, 1790; had ceased long since: to *Lodge No. 63*, at Lewistown; granted May 28, 1794; vacated April 7, 1806: to *Lodge No. 96*, the Delaware Hiram Lodge, at Newark; granted December 6, 1802; vacated September 15, 1806, for un-Masonic conduct taken by it in the formation of the Grand Lodge of Delaware.

The Grand Lodge of Maryland granted a warrant to St. John's Lodge in Laureltown, Sussex County, on September 18, 1792. It became delinquent to Grand Lodge, and its warrant was forfeited, June 13, 1800. June 6, 1806, it petitioned to be revived, but was refused, and Grand Lodge warranted a new lodge named "Hope," on the same day and at the same place. Nine brethren, said to represent Lodges No. 31, Grand Lodge of Maryland, Nos. 33, 96, and 14, Grand Lodge of Pennsylvania, met at the town hall in Wilmington, and resolved that, as a matter of right, and for the general benefit of Masonry, they ought to form a Grand Lodge within said State, and did then proceed to form the Grand Lodge of Delaware. A committee of five was appointed to prepare a set of regulations. The meeting adjourned to June 7, 1806, when twelve brethren were present. They proceeded to the appointment of Grand Officers, *pro tempore*, and thereupon, opened the Grand Lodge of Delaware, without any previous installation. Warrants were granted without any charge except the Secretary's fees for executing them, etc. The Grand Lodge of Pennsylvania, to whom the proceedings had been referred, refused to recognize them, for the reason that five lodges at least were indispensably necessary to form a Grand Lodge (it will be noted there were only four lodges at the formation of Grand Lodge); and that three of the lodges were indebted to the Grand Lodge of Pennsylvania for fees and dues. Accordingly, these warrants were vacated. The Grand Lodge of Maryland also refused to recognize the new Grand Lodge, and in 1808 the charter of Hope Lodge was annulled. The action taken by Pennsylvania and Maryland did not seem to affect the new Grand Lodge, and in 1816 the Lodge No. 5, Cantwell's Bridge, under the Grand Lodge of Pennsylvania, joined the new Grand Lodge, by permission of the Grand Lodge of Pennsylvania, thus making five.

The Grand Lodge was not much affected by the Anti-Masonic excitement, and held its annual meetings with regularity during that and to this time.

Maryland. — In the *Maryland Gazette* of Annapolis, of 1750, appears the following, which furnishes the earliest reference to Freemasonry in this jurisdiction, as far as is at the present known: —

"On Wednesday, the 27th day of December, 1749, the Festival of St. John, the Evangelist, and the anniversary of the Ancient and Honorable Fraternity of Free and Accepted Masons, the gentlemen of the Brotherhood connected with the Lodge in Annapolis, with several of the Order from the country, celebrated the day. At 12 o'clock, the whole company, about 30 in number, went in procession with white gloves and aprons, from the house of their Brother Middleton, being preceded by their Master, Wardens, and Grand Stewards, to the Church, where an excellent sermon, adapted to the occasion, was preached by their Brother, Rev. Mr. Brogden; after sermon they returned in the same manner from Church to the Indian King [hotel] where, having dined elegantly, they elected their Master and other officers for the year, and then proceeded in the above order to the Great Council Room (of the State House), where they made a ball for the entertainment of the ladies, and the evening was spent with innocent mirth and gaiety."

Eight months after this celebration of December 27, 1749, on August 12, 1750, Thomas Oxnard of Boston, Provincial Grand Master of North America, granted a warrant for a lodge at Annapolis. By what authority (except the "inherent right" to meet), these brethren met at Annapolis so many months prior to the Oxnard warrant being granted is not known.

The *Maryland Gazette* notices that this lodge was existing in 1761, 1763, and 1764, after which dates nothing whatever regarding it is known.

The Grand Lodge of Maryland has the record-book of a lodge held at Leonardtown, St. Mary's County. The first record, dated June 6, 1759, refers to money received for the use of the lodge, "at a lodge formerly held at this place." The records extend over a period of three years, and although they appear to be full and complete, there is nothing in them to indicate the authority under which the lodge was held.

On August 8, 1765, Lord Blaney, Grand Master of the Grand Lodge of England, granted a warrant for a lodge at Joppa, Baltimore, now Hartford, County. The minutes commence November 1, 1765, and close July 18, 1766, at which time the lodge adjourned until the 22d May, 1767, because of "the room where the present lodge is held being unfit." It was thought that, by the date named, "there will be a house convenient to hold the said lodge." This lodge had a regular existence until February 21, 1782, when it obtained a warrant from the Grand Lodge (Ancients) of Pennsylvania. It had previously supposed itself to be an "Ancient" lodge, having adopted a by-law that no one who had been admitted in a "Modern" lodge should be admitted a member without taking the obligations of an "Ancient" Mason; but in May, 1781, one of its members who made application to visit Lodge No. 15, at Baltimore (which had been chartered by the Grand Lodge of Pennsylvania, "Ancients," in 1770), was refused for being a "*Modern*" Mason.

The lodge deputed one of the members to take the warrant to the Grand

Lodge at Philadelphia, "to have their important opinion" whether it was Ancient or Modern. That body decided that it was a "Modern" warrant, but informed the brethren that if five of their members would go to Baltimore and be "initiated in Lodge No. 16," they would become truly "Ancient," and a warrant would be granted to them. This course was followed, and a warrant was issued February 1, 1782, as Lodge No. 35. The lodge was requested to send delegates to the convention that was held April 17, 1787, at Talbot Court-House, which reorganized or revived the Grand Lodge of Maryland; but although a committee was appointed to wait on Lodge No. 15, at Baltimore, with "Full power to assent or dissent to any matter laid before them respecting the formation of a Grand Lodge," it was not represented at any meeting of the Grand Lodge until May, 1794, when it came under its jurisdiction as Belle Air Lodge, No. 14, its meetings being held alternately at Joppa and Belle Air, and subsequently at Slate Ridge. In a few years it became dormant, but in 1811 it was revived as Mount Ararat Lodge, No. 44, and is still active.

The Provincial Grand Lodge (Ancients) of Pennsylvania granted warrants for nine lodges in Maryland, as follows: Lodge No. 6, at Georgetown, Kent County, in 1766; No. 7, at Chestertown, in the same county, in the same year; Nos. 15 and 16, at Baltimore, in 1770; No. 17, at Queenstown, Queen Anne County, in 1773; No. 29, at Cambridge, Dorchester County, in 1780; No. 34, at Talbot Court-House (Easton), in 1781; No. 35, at Joppa, Baltimore County, in 1782; and No. 37, at Princess Anne, Somerset County, in 1782. An Army or Travelling Lodge, No. 27, was warranted by the Grand Lodge of Pennsylvania in 1780, for the benefit of the "Maryland Line" of the Revolutionary army.

Six of these lodges were located on the Eastern Shore, then the most important part of the State. On the 17th June, 1783, two months after Congress had issued the peace proclamation, the lodges on the Eastern Shore convened at Talbot Court-House (Easton), for the purpose of organizing a Grand Lodge of Free and Accepted Masons for the Eastern Shore of Maryland. There were five lodges represented by deputies, one lodge more than participated in the formation of the Grand Lodge of England, in 1717. The convention had no precedent to guide its proceedings, for just such a condition had never occurred in the history of Masonry before. These lodges had all been "warranted" by the Provincial Grand Lodge of Pennsylvania, and that Grand Lodge itself owed allegiance to the Grand Lodge (Ancients) of England.

There were present at this convention, as a deputy from Lodge No. 7, of Chestertown, the Rev. Dr. William Smith, who was at the time Grand Secretary of the Grand Lodge of Pennsylvania, although residing in Maryland, and Dr. John Coats, Past Deputy Grand Master of Pennsylvania, then a resident of the Eastern Shore of Maryland. A Master Mason's lodge was opened, when it was unanimously

"*Resolved*, That the several lodges on the Eastern Shore of Maryland consider it as a matter of right, and that they ought to form a Grand Lodge independent of the Grand Lodge at Philadelphia."

But when the convention proposed to go into an election of officers for a Grand Lodge, Brother Smith, Deputy from Lodge No. 7, stated that "he was not authorized to elect such officers." It was determined to petition the Grand Lodge in Philadelphia for a warrant for a Grand Lodge to be held on the Eastern Shore of Maryland, when the convention adjourned until the 31st day of July, following.

The convention reassembled agreeably to adjournment. "The Rev. Dr. Smith, being a Grand Officer, took the chair." The same lodges were in attendance as at the former session, with the exception of No. 37, of Somerset County, which was not represented; but No. 6, of Georgetown, was in attendance, and was represented, as were all the other lodges, by its Master and Wardens, and not by deputies, as at the former session. The resolution adopted at the previous session, regarding the right to form a Grand Lodge "independent of the Grand Lodge of Pennsylvania," was unanimously reaffirmed. It was further determined that the Grand Lodge should be a moving lodge; "that is to say, it shall sit at different places at different times;" also, that "said Grand Lodge shall have quarterly communications." The convention then proceeded to ballot for Grand Officers, when Dr. Coats was elected Grand Master, and Charles Gardiner, Grand Secretary.

Grand Master Coats addressed a letter, dated August 18, 1783, to the Grand Lodge of Pennsylvania, in which he expressed his strong attachment to the brethren from Pennsylvania, but from particular circumstances he found it most convenient to reside in Maryland. After stating that he was not the proposer of the movement, he gave his reason for concurring in the views of Brother Dr. Smith, "and every member of the different lodges," as to the necessity for their course of action. To this communication no reply appears to have been received, and he addressed another communication to the Grand Lodge of Pennsylvania, dated October 16, 1783, in which he refers to the former letter, and gives notice that the next meeting of the Grand Lodge would be held at Chestertown, December 18th.

To these communications the Grand Lodge of Pennsylvania, through its Deputy Grand Secretary, Joseph Howell, Jr., replied under date December 5, 1783. In his letter Brother Howell stated that the delay in returning an answer to the communication was "in consequence of a sense of doubt and delicacy they felt respecting their determination." While they were in a great measure obliged to differ in sentiment with the brethren in Maryland, yet they frankly acknowledged their ignorance as "from what authority a warrant could be issued." In conclusion he intimated that it is the opinion of his Grand Lodge that the dues of the several lodges "should be *paid to the time of your forming*."

The Grand Lodge assembled, according to adjournment, December 18th; but, on account of the severe weather, a number of the brethren were prevented from attending, and the meeting was not organized until the next day, when Grand Master Coats delivered an address, in which he gives an account of his visit to the Grand Lodge at Philadelphia. He stated that as he was a member of the Grand Lodge of Pennsylvania, and being on the spot, he requested a meeting be convened that the whole matter might be investigated. "To this lodge of emergency," he addressed himself, "making a full statement of the rights which the Maryland lodges claimed that they possessed of establishing an independent Grand Lodge for the State, and of the reasons which impelled them to the formation of such a body."

It would seem that his arguments were satisfactory to the Grand Master of Pennsylvania, and met with approval, but there were many members who made objections which had weight. The result, therefore, was the appointment of a committee to meet Grand Master Coats, and any members of the Maryland lodges then in the city, for conference; also, to inquire whether the Grand Lodge had power and authority to grant a warrant to form another Grand Lodge, and to report at the next quarterly communication. As far as the records in possession of the Grand Lodges of Pennsylvania and Maryland show, no report was made by the committee.

At the same session of the Grand Lodge it was resolved that, in case the Grand Lodge of Pennsylvania refused to give a charter, "we think we have power to form a Grand Lodge within ourselves." After resolving that the next meeting should be held at Cambridge, June 17, 1784, the Grand Lodge adjourned.

Summonses were issued by the Grand Secretary, Brother Charles Gardiner, "to the Masters of the different lodges in the State of Maryland," to meet with their Wardens, the *Grand Master*, and the *Grand Lodge of Maryland*, at the time designated. But "from accident and other causes," there was no meeting on that day; nor was there any meeting held, as far as the records show, until three years subsequently. What this "accident" was, and what were the "other causes" that prevented the brethren from assembling, it would be of much interest to know. Although the Grand Lodge failed to meet according to "agreement," the subordinate lodges considered their allegiance to the Grand Lodge of Pennsylvania severed, as they were not thenceforth represented in that body.

April 17, 1787, by a concert of action, and in compliance with the summons issued by the Grand Secretary, the officers of the several lodges on the Eastern Shore met at Talbot Court-House, when, having reviewed the proceedings of the former convention, and in order "to give efficacy to what was heretofore transacted upon this subject, and still observing the propriety and necessity of so important a measure," they agreed to establish a Grand Lodge and appoint Grand Officers for the purpose. Brother Coats was reëlected

Grand Master, and Charles Gardiner reëlected Grand Secretary. It would seem that the brethren, in order to avoid any possible difficulty that might arise in the future as to the regularity or legality of their former proceedings, thus *reorganized* the Grand Lodge. And from this date, April 17, 1787, the Grand Lodge of Maryland dates its formation.

The three lodges on the Western Shore, Nos. 15 and 16 at Baltimore and No. 35 at Joppa, did not participate in the organization of the Grand Lodge, although No. 15 authorized a member of No. 7, of Chestertown, to represent it in the convention, but the letter of authorization did not reach the brother in time. It was, however, represented at the meeting held August, 1787, and subsequently received a charter as Washington Lodge, No. 3. This lodge is still existing. Lodge No. 16 came under the jurisdiction in 1795, as St. John's Lodge, No. 20, but it was short-lived, never being represented afterward; while No. 35, as stated, came under the jurisdiction of the Grand Lodge in 1794, as Belle Air Lodge, No. 14, and is now existing as Mount Ararat Lodge, No. 44.

It would seem that there was a difference in sentiment in Lodge 15, regarding the formation of the Grand Lodge, in consequence of which some of the members refused to sanction the action of the lodge in that respect, and, in concert with some of the members of No. 16, applied to the Grand Lodge of Virginia for a dispensation to open a new lodge, which was granted April 28, 1788, as Baltimore Union Lodge, No. 21. This action of the Grand Lodge of Virginia was clearly irregular. But little of this lodge is known, except that it was represented in the Grand Lodge of Virginia, generally by proxy, until 1793. It was certainly existing as late as March 6th of that year; for the distinguished Mason, Philip P. Eckel, held a dimit from it bearing that date.

After the reorganization of the Grand Lodge, April 17, 1787, the increase in the establishment of new lodges became rapid; no less than twenty warrants were issued during the first thirteen years of its existence, for lodges in various parts of the State. But it is evident this increase was too rapid; more lodges were organized than could be sustained, for seven of the twenty new lodges became dormant before the year 1800. In 1794 the communications of the Grand Lodge were removed to Baltimore, where they have since been continuously held, except the communication of 1806, which was held at Easton.

In addition to the lodges of which mention has been made, there are traces of seven others in the State in the early days, viz.: St. Andrew's at Georgetown, now in the District of Columbia, 1737; at Joppa, 1750; at Port Tobacco, Charles County, prior to 1759; at Talbot Court-House, 1763; near Libertytown, Frederick County, prior to the Revolution; at Fleecy Dale, in same county, prior to 1790; and a "Hibernian" Lodge at Baltimore, held under authority of the Grand Lodge of Ireland, about 1797. But nothing whatever is known of either of these lodges except the fact that they existed.

Four lodges were warranted by this Grand Lodge in the District of Columbia, and one in the State of Delaware; these, however, afterward withdrew for the purpose of forming the Grand Lodges in their respective jurisdictions.

The spread of Masonry in the State was quite rapid between 1820 and 1830, eighteen charters having been issued for the formation of new or the revival of dormant lodges. But shortly after the date last named one lodge after another surrendered or forfeited its charter, so that by the year 1840 there were but thirteen active lodges in the State, and they with a membership of less than three hundred. This decline in Masonry in Maryland, — and it was equally as great in other jurisdictions, — was caused by the Anti-Masonic excitement which swept over the entire country.

But about the year 1845 a decided change for the better took place. The lodges were aroused from the torpid inactivity into which they had fallen, into activity and vigor, and by the year 1850 ten new lodges were formed and a number of the dormant lodges revived.

In 1822 they occupied the Masonic Hall on St. Paul Street, but in the year 1857 the increase in the number of lodges in the city of Baltimore was so great that the inadequacy of this hall was acknowledged by all. It was finally determined to sell it and build the present new Temple on Charles Street, which was completed in 1869, at a cost of nearly $500,000.[1]

The hall on St. Paul Street was built in great part by funds raised by lottery, at a cost of $35,000, and was in its day considered a handsome and commodious building.

In 1797 a petition was made to the legislature for an act of incorporation, but from some cause it was not obtained until 1822. In 1866 the act was amended, giving enlarged property-holding qualifications, and changing the title from "Free and Accepted" to "Ancient Free and Accepted Masons."

In 1797 the trustees of the Grand Charity Fund were constituted "The Grand Stewards' Lodge," which was first composed of eight brethren appointed annually, and presided over by the Deputy Grand Master. It afterward was composed of the Masters of the lodges of the city of Baltimore and a Past Master from each lodge in the State. This body grew in influence and power, and gradually became the manager of the general business of the Grand Lodge. Jurisdiction was given to it in matters of discipline, and it was constituted an intermediate court of appeals. It continued in existence until 1872, when the Grand Stewards' Lodge was legislated out of existence.

In 1845 steps were taken for the founding of a "Beneficial Society among the brethren of Maryland," and a committee termed the "Trustees of the Grand Charity Fund" was appointed to take charge of the same. Appropriations to this fund were made by the Grand Lodge, Grand Chapter and lodges, which was so judiciously managed that by the year 1865 it amounted to

[1] Destroyed by fire December 25 (Christmas), 1890, together with valuable Masonic papers and records contained therein.

$54,000, when the entire sum was invested in the new Temple. Until 1872 the interest was annually credited to the fund, when it amounted to $80,402.82. Since which no report has been made by the trustees, and until the resumption of the payment of dividends upon the stock debt, the Grand Charity Fund exists only in name.

September 18, 1793, the Grand Lodge and several of its subordinates, in concert with Lodge No. 22, of Alexandria, Virginia, laid the corner-stone of the Capitol at Washington, Brother President Washington presiding and conducting the ceremonies by request. May 16, 1814, the corner-stone of the Masonic hall on St. Paul Street was laid by the Grand Master.

On July 4, 1815, by request of the legislature, the Grand Master laid the corner-stone of the Washington Monument in the city of Baltimore, which was the first monument ever erected to the memory of our illustrious Brother Washington.

On the 4th of July, 1828, by request of the Directors of the Baltimore and Ohio Railroad, the Grand Lodge laid the first or foundation-stone of that great enterprise, Grand Master Benjamin C. Howard, assisted by Grand Master Thomas Kittera, of Pennsylvania, and Grand Master D. W. Patterson, of Virginia, officiating.

August 8, 1829, the Grand Lodge, by request of the Board of Directors of the Baltimore and Susquehanna Railroad Company (now the Northern Central), laid the first or foundation-stone of that important work.

On Tuesday, October 12, 1880, during the week of festivities held to commemorate the one hundred and fiftieth anniversary of the founding of the City of Baltimore, the Grand Lodge, Grand Chapter, and the Grand Commandery, with a number of Templars from the adjoining jurisdictions, held a grand parade. But the largest, and perhaps the most imposing, Masonic procession ever held in the jurisdiction, was that held on the occasion of the celebration of the Centennial of the organization of the Grand Lodge, May 12, 1887, there being over 5000 Master Masons in line.

The Grand Lodge has been called upon to lay the corner-stone of many churches and other public buildings. Among the most important were, the Antietam National Cemetery, September 17, 1867; the new City Hall, Baltimore, October 17, 1867; the new Post-office, Baltimore, November 21, 1882; and the Deaf and Dumb Asylum, Frederick, May 31, 1871. It also participated in the ceremonies of unveiling the De Kalb Statue at Annapolis, August 16, 1886.

The Fraternity in Maryland has ever been noted for its conservatism, and as a consequence its increase in membership has not kept pace with that of other jurisdictions. Another cause for this has been the heavy burden of debt under which the Grand Lodge has labored for more than twenty years past, growing out of the building of the new Temple. This debt, however, has been steadily decreasing for a number of years past.

District of Columbia.—What is known as the District of Columbia, in 1789 embraced territory ceded by the States of Maryland and Virginia.

The first lodge of Freemasons therein was formed under warrant from the Grand Lodge of Pennsylvania. The petition for this lodge was presented from some brethren in Alexandria to Grand Lodge, on September 2, 1782, and ordered to lie over. On February 3, 1783, the petition presented on September 2d, last, from several brethren of Alexandria in Virginia for a warrant to hold a lodge there, was ordered to lie over to the next communication: —

"In consequence of Brother Adam, the proposed Master thereof, being found to possess his knowledge of Masonry in a clandestine manner, since which the said Brother Adam having gone through the several steps of Ancient Masonry in lodge No. 2 of Philadelphia; It was ordered that the said petition be complied with, and that the Secretary present Brother Adam with a warrant to hold a lodge of Ancient Masons in Alexandria, in Virginia, to be numbered 39. Brother Robert Adam was then duly recommended, and presented in form to the Right Worshipful Grand Master in the chair for installation as Master of Lodge No. 39, to be held in the borough of Alexandria, in Fairfax County, Virginia, and was accordingly installed as such."

After the formation of the Grand Lodge of Virginia this lodge surrendered its Pennsylvania warrant, and, on April 28, 1788, received a warrant from Grand Lodge of Virginia. In 1789 it asked to have its old warrant returned; but the latter Grand Lodge decided it was improper to comply with the request. December 12, 1804, a request to have its name changed to Alexandria-Washington Lodge was presented to Grand Lodge, which ordered a new warrant to be issued with the new name. This did not meet the approval of the lodge, as George Washington was named in the warrant as Master. An authenticated copy of the resolution authorizing the change of name was ordered to be attached to the original. This lodge did not take any part in the formation of the Grand Lodge of the District of Columbia.

The Grand Lodge of Maryland issued warrants to lodges as follows: April 21, 1789, to Potomac Lodge, at Georgetown; some of its members moved to Port Tobacco, and opened a branch lodge there, which was soon superseded by a charter for St. Columba, No. 10; the old lodge ceased May, 1794: was revived October 22, 1795, as Columbia Lodge; it first met November 7, 1795, and ceased December 12, 1796: November 10, 1806, it was again revived as Potomac Lodge, No. 43: September 12, 1793, to Federal Lodge, at Washington; November 8, 1802, to Columbia Lodge, at Washington; and May 14, 1805, to Washington-Naval Lodge, at Washington. The Grand Lodge of Virginia, on November 29, 1796, issued a warrant to Brooke Lodge, which was afterward called Alexandria-Brooke Lodge, at Alexandria. December 11, 1810, these five lodges decided that it was right and expedient to form a Grand Lodge for the District of Columbia, and the Grand Lodge was duly formed February 19, 1811. Alexandria-Washington Lodge did not join in the movement, and refused to leave the Grand Lodge of Virginia, under which it continued by common consent. The formation of the Grand Lodge met the hearty approval of the

Grand Lodges of Maryland and Virginia. The new Grand Lodge, being located at the seat of the National Government, could not help but keep up an active existence. On September 18, 1793, the lodge assisted in the ceremony of laying the corner-stone of the Capitol of the United States, with Masonic ceremonies by President Washington. As a Grand Lodge it laid the corner-stone of the new Capitol, on July 4, 1851, and the dedication and placing of the pinnacle of the Washington Monument, and its dedication within the last few years. It was the centre of the movement to form a National Grand Lodge, which never met the approval of the several Grand Lodges. In 1846, when the territory south-westerly of the Potomac River was retroceded to Virginia, the Grand Lodge of Virginia assumed the Masonic jurisdiction of Alexandria.

The Anti-Masonic excitement caused but little discomfort, and soon passed away. The Grand Lodge of the District of Columbia has always been, and is now, in a highly prosperous condition.

Virginia. — In 1741 the Grand Lodge of Scotland granted a warrant to St. John's Lodge, at Norfolk, Virginia, and this may be said to be the first lodge organized in that jurisdiction. On April 15, 1775, the Lodge of Kilwinning, Scotland, warranted Calvin Point Royal Arch Lodge, at Falmouth. March 9, 1756, Blandford Lodge was chartered by the Grand Lodge of Scotland. On July 21, 1758, the Grand Lodge of Scotland chartered the Lodge of Fredericksburg, the warrant being still preserved. But it is probable that the Grand Lodge of Massachusetts granted this lodge a dispensation earlier, as records exist from September 1, 1752. This is the lodge in which Washington was made a Mason, on November 4, 1752.

On December 22, 1753, the Grand Lodge of England, "Moderns," granted a warrant to the Royal Exchange Lodge, No. 173, in the borough of Norfolk, in Virginia; this lodge was kept on the English Register until 1813.

August 1, 1755, the same Grand Lodge granted a warrant to "Lodge at the Swan Tavern," Yorktown; it was numbered 205: it was not erased from the English Register until 1813. November 6, 1773, the same Grand Lodge granted a warrant to Lodge at Williamsburg, numbered 364; also same day to Lodge at Botecourt, No. 365: this was also retained on English Register until the year 1813.

The Grand Lodge of Pennsylvania granted warrants October 4, 1768, to Lodge No. 12, Winchester, which was surrendered and renewed March 17, 1787, and surrendered January 5, 1807, to join Grand Lodge of Virginia; February 3, 1783, to Lodge No. 39, Alexandria, Fairfax County, joined the Grand Lodge of Virginia; June 26, 1784, to Lodge No. 41, Portsmouth, surrendered and renewed June 24, 1790; vacated April 7, 1806. The Grand Orient of France granted warrants, in 1785, for a lodge at Portsmouth, and in 1849 for a lodge at Richmond.

Cornelius Hamet of Norfolk, while in name Provincial Grand Master,

MOUNT VERNON: HOME OF GENERAL GEORGE WASHINGTON.

Born Feb. 22, 1732; died Dec. 14, 1799. Record of Fredericksburg Lodge, No. 4, A.F. and A.M.: Entered Nov. 4, A.L. 5752, A D. 1752; passed March 3, A.L. 5753, A.D. 1753; raised Aug. 4, A.L. 5753, A.D. 1753. Record of Alexandria-Washington Lodge, No 22, A.F. and A.M.: Charter Member April 28, A.L. 5788, A D. 1788; Chosen First Worshipful Master May 29. A L. 5788, A.D. 1788; buried with Masonic Ceremony, according to the Ritual of the Order, Dec. 18, A.L 5799. A D. 1799.

exercised none of the prerogatives of that high office. Representing as he did the Grand Lodge of England, lodges were petitioned for and warranted without a word of reference, or recommendation, to or from him.

A convention of the delegates from five lodges, from five different jurisdictions in Virginia, met, on May 6, 1777, at the city of Williamsburg, and then adjourned to May 13, 1777, when a so-called Grand Lodge was formed.

On April 28, 1788, Alexandria Lodge, No. 39, sent a communication that they desired to surrender their present warrant to the Grand Lodge of Pennsylvania, and obtain one from the Grand Lodge of Virginia. A warrant was granted as Alexandria Lodge, No. 22. December 12, 1804, the lodge petitioned that it might be known thereafter as the "Alexandria-Washington Lodge, No. 22." The petition was granted, for which the lodge paid £10. April 29, 1791, the Grand Lodge adopted and ordered to be printed the "Book of Constitutions," approved by the Grand Lodge of Pennsylvania, and known as "Smith's Ahiman Rezon." The work was so imperfectly done, typographically, that it was rejected, and the book ordered to be burnt. A brother offered to print a new edition of the Ahiman Rezon. Permission was granted, and a motion in the Grand Lodge to purchase 250 copies was rejected. It is known as "Read's Ahiman Rezon." The Grand Lodge adopted the work as taught by Jeremy L. Cross, who taught the Thomas Smith Webb work.

In 1798 the Grand Lodge prohibited, under the penalty of expulsion, the visiting by any member of a lodge in Virginia of the lodges of the "Ancients."

The Anti-Masonic excitement considerably affected the lodges, and weakened many of the members, but, when it passed over, Masonry was stronger than ever. On February 22, 1858, the Grand Lodge dedicated the monument erected at Richmond to the memory of Brother George Washington. The ceremonies were said to be grand and inspiring. They also laid, with full Masonic ceremonies, the corner-stone of the monument erected by the United States Government to commemorate the surrender of Yorktown. The Craft are building, and have nearly completed, an imposing hall or Temple for Masonic purposes, to cost nearly $150,000.

West Virginia. — The Civil War of 1861, and years following, resulted in the division of the State of Virginia and the formation of a portion thereof, in June, 1863, into the separate State of West Virginia. All communication, between the subordinate lodges in the northern and western parts of the State forming West Virginia, and the Grand Lodge of Virginia, had been suspended for nearly three years, and the meetings held were irregular in more particulars than one. The vicissitudes of war and the failure to meet regularly raised a doubt of the right of renewing the meetings without the direct authority of a Grand Lodge. Counsel and advice were solicited from the neighboring jurisdictions; and the favorable suggestions made by them led to the issuing of a circular by Fairmont Lodge, No. 9, addressed to the lodges in what is now known as West Virginia, for a convention to meet on December 28, 1863.

The meeting adjourned to February 22, 1864, and again to June 24, 1864, when, eight lodges being represented, it was resolved to form a Grand Lodge. Grand Officers were elected, and a day fixed for the installation of the Grand Officers. At the time designated for the performance of this duty, it was learned that there had been some irregularity in the action of the convention, and the Grand Officers refused to be installed. A new convention was called for April 12, 1865, when new Grand Officers were elected; and on April 12, 1865, the Grand Lodge of West Virginia was formed, and the constitution of the Grand Lodge of Virginia was directed to be used until there was one adopted by the new Grand Lodge. The Grand Lodge has performed many official public duties, such as the laying of corner-stones for churches, monuments, schools, town halls, and libraries. The following lodges, all warranted by Grand Lodge of Virginia, took part in the formation of the Grand Lodge of West Virginia: *Fairmont, No. 9*, Fairmont; *Marshall Union, No. 37*, Moundville; *Morgantown, No. 93*, Morgantown; *Ohio, No. 101*, Wheeling; *Wellsburg, No. 108*, Wellsburg; *Fetterman, No. 108*, Grafton; *Cameron, No. 180*, Cameron. With the closing of the war the lodges became prosperous and Masonry popular.

North Carolina. — The earliest knowledge we have of Freemasonry in North Carolina is the warranting of a lodge at Wilmington, on Cape River, in the Province of North Carolina, in March, 1754, being No. 213 on the Register, Grand Lodge of England. It was not put on the list till 1756, and was continued on it until 1813.

On August 21, 1767, a warrant was granted to the Royal White Hart Lodge, at Halifax, North Carolina, No. 338, and it was also kept on the English Register until 1813.

Cornelius Hamett, Provincial Grand Master for Virginia, who had resided for a number of years at Wilmington, is supposed to have been the promoter of the lodge at Wilmington.

The Provincial Grand Lodge of Massachusetts granted a warrant for "the First Lodge at Crown Point, in Pitt County." The records of the registering of this lodge are missing, but it was on the rolls in 1766 and 1767, it making its returns to the Grand Lodge up to the latter year. December 30, 1767, Thomas Cooper was appointed by Acting Grand Master Henry Price, Deputy Grand Master of North Carolina, with power to establish lodges there. What was done under this deputation is not known. January 14, 1771, Joseph Montfort was appointed Provincial Grand Master of, and for, America, by the Duke of Beaufort; and he, it is said, issued the warrant to the Royal White Hart Lodge at Halifax. The Grand Lodge of Pennsylvania also issued a Regimental warrant for North Carolina, as No. 20. The date of its granting is not known. It was subsequently vacated. In 1771 a Grand Lodge was formed which met at Newbern and Edenton. The records were deposited, previous to the Revolutionary War, at the latter place, which were subse-

quently destroyed by the enemy, and the labors of Grand Lodge suspended. In 1787, December 9th, an attempt was made to reorganize the Grand Lodge. There were present the following lodges: *Unanimity; St. John's, No. 2; Royal Edwin, No. 4; Royal White Hart, No. 403; Royal William, No. 8; Union,* at Fayetteville; *Blandford; Bute;* and *Old Cone.*

Grand Officers were elected and duly installed. The numbering of the lodges first claimed the attention of Grand Lodge; and, on June 25, 1791, the lodges were all renumbered, and new charters ordered to be issued. In 1797 the Grand Lodge was incorporated by the General Assembly of North Carolina. Many of the subordinate lodges were also incorporated. In 1842 the question of establishing a Masonic seminary of learning was broached, and the discussion continued to 1856, and finally resulted in St. John's College being established at Oxford. In 1872 the Grand Lodge converted it into an orphan asylum. It is now doing a vast amount of good, being assisted financially by the State and by benevolent citizens. The storm of Anti-Masonry did not interfere materially with the working of the lodges. The Grand Lodge, by resolution, sympathized with the Grand Lodges of Rhode Island, New York, and Vermont, and assured them of their support for the efficient and consistent course they pursued in the contest. The first hall erected for Masonic purposes in North Carolina was at Raleigh, in 1812. A hall was also early built in Wilmington.

The Grand Lodge owns a library valued at $600.

South Carolina. — The first Masonic lodge in South Carolina was warranted in 1735, by Lord Weymouth, Grand Master of the Grand Lodge of England, and was granted to Solomon's Lodge at Charleston. Its first meeting was held Thursday, October 28, 1736. In this year, 1736, the Earl of Loudoun, then Grand Master of England, issued a deputation to John Hammerton (who was the first Master of Solomon's Lodge as above), appointing him Provincial Grand Master of South Carolina. Hammerton, acting under this authority, organized a Provincial Grand Lodge on December 27, 1737, which continued until 1777. At the same time (1735) that the warrant was granted to the Charleston Solomon's Lodge, a warrant was granted for a lodge of the same name at Wilmington, North Carolina. By some mistake the Charleston lodge was not entered on the Register, while the Wilmington one was. The former was put on the Register in 1760, with precedence allowed to 1735. The Provincial Grand Lodge of Massachusetts, in 1735, granted a warrant to a number of brethren from Boston to open a lodge at Charleston. This lodge met at the "Harp and Crown," but probably existed only for a few years. Hammerton resigned after a few months' service, and James Graeme was appointed to serve to the end of the year, after which the Provincial Grand Lodge was authorized to elect their Grand Master. Graeme was elected and reëlected Grand Master until 1740, when John Houghton was elected. Hammerton was elected again in 1741, and Benjamin Smith in 1742. The

foregoing information is obtained from the current public newspapers, and it has been suggested that the publications were stopped in 1742, and until 1751, on account of the law of the Grand Lodge of England forbidding the printing of the proceedings of any lodge. Solomon's Lodge worked uninterruptedly until 1811, when it suspended work until 1817; it was then revived, and continued active until 1838; it was then dormant until 1841, when it was again revived, and continues until the present. The following additional lodges were warranted by Grand Lodge of England: 1743, "Prince George," at Georgetown, Virginia; May 3, 1755, "Union," Charleston; March 22, 1756, "A Master's Lodge" at Charleston (these lodges were not put on the Register until 1760); February 8, 1763, "St. Mark's." There were also lodges at Port Royal, at Beaufort, and St. George's, at Dorchester, said to have been in existence about 1756; but nothing is known of their history.

These were all what are known as "Modern" lodges. In 1787 the Provincial Grand Lodge declared itself independent of England, and took the title of "The Grand Lodge of Free and Accepted Masons of South Carolina." In 1759 the Grand Lodge of Scotland granted a warrant to "*Union Kilwinning*," but the members being members of Union Lodge, which was warranted in 1755, did not accept the warrant, but did adopt the name. The Grand Lodge of Scotland continued it on its Registry for years, although no returns were ever made.

The Grand Lodge of England ("Ancients") warranted lodges as follows: October 10, 1764, at Charleston, No. 92; September 30, 1774, at Charleston, No. 190; May 26, 1786, at Charleston, No. 236. The members of the latter, No. 236, had been warranted by the "Moderns," but one of the members went to Philadelphia and was made an "Ancient" Mason. On his return he caused the others to follow his example, and applied to the Grand Lodge of Ancients, at London, for a warrant; hence the warrant No. 236. The Provincial Grand Lodge of Pennsylvania ("Ancients") warranted lodges: December 23, 1872, at Charleston, No. 38; July 12, 1783, "*St. Andrew's*" Lodge, Charleston, No. 40, surrendered and renewed May 25, 1787, surrendered September 24, 1787; November 22, 1786, at Charleston, *No. 47*, surrendered. On December 27, 1785, a petition for a warrant to hold a lodge at Winnsburgh, South Carolina, was granted by the Provincial Grand Lodge of Pennsylvania. No record is made of this lodge on the Register of Pennsylvania, but it coming at the same time as the application for a lodge at Reading, and also one at Cape Francois, possibly it was the same lodge as No. 47, as above. These lodges united, March 24, 1787, in forming the "Grand Lodge of Ancient York Masons of South Carolina." The rivalry between the two Grand Lodges was most bitter, and led to the most unfraternal actions. The "Ancients" were said to be everywhere zealous, aggressive, and intolerant towards the so-called "Moderns." The latter seemed to hold strictly to the principle that "profanes" must seek them, while the rapid growth of their rivals

gave indications of "proselyting." The Ancients increased much more rapidly than the Moderns. Both Grand Lodges were incorporated by the legislature. The records of neither were printed, and, singularly, both have been lost. On December 31, 1808, the two Grand Lodges were united, as the "Grand Lodge of South Carolina." This union was of short duration; one of the Ancient lodges, "St. John's," claimed that the formation of the United Grand Lodge was irregular and illegal, because no "Modern" Mason could become "Ancient" without going through the Ancient ceremonies. By its persistent action and the assistance of a number of the country lodges, the attention of the Grand Lodges of the United States was called to the irregularities, and a number of these denounced the United Grand Lodge and interdicted its members. A convention was called by the dissatisfied "Ancients," and on May 15, 1809, the former Grand Lodge of Ancient York Masons was revived. This increased the bitterness, and the matter was carried into the courts. The revived Grand Lodge received the strong support of the other Grand Lodges. Finally, after mutual concessions, on December 27, 1817, the two Grand Lodges, viz.: the "United" Grand Lodge of South Carolina and "The Grand Lodge of Ancient York Masons" of South Carolina, again united under the title of "*The Grand Lodge of Ancient Freemasons of South Carolina.*" August 2 and 3, 1837, the corner-stone of a Masonic hall was laid in Charleston. On April 27, 1838, a fire which devastated Charleston destroyed this new hall, together with all the furniture and records of the Grand and subordinate lodges. A new hall was built and dedicated in 1841, which was torn down and replaced by the present Masonic Temple, which was dedicated December 10, 1872. Its cost was $50,000. The Grand Lodge continued its meetings during the Anti-Masonic excitement.

The Grand Lodge has always been opposed to the formation of a National Grand Lodge. Of the old lodges there exist at present: "Solomon, No. 1"; "Clinton, No. 3"; "Union Kilwinning, No. 4"; "Washington, No. 5"; "Friendship, No. 9"; "Winnsboro, No. 11"; "Orange, No. 14." Of these, Orange, No. 14, is the only one that has never suspended work since its constitution, May 28, 1789.

Georgia. — Freemasonry was introduced into Georgia by those brethren who were sent out to the "new Colony of Georgia" by the Grand Lodge of England. Many of the Grand Officers were named in the charter of the Colony of Georgia, by the king's letters-patent. In 1735 Lord Viscount Weymouth, Grand Master of England, warranted Solomon's, No. 139, at Savannah, in the Province of Georgia. Prior to 1799 this lodge, sometimes called the Arms Lodge, met at the tavern kept by Mr. Clark, Whittaker Street, Savannah. After 1799 it met at the Masonic Hall, Whittaker Street. The other lodges were: in 1774, Unity, No. 2, Savannah, No. 371 on the Registry of England; in 1775, the Grenadiers' Lodge, Savannah, No. 386. Solomon's Lodge was reorganized in 1784. The two latter lodges have disappeared, leaving no

trace of their existence. October 29, 1784, a warrant was granted by the Grand Lodge of Pennsylvania, as No. 42, at Savannah. December 16, 1786, the lodges above-mentioned organized "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons according to the Old Institution of the State of Georgia," electing William Stephens as Grand Master. June 4, 1799, the Grand Lodge laid the corner-stone of the City Exchange. December 4, 1819, the office of Grand Lecturer was established, and the following year his compensation was fixed at $30, to be paid by each lodge he might visit. In 1821 the office was abolished. March 21, 1824, the corner-stones of the monuments to Greene and Pulaski were laid, the Marquis de Lafayette presiding at the ceremonies. While Masonry flourished in Savannah, it was not so in the lodges outside of that city, and by 1818, it is said, Masonry had almost disappeared. In 1820 a new constitution was adopted, by which the quarterly meetings of March and June were to be held in Savannah, and those in September and December in the capital of the State, Milledgeville; the annual election for Grand Officers to be held in March, at Savannah. While this was intended to meet the wants of the conflicting interests of the upper and lower portions of the State, and thereby better the condition of affairs, it virtually made two Grand Lodges, only one of which, that at Savannah, had authority to elect Grand Officers. There was a strong feeling by the country members against those of Savannah, and at the meetings one body would undo what the other had done. A convention was held, with the approval of the Grand Lodge, in December, 1826, and adopted a new constitution, abolished quarterly communications, and fixed the place of meeting at Milledgeville. The Grand Lodge in Savannah refused to recognize the new order of things, and elected the Grand Officers at the usual time, in March, 1827.

The Milledgeville Grand Lodge met December 3, 1827, as provided in the new constitution, and elected their Grand Master. The committees were appointed to take charge of the Grand Lodge property in Savannah, and the election in March was declared null and void. The members of the lodges adhering to the Savannah Grand Lodge were expelled. The feeling between the adherents of the two Grand Lodges became most bitter, the more so as one of the Savannah lodges, No. 8, continued with the "up country," or Milledgeville Grand Lodge, while the rest of the Savannah lodges remained with the "low country," or Savannah Grand Lodge. Among these was Union, No. 3, in which Royal Arch Masonry first made its appearance in Georgia. This lodge had an elegant room in Bull Street, corner of Bay Lane, in which the old Grand Lodge held its meetings. In the course of time, Solomon's Lodge, No. 1, was the sole adherent of the Savannah Grand Lodge. In the midst of these troubles among themselves came the Anti-Masonic excitement, and it had its effect on the Fraternity. January 5, 1837, efforts looking to a reconciliation were begun which ended on November 6, 1889, in the removal of the

FORT MARION, SAINT AUGUSTINE, FLORIDA.

A copy of "Preston's Illustrations," printed in 1775, and presented to Saint Andrews Lodge No. 1, of Florida, June 26, 1776, has recently come into the possession of the Grand Lodge of that Grand Jurisdiction. Undoubtedly the Regiment responsible for the institution of "No. 1" was quartered in Fort Marion,

sentence of expulsion of Solomon's Lodge, No. 1; the Master of it was admitted to the Grand Lodge and apologized for its action, and its old number and rank were restored to it, and Masonry resumed a united front, demonstrating fully that "Masonry has more to fear from those who are within its portals than from those who are without."

Masonic halls have been erected: in Augusta, by Social Lodge, No. 1; in Savannah, by Solomon's Lodge, No. 1; in Macon, by Macon Lodge, No. 5, in 1850; in Milledgeville, by Benevolent Lodge, in 1856; in Rome, in 1866; and in Macon, by the Grand Lodge, in 1872. The Grand Lodge supported the Masonic Female College at Covington up to 1874, when it gave it up, and in 1878 returned the property to the city. The Grand Lodge is incorporated by the legislature, which act, according to the Supreme Court decisions, incorporates the subordinate lodges. The Civil War severely checked the growth of the Fraternity. It is, however, now most prosperous.

Florida. — As early as 1768 the Grand Lodge of Scotland granted a warrant to a lodge in East Florida, at St. Augustine, of which James Grant, the provisional governor of Florida, was Master, and he was appointed Provincial Grand Master of the Grand Lodge of the Southern District of North America. On January 17, 1759, the Grand Lodge of England ("Ancients") warranted a lodge, to the 14th Regiment of Foot, which was numbered 58*b*. The lodge became dormant, and on March 6, 1776, "a renewal of the warrant, No. 58, to 14th Regiment of Foot, whenever they should require it, at present at St. Augustine," was ordered. The warrant was renewed March 20, 1777. January 3, 1788, the Grand Lodge of England, "Ancients," granted a warrant to No. 204, St. Augustine, in East Florida; but, on January 17, 1780, the fee of warrant No. 204 was ordered, "Returned to the late Grand Secretary, it not being recorded." There was a St. Andrew's Lodge, No. 1, in West Florida, but of its origin nothing is known except a reference in "Preston's Illustrations," printed in 1776, and a memorial to Grand Lodge of Pennsylvania ("Ancients") on July 8, 1783. What the memorial recited is not known, but Grand Lodge ordered warrant No. 40, to be placed at the discretion of the Master of Lodge No. 38, of Charleston, South Carolina. The Grand Lodge of South Carolina ("Ancients") issued a warrant, No. 30, for a lodge at St. Augustine, which "became extinct in consequence of a decree by the King of Spain." The same Grand Lodge granted a warrant for Lodge No. 56 at Pensacola. Nothing is known of this lodge. June 30, 1820, the Grand Lodge of South Carolina issued a warrant in place of No. 30 at St. Augustine, called "Floridian Virtues"; and, on June 29, 1821, renewed the Lodge No. 56 at Pensacola, under the name of "Good Intention." The same Grand Lodge granted a warrant to Esperanza, No. 47, at St. Augustine. These lodges became extinct or were suspended. The Grand Lodge of Georgia also granted a warrant to "San Fernando, No. 28," at St. Augustine. The Grand Lodge of Alabama, on December 19, 1825, warranted Jackson Lodge, at Tallahassee. It was suspended, charter forfeited, and restored.

The Grand Lodge of Georgia, December 2, 1828, warranted Washington Lodge, at Quincy, and December 8, 1829, Harmony Lodge at Marianna. July 6, 1830, three of these lodges organized the "Grand Lodge for the Territory of Florida." This was the first territorial Grand Lodge organized in America. The Anti-Masonic excitement had nearly spent its fury when this Grand Lodge was organized, and so it experienced little trouble therefrom. This Grand Lodge organized Lodge No. 8, which was located about twenty miles from Tallahassee, and before the State line was determined. It was soon found that it was within the jurisdiction of the Grand Lodge of Georgia. The matter was settled by the Grand Lodge of Florida surrendering jurisdiction, as soon as the Grand Lodge of Georgia accepted the lodge, and the Master and Wardens were elected, *ex officio*, honorary members of Grand Lodge of Florida, and it was declared that its number should never be assigned to any other lodge. The three original lodges are still active working lodges. The Grand Lodge was incorporated under the Territorial government. The subordinate lodges are not incorporated, but hold their properties under trustees. A fire in 1888 destroyed the archives and library of the Grand Lodge. Halls have been built at Tallahassee, Quincy, Pensacola, Key West, and elsewhere, and a fine Masonic temple has been erected at Jacksonville.

Yours Fraternally &c
Charles C. Meyer P.M.

DIVISION VI.

SECOND MERIDIAN, I.

History of the Eastern Mississippi Valley, and the Lakes: The Grand Lodges of Ohio, Indiana, Michigan, Illinois, Wisconsin, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana.

By Charles E. Meyer, P.M.,
Melita Lodge, No. 295, of Pennsylvania.

CHAPTER III.

Grand Lodges of the Eastern Mississippi Valley, and the Lakes.

Ohio. — Jeremy Gridley, Deputy Grand Master of the St. John's Grand Lodge of Massachusetts, issued a charter, February 15, 1776, to Captain Joel Clark and Lieutenant Jonathan Heart, and other officers of the army, for an Army lodge, to be known as "American Union," "for the benefit of the brethren in the Connecticut Line of the army." The lodge was duly organized at Roxbury, Massachusetts, in the month of March following. During seven years of the war this lodge followed the army, holding its meetings at the various points where it was encamped, and making Masons of many prominent and distinguished army officers. At the conclusion of the war, the lodge "was closed," "to stand closed until the Master should call them together."

Among the pioneers to the Muskingum River, in North-west Territory, were Jonathan Heart and Rufus Putnam, the Master and a Past Master of this lodge. There were, likewise, a number of brethren who had been members of the Military Lodge, No. 10, also warranted by the St. John's Grand Lodge of Massachusetts.

Ten of these brethren assembled in the village of Marietta, Ohio, and prepared a petition to Jonathan Heart, Master of the American Union Lodge, who resided at Fort Harman, on the opposite side of the river, asking for his protection and recognition.

Brother Heart in reply expressed a doubt whether the warrant in his possession "affords protection," as there are only two who were actually enrolled members. But to remove this objection he stated: —

"There are two others who are members and residents in this county, but at too great a distance to attend. There are also two of the petitioners who were constant visitors of this lodge during the war, one of them a Past Master (Brother Benjamin Tupper), who by custom is a member of all lodges. There are also others of the petitioners who have frequently visited the lodge."

He waived, however, any scruples he might have entertained as to the regularity of his proceedings in the matter, and consented to the request of the brethren, and, on June 28, 1790, he opened American Union Lodge, No. 1, in due form, of which he was elected Master, and Colonel Benjamin Tupper and General Rufus Putnam, Wardens. In the address forwarded to the Grand Lodges at Philadelphia, New York, and the New England States, asking recognition, the hope is expressed, if errors have been committed, "that their steps may be guided into the paths they ought to take."

September, 1791, a short time previous to the fatal battle on the Miami River, known as St. Clair's defeat, the Grand Lodge of New Jersey issued a warrant to Governor Arthur St. Clair and General Josiah Harmer to hold a lodge at the village of Cincinnati, to be known as Nova Cesarea, No. 10, of which Dr. William Burnet was Master. The disastrous campaigns with the Indians gave no opportunity to open this lodge, and it was not organized until December 27, 1794. Brother Edward Day, who was made a Mason in Lodge No. 35, Joppa, Maryland, acted as Master at its formation. October 19, 1803, the Grand Lodge of Connecticut granted warrants for Erie Lodge, No. 47, at Warren, Trumbull County, and New England Lodge, No. 49, at Worthington, to be in force one year after the formation of a Grand Lodge in Ohio.

On St. John's Day, June 24, 1805, the Grand Lodge of Pennsylvania granted a warrant for the Lodge of Amity, No. 105, to be held at Zanesville, of which Brother Lewis Cass, who afterward became distinguished as a soldier and statesman, was the first Master. Permission was given to the lodge to meet either at Zanesville or at Springfield [Putnam], on the opposite side of the river.

In consideration of the situation of the lodge in a new country, and the difficulties to be overcome by it, the Grand Lodge of Pennsylvania presented this lodge with a set of jewels, which are still in the possession of the lodge.

On March 18, 1806, the Grand Lodge of Kentucky granted a warrant to Cincinnati Lodge, No. 13, of which Brother William Goforth was the first Master. At a meeting of delegates from the six lodges above named (all in the State at the time), held at Chillicothe, Monday, January 4, 1808, Brother Robert Olivar, of American Union Lodge, was called to the chair and George

THE OHIO MASONIC HOME, SPRINGFIELD, OHIO.

Todd appointed Secretary. For unknown reasons the representatives from New England Lodge, No. 48, were excluded from the convention, which continued its sessions during four days. It was then

"*Resolved*, That it is expedient to form a Grand Lodge in the State of Ohio,"

When General Rufus Putnam was elected first Grand Master. After determining that the first communication of the Grand Lodge should be held at Chillicothe, January 2, 1809, the convention adjourned. Brother Putnam, the Grand Master-elect, not attending at the time appointed, the Deputy Grand Master, Brother Thomas Henderson, took the chair and opened the Lodge in due form and according to ancient usage. American Union Lodge not being represented, and New England Lodge excluded, there were but four lodges represented. It was considered doubtful if four lodges could form a Grand Lodge. A committee was appointed to determine if the Grand Lodge could transact business with representatives of four lodges only. The Grand Lodge agreed to the report of this committee, which was in favor of proceeding.

The constitution of the Grand Lodge of Kentucky was adopted, *pro tempore*, for the government of the Grand Lodge. The Deputy Grand Master was installed by the Senior Grand Warden, who then installed the remaining officers elected by the convention January 7, 1808. The Grand Master-elect, Brother Putnam, on account of age and infirmity having declined the office, the annual election being held, the Deputy, Brother Samuel Hunting, was elected Grand Master and Brother Lewis Cass, Deputy Grand Master. The regularity of the formation of the Grand Lodge of Ohio was never questioned by the several Grand Lodges. Dermott's Ahiman Rezon, the Constitution of the "Ancients," was understood to require five lodges to form a Grand Lodge. It was like many of the laws of Masonry at that time, not strictly followed even by the Grand Lodges (Pennsylvania excepted), who claimed to practise this system of Masonry.

American Union Lodge was not represented after the first convention, but refused to become a member of the new Grand Lodge, claiming to have inherent rights of priority of the Grand Lodge. After considerable controversy, it was declared clandestine, and Masonic intercourse prohibited.

In 1816 a petition was received from some of its members, praying for a charter, and a new one was granted by the name of American Union Lodge, No. 1, in which reference was made to the former charter and showing that it was a revival of the former lodge. This lodge was represented in Grand Lodge until about 1829, when it became dormant, but was revived in 1842, and has since been an active and thriving lodge.

The lodge, Nova Cesarea, did not participate in the organization of the Grand Lodge. It surrendered its charter from Grand Lodge of New Jersey on December 10, 1805. Twenty of its former members applied for a restoration of the charter, stating that it had been illegally surrendered. The Grand

Lodge of New Jersey found that the surrender was illegal, but inasmuch as a Grand Lodge had been formed, it could not restore the charter and could only commend the petitioners to that Grand Lodge for redress. Application was made in 1812 to the Grand Lodge of Ohio for a charter, which was granted upon condition that all dues should first be paid to the Grand Lodge of New Jersey. The lodge is now one of the most active and thriving in the State, and is known as Cesarea-Harmony Lodge, No. 2.

All the lodges that participated in the formation of the Grand Lodge, except Cincinnati, are now at work and in a prosperous condition. In 1830 there were ninety-four chartered lodges and seven under dispensation. Shortly after this date, owing to the Anti-Masonic excitement, the representation in Grand Lodge began to fall off, which continued (notwithstanding some new lodges were formed), until 1837, when the lowest point was reached, there being but seventeen lodges represented that year. In the following year, however, there was an improvement which continued and to such an extent that at the 1842 communication thirty-five lodges were represented, and from this time forth the growth of the Grand Lodge of Ohio has been highly satisfactory.

The Grand Lodge has no local Masonic dwelling-place, meeting at such different places in the jurisdiction as may have been agreed upon at the previous annual session. Many of the lodges and other Masonic bodies have halls of their own, some of which are beautiful and well adapted to the wants of the Fraternity.

The Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery of Ohio early digested plans for the raising of funds, preparing plans and estimates for the formation of a Masonic Home in Ohio; nothing, however, was done in the way of building until the fund in hand amounted to $100,000, and a noble institution was the outcome.

Indiana. — Freemasonry was introduced into the Territory now known as the State of Indiana as early as 1795, by those connected with Army lodges on the north-west frontier. August 31, 1808, Vincennes Lodge, No. 15, located at the village of Vincennes, then the seat of government of the Territory, was the first lodge organized, by virtue of a dispensation issued by the Grand Lodge of Kentucky. Its first work was the conferring of the Third degree upon Colonel John Gibson, at the time Secretary of the Territorial government and a prominent officer in the army, from Revolutionary times.

The Grand Lodge of Kentucky also warranted the following lodges: Union, No. 29, at Madison, August 31, 1815; Blazing Star, No. 36, at Charlestown, August 25, 1816; Melchisedec, No. 43, at Salem; Lawrenceburg, No. 44, at Lawrenceburg, and Pisgah, No. 45, at Corydon, August 25, 1817. Dispensations were issued shortly after 1817 by the Grand Master of Kentucky for two other lodges: Switzerland, at Switzerland; and Rising Sun, at Rising Sun. The Grand Master of Ohio issued, in 1816 or 1817, a dispensation for Brookville-Harmony Lodge, No. 41, at Brookville.

These nine lodges (all that were then in the State of Indiana), assembled in general convention at Corydon, on December 3, 1817, when it was deemed advisable to form a Grand Lodge.

The reasons assigned for the formation of a Grand Lodge were similar in character to those used by the Grand Lodge of Kentucky, and which were patterned from those used by the brethren of Maryland in their communications to the Grand Lodge of Pennsylvania. The convention met at Madison, January 12, 1818, at which time the chartered lodges, six in number, separated from those under dispensation, three in number, and proceeded to organize a Grand Lodge for the State of Indiana. At the conclusion of the election for Grand Master, and Deputy Grand Master, all but Master Masons retired; the Master's lodge was closed, and the Grand Lodge opened in the Past Master's degree, when the Grand Master and the Deputy were installed in ample form, and received the customary salutations and congratulations. The Past Master's lodge was closed, and a Master Mason's lodge was opened, and the remaining officers were installed.

On January 15th a constitution of twenty-four sections was adopted, and the "Illustrations of Masonry," by Thomas Smith Webb, were adopted for the work and government of the Grand Lodge and its subordinates.

New charters were issued to the lodges upon surrender of the old ones. The representatives of Melchisedec Lodge surrendered its charter, but by instruction of their lodge declined to receive a new one. Four of the lodges organized by the Grand Lodge are now in existence, viz.: Vincennes, No. 1; Union, No. 2; Lawrenceburg, No. 4; Rising Sun, No. 6.

There is no reference made in the records of the Grand Lodge to the Anti-Masonic excitement as in any manner affecting the Fraternity in Indiana.

Prior to 1828 the Grand Lodge met at various towns and cities. In that year, however, the Grand Lodge removed to Indianapolis, where it has since been located. In 1848 the Grand Lodge erected a Masonic hall at Indianapolis, which was torn down in 1875, and a Temple erected at a cost of $200,000. The rental received from this building is $6000 yearly. About one-fourth of the lodges in the State have their own halls or temples.

A Grand Charity Fund was started some years ago, to which were appropriated the amounts received for charters and dispensations; but it was discontinued some time ago, and each lodge was left to collect and distribute its own charity funds.

Michigan. — April 27, 1764, George Harrison, Provincial Grand Master of New York, granted a warrant to open a lodge at Detroit, to be known as Zion Lodge, No. 1, to a number of brethren belonging to the 60th Royal American Regiment. It was intended to be a Military lodge; but evidently became local, for the warrant was used long after the regiment left. Its records are supposed to have been destroyed in the fire that consumed Detroit in 1805.

It is not known how long the lodge continued active, nor can anything connected with its history be learned. The original warrant, however, is in the archives of the Grand Lodge of New York.

Warrants were issued by the Grand Lodge of England (Moderns) for two lodges at Detroit, No. 289, in 1773, and No. 320, in 1783, also for St. John's Lodge, No. 373, at Mackinaw in 1785. These were purely "Military lodges," having been issued to British regiments; and when England, in 1796, surrendered Michigan soil to the United States, the warrants went with the regiments.

Two years prior to this date, September 7, 1794, a warrant was issued by the Provincial Grand Lodge of Canada for Zion Lodge, No. 10. Whether this was a revival of the Zion Lodge, No. 1, of 1764, or an amalgamation with it, is not known. In 1806 the members applied to the Provincial Grand Lodge of New York for a warrant, at the same time surrendering the original warrant received in 1764, but not the one received from the Canadian Grand Lodge. The warrant was granted September 3, 1806, under the original name and number, Zion Lodge, No. 1.

The records of this lodge have fortunately been preserved; and from them it is learned that, in consequence of the capture of Detroit by the British forces, August 16, 1812, it was resolved to close the lodge until September 12th; but at that date, finding that the military conflict continued longer than was anticipated, it was agreed that the charter, jewels, and implements of the lodge should be deposited with a certain brother for safe keeping, and the lodge then adjourned for one year. Owing to the stirring events of the war in the neighborhood, the lodge did not resume work until some time after the conclusion of peace, when, the charter having lapsed, application was made to the Grand Lodge of New York for its renewal. This request was granted, but the lodge was to be known in future as Zion Lodge, No. 62; and on April 15, 1816, Brother General Lewis Cass, formerly of Ohio, but now governor of the Territory of Michigan, was elected its Master. In 1819, the original warrant of 1764 having been found, its number was changed by the Grand Lodge of New York from No. 62 to No. 3, because it was regarded as the third lodge in point of date on the Registry of the Grand Lodge of New York.

Until the year 1821, this lodge was the sole representative of Freemasonry on the soil of Michigan. On September 5th of that year the Grand Lodge of New York granted a warrant for Detroit Lodge, No. 337. Three other lodges were soon after organized in the Territory by the same authority, as follows: Oakland Lodge, No. 343, at Pontiac, Oakland County, March 7, 1822; Menominee, No. 374, in the town of Green Bay (now in Wisconsin), September 1, 1824; and Monroe Lodge, No. 375, in Monroe, December 1, 1824.

On June 24, 1826, these four lodges, all in the Territory, except Oakland, No. 343, met in convention in the city of Detroit for the purpose of forming

MASONIC TEMPLE, DETROIT, MICH.

a Grand Lodge. A constitution was agreed upon, and at an adjourned meeting held July 31st, Grand Officers were elected, Brother Lewis Cass being elected Grand Master.

There are no minutes of this body known to exist; the only knowledge there is regarding its brief career has been derived from the records and documents in the possession of the Grand Lodge of New York.

The new Grand Lodge was incorporated by an act of the Territorial Council of Michigan, April 27, 1827, and four new lodges were organized under its authority, viz.: Stony Creek, Western Star, St. Cloud, and Friendship. As stated, little of the doings of this body are known, but in a letter written by four brethren who had been connected with it, to the Grand Lodge of New York, January 10, 1844, it is said that, sometime in 1829, because of the political bitterness and private animosity of the Anti-Masons of that day, a regular meeting of the Grand Lodge was held in which a resolution was passed to *suspend labor for the time being*, and recommending the *subordinate lodges to do the same*. All the subordinate lodges in the Territory, except Stony Creek, complied with the advice of the Grand Lodge. For eleven years, with the exception of this one lodge, Masonic silence prevailed in this jurisdiction, and until the flood of political Anti-Masonry had spent its fury.

It was not until Zion, Detroit, and Oakland Lodges applied to the Grand Lodge of New York for warrants, which were granted, June 8, 1844, that the attempts to form a Grand Lodge were successful. Two years prior to this, the brethren at Niles, Berrien County, received a charter for St. Joseph Lodge, No. 93; the legal representatives of these four assembled in convention at Detroit, September 17, 1844, adopted a constitution, and elected Grand Officers. And thus was organized the present Grand Lodge of Michigan. Recognition was at once and cordially extended to it by all the Grand Lodges in the country. The illegal Grand body which had been acting during the four years was dissolved, and all its property transferred to the new Grand Lodge, which has since had a most prosperous existence.

Three of the lodges forming the Grand Lodge are existing, viz.: Zion, No. 1; Detroit, No. 2; St. Joseph Valley, No. 3.

The Grand Lodge owns no building or temple in its own right, but many of its lodges own halls or temples.

The present Grand Lodge was incorporated April 2, 1864, but the incorporation of subordinate lodges is forbidden. It is a movable Grand Lodge, holding its communications at different places. The office of the Grand Secretary is located at Grand Rapids.

The Masonic Home Association of Michigan was formed a few years since, for the purpose of providing a home for indigent Master Masons, their widows and orphans. The work has been carried on by voluntary contributions from the various Masonic bodies in Michigan, and from members and friends of the Fraternity. The Grand Lodge voted $3000 to the Association, but assumes no

responsibility for its control or management. The corner-stone was laid by the Grand Lodge, May 1, 1889. The site selected contains thirty-three acres of land within two miles of the city of Grand Rapids, Michigan, and within easy access to several railroads. The building is now completed, and was dedicated, January 28, 1891. It will have accommodations for one hundred inmates (that is, for Michigan Masons, their widows and orphans): its cost, including grounds, was $80,000.

Illinois. — On September 24, 1805, Israel Israel, Grand Master of Pennsylvania, granted a dispensation for the space of six months for Western Star Lodge, No. 107, at Kaskaskie, an ancient town, and then quite flourishing, in the Indian Territory. A warrant was granted, June 2, 1806, and the lodge was duly constituted, September 13th, following. This was the first lodge known to have been established in that extensive territory, now comprising the States of Illinois and Wisconsin and a portion of Minnesota. August 28, 1815, the Grand Lodge of Kentucky granted a charter for Lawrence Lodge, at Shawneetown; and on October 6, 1819, the Grand Lodge of Tennessee granted a charter for Libanus Lodge, at Edwardsville. A dispensation for Temple Lodge, at Belleville, was issued by the Grand Master of Tennessee, June 20, 1820, but was surrendered in 1821.

The Grand Lodge of Missouri also issued warrants in Illinois, as follows: Olive Branch, October 3, 1822; Vandalia, at Vandalia, October 8, 1822; Sangamon, at Springfield, October 9, 1822; Union, at Jonesboro, October 24, 1822; and Edon, at Covington, October 8, 1822: Albion Lodge was organized at Albion, under a dispensation issued by the Grand Master of Indiana, March 12, 1822.

A convention of delegates from the foregoing lodges, except Sangamon, met at Vandalia on December 9, 1822, and adopted a constitution, and forwarded it to the lodges for their consideration. December 1, 1823, eight lodges being represented, the Grand Lodge was formally organized, and the Grand Master was installed by the Deputy Grand Master of Missouri. This Grand Lodge ceased to exist about 1827, and with its demise every lodge in the State was so effectually blotted out that no trace of any of them, after June 24, 1827, has been found. The reason for this may possibly be that the Anti-Masonic excitement was just beginning to run its race.

October 13, 1827, the Grand Lodge of Kentucky "ordered a dispensation for Bodley Lodge, No. 97, at Quincy, Illinois, there being no lodge in the State." A warrant was granted, August 30, 1836. It also warranted Equality, No. 102, at Equality, August 29, 1837; and Ottawa, No. 114, at Ottawa, September 1, 1840; and a dispensation was issued by the Grand Master of Kentucky for Friendship Lodge, at Dixon, in 1840.

The Grand Lodge of Missouri again warranted the following lodges: Franklin, at Alton, in 1827; Harmony, at Jacksonville, in 1838; Springfield, at Springfield, Temperance, at Vandalia, and Far West, at Galena, in 1839;

THE 'PRENTICE PILLAR, ROSLIN, SCOTLAND.

Mount Moriah, at Hillsboro, and Clinton, at Carlisle, in 1840. A dispensation was also issued for Columbus Lodge, No. 20, at Columbus, in 1839.

A convocation of Masons composed of delegates from several of the subordinate lodges in Illinois was held in the town of Jacksonville, on January 30, 1840, at which it was resolved to form a Grand Lodge.

A committee was appointed to correspond with the several lodges in the State and to ask their coöperation and assistance, and request their attendance, by representatives or proxy, at a convocation to be held at Jacksonville, April 6, 1840. In compliance with this call, a convention assembled at Jacksonville, April 6, 1840. Six of the eight chartered, and one of the three lodges under dispensation, were represented, and the Grand Lodge of Illinois was formed.

On April 28th, following, on motion, all but Past Masters having retired, a convocation of Past Masters was declared open, and the Grand Master was installed by "proxy," and the Grand Honors paid him agreeably to ancient form and usage. Warrants were issued to the lodges represented and they were numbered according to the date of their institution, but some of the lodges did not take new warrants until 1844.

The Grand Secretary was directed to make inquiry of the officers of the late Grand Lodge of Illinois, what disposition was made of the jewels and furniture of said body. This is the only reference found on the records to the old Grand Lodge.

The Grand Lodge of Missouri not only continued to maintain lodges in Illinois, but it granted charters for several new lodges after the Grand Lodge of Illinois was fully organized. It was not until 1845, and after a continued and earnest discussion by correspondence, that Missouri relinquished jurisdiction.

On February 10, 1850, a fire occurred in the city of Peoria, which destroyed the office of the Grand Secretary, and all the books, papers, and records of the Grand Lodge, including the manuscript proceedings of the last communication. The Grand Lodge was convened at Springfield, April 8, 1850, when a committee was appointed to restore the records and proceedings as far as possible. Neither of the lodges participating in the first Grand Lodge are existing, but four of those participating in the organization of the present Grand Lodge in 1840 are at work, viz.: Bodley, No. 1; Equality, No. 2; Harmony, No. 3; and Springfield, No. 4.

October 1, and 2, 1889, the semi-centennial anniversary of the organization of the Grand Lodge of Illinois was celebrated.

This Grand Lodge was incorporated in 1855, and is one of the largest Grand Lodges in the United States.

An association, under the name of the Illinois Masonic Orphans' Home, was organized under an act of incorporation, on April 20, 1885, —

"To provide and maintain a home for the nurture, and intellectual, moral, and physical culture of indigent children of deceased Freemasons of the State of Illinois, and a temporary shelter and asylum for sick or indigent widows of such deceased Freemasons."

This home is now in active operation, ably managed and carefully caring for the orphans of the Craft; it occupies its own building, which is large and roomy and every way creditable to the Craft.

The Grand Lodge does not own temple or hall. Many of the subordinates own halls. In 1890 there was laid the foundation-stone in Chicago of an immense building of eighteen stories high, the upper portion of which (the seventeenth and eighteenth stories), is to be used by the Fraternity. The grounds cost $1,100,000, and the structure when completed, not less than $2,000,000. It is to be fire-proof throughout and finished in marble, alabaster, and onyx, with mosaic floors. The principal entrance to the building will be through an archway opening [see illustration] 42 feet high and 28 feet wide. The main rotunda will occupy 3700 square feet. This court will be supplied with fourteen elevators in a semicircle facing the entrance on State Street. These will have facilities for lifting between 30,000 and 36,000 people per day. Instead of numbering the different stories 1, 2, 3, 4, etc., they will be called by names as of streets. This order of affairs continues until the seventeenth story, when the Masonic apartments are reached. The roof is to be laid out like a garden, with plants and flowers during the summer. The view from this point will be the finest in Chicago. The faces of the walls will be of brown-stone and terra cotta.

Wisconsin. — December 27, 1823, there was an informal meeting of brethren held at the house of a brother, a farmer, at or near Fort Howard or Green Bay, in Wisconsin, then a part of Michigan Territory, when it was determined to apply to the Grand Lodge of New York for a dispensation to open a lodge of Freemasons. This in due time was granted to ten brethren, seven of whom were officers in the United States army, and three citizens of the neighborhood. A warrant was granted to Menominee Lodge, No. 374, on December 3, 1824. This lodge participated in the organization of the old Grand Lodge of Michigan in 1826, and remained under its jurisdiction until the demise of that body in 1829. It continued to work until 1830, when it became dormant.

October 11, 1842, twelve years after the extinction of Menominee Lodge, a warrant was granted by the Grand Lodge of Missouri for Mineral Point Lodge, at Mineral Point, and on October 12, 1843, the same body granted a warrant for Melody Lodge, at Platteville.

The Grand Lodge of Illinois issued a warrant under date October 2, 1843, for Milwaukee Lodge, at Milwaukee.

Very soon after the organization of these three lodges, their representatives assembled in convention at Madison, December 18, 1843, and organized the Grand Lodge of Wisconsin.

The precedent of organizing a Grand Lodge by so small a number as three lodges was established in the formation of the Grand Lodge of Mississippi, in 1818. Since that period the following Grand Lodges have been organized

MASONIC TEMPLE, CHICAGO, ILL.

by the representatives of three lodges, viz.: California, Nebraska, Wisconsin, Colorado, Montana, Arizona, and Indian Territory.

Mineral Point Lodge, No. 1, and Melody Lodge, No. 2, are still at work.

Kentucky. — The Grand Lodge of Kentucky was organized, October 16, 1800, and was the first Grand Lodge formed in the Mississippi Valley.

While Kentucky was still a part of Virginia, the Freemasons, residing in the town and vicinity of Lexington, applied to the Grand Lodge of Virginia for authority to open and hold a lodge. The application being granted, a warrant was issued, November 17, 1788, for Lexington Lodge, No. 25. This lodge, so far as known, was the first lodge organized west of the Alleghany Mountains.

Three other lodges were organized in Kentucky under the same authority, as follows: Paris Lodge, No. 35, at Paris, Bourbon County, November 25, 1791; Georgetown Lodge, No. 46, at Georgetown, November 29, 1796; and Frankfort Hiram Lodge, No. 57, at Frankfort, December 11, 1799. Early in 1800 a dispensation was issued for Abraham, afterward Solomon's Lodge, at Shelbyville.

On September 8, 1800, delegates from five lodges assembled at Masons' Hall, in Lexington, for the purpose of forming a Grand Lodge.

A committee was appointed to draft an address to the Grand Lodge of Virginia, giving the reasons that induced the lodges to separate from its jurisdiction, among others that: —

> "The Grand Charity Fund, an important object of the Institution, cannot be extended to any brother or family in Kentucky, by reason of the distance from the Grand Lodge of Virginia.
>
> "The difficulty, from the same cause, of being represented in the Grand Lodge and from receiving the visits of the Grand Master and other visitors."

In accordance with the resolution of the convention, the representatives of the five lodges assembled at Lexington, October 16, 1800. A Master Mason's lodge was opened in due form, and the Masters of the several lodges produced their charters, also the authorities under which they represented their respective lodges, and a Grand Lodge was regularly formed.

The seal of Lexington Lodge was adopted as the seal of the Grand Lodge until a proper one could be prepared. The lodges surrendered their charters and received new ones, which were numbered according to the date of their institution, upon the payment of a small fee each, Abraham Lodge under dispensation paying double.

The Grand Lodges of the country soon extended fraternal recognition, and thus most happily and harmoniously was a Grand Lodge of Freemasons established in the land that had been known as "Kain-tuck-ee," — "The Dark and Bloody Ground." It issued warrants for lodges in the following Territories and States: Tenn., Mo., Ind., Ohio, Miss., Ill., La., and Ark.

A Grand Charity Fund was started as early as 1802, levying a tax of $1

on every initiation into a subordinate lodge, and for every initiation in the Grand Lodge, $5. In 1858 this fund had increased to $22,029.57.

Delegates from the several lodges assembled at Lexington, October 6, 1806, for the purpose of drafting constitutional rules and regulations. After due consideration, regulations, consisting of twenty-six articles, were adopted. These were published under a modified form in 1808. As these regulations were predicated upon the Virginia Ahiman Rezon, which was mainly a revision of Smith's "Ahiman Rezon of Pennsylvania," and which in turn was an adaptation of Dermott's, the Grand Lodge of Kentucky may, therefore, be said to have been organized under the system of the "Ancients."

In 1814 the bearer of a challenge, that passed between two Master Masons, to fight a duel, was tried and suspended for one year by his lodge. Upon appeal to the Grand Lodge, on the recommendation of the committee, to whom the matter was referred, the sentence was set aside, and that of reprimand was substituted. Some few years later the Grand Master, William H. Richardson, emboldened, doubtless, by this leniency, fought a duel with a member of his own lodge. At the 1818 communication, the Grand Master and his opponent, Benjamin W. Dudley, were cited to appear before the Grand Lodge for having engaged in a duel. It was then

"*Resolved*, That the Grand Lodge have jurisdiction to inquire into the charge," etc.

On motion of Brother Henry Clay, a committee was appointed "to produce a reconciliation between them." The next day the committee reported, recommending, as a substitute for the resolution of expulsion then pending, suspension from the privileges of Masonry for one year. The recommendation was adopted. September 1, 1819, funeral rites were held by the Grand Lodge and Grand Chapter of Royal Arch Masons, in respect for the memory of Thomas Smith Webb, who died in July, previously. A novel feature of the procession, on the occasion, was the presence of nine boys, sons of Master Masons, three bearing the banners of Wisdom, Strength, and Beauty, and six carrying baskets of flowers.

In 1824 the corner-stone of a Masonic hall was laid in Lexington. Two years afterward, the building that was erected thereon was consecrated by the Grand Chapter. A large part of the funds used in the erection of this building were raised by lottery, authorized by an act of the legislature. At La Grange there is a monument to the Masonic Poet-Laureate, Rob Morris, LL.D.

In 1867 the Masonic Widows' and Orphans' Home was incorporated. The Grand Lodge, when it was necessary to raise means for the extension of the building and its maintenance, authorized a tax upon its members. Several discouraging circumstances interfered with the work. The Home is now occupied, and many orphans are cared for who otherwise would have been thrown on a cold world.

Tennessee. — The Grand Lodge of North Carolina issued warrants for the

MASONIC HOME, LOUISVILLE, KY.

following lodges in Tennessee, which was formerly a part of North Carolina: St. Tammany, No. 29, at Nashville, December 17, 1796; Tennessee, No. 41, at Knoxville, November 30, 1800; Greenville, No. 43, at Greenville, December 11, 1801; Newport, No. 50, at Newport, December 5, 1805; Overton, No. 51, at Rogersville, November 21, 1807; Hiram, No. 55, December 11, 1809, at Franklin; King Solomon, No. 52, at Gallatin, December 9, 1808; and two lodges organized under dispensation, as follows: Rhea, afterward Western Star, at Port Royal, May 1, 1812; and Cumberland, No. 60, at the town of Nashville, June 24, 1812.

The Grand Lodge of Kentucky granted a warrant, September 18, 1805, for Philanthropic Lodge at Clover Bottom, Davidson County. This was regarded by the Grand Lodge of North Carolina as an invasion of its jurisdiction, and led to considerable controversy and correspondence. The Grand Lodge of Kentucky finally, on August 25, 1812, becoming sensible that it "had encroached upon the Masonic geographic limits of the Grand Lodge of North Carolina and Tennessee," revoked the charter it had granted, but requesting permission for the lodge to work until June 24, 1813, which was accorded.

A convention was held at Knoxville, December 2, 1811, for the purpose of establishing a Grand Lodge in the State of Tennessee. The assent of the Grand Lodge and the Grand Master of North Carolina was solicited for the formation of the Grand Lodge. The convention then adjourned to meet, August 10, 1812, when at the request of the Grand Master of North Carolina, it was agreed to postpone the further consideration of the organization of a Grand Lodge until after the next annual communication of the Grand Lodge of North Carolina.

In October, 1813, a communication was received from Grand Master Williams, directing the lodges in the State to assemble by their representatives, in the town of Knoxville, on December 27, 1813, to constitute the Grand Lodge of Tennessee. In compliance therewith delegates from the eight active lodges in the State assembled at the time and place designated. A warrant from the Grand Lodge of North Carolina, bearing date September 30, 1813, was read, in which the lodges, either by themselves or by their representatives, were authorized and empowered to constitute a Grand Lodge for the State of Tennessee; the Convention then proceeded to the choice of a Grand Master, when Brother Thomas Claborne, attorney-at-law and member of the general assembly, was unanimously chosen and installed according to the ancient Rites and Landmarks.

The other officers were then elected, when the Grand Lodge was opened in the Third degree and adopted a constitution. This constitution provided for four communications in each year at the place where the legislature shall sit, but, in 1819, this was changed to yearly communications. Past Masters of regular lodges were members of the Grand Lodge. Lodges were forbidden

to confer the Past Master's degree upon any brother unless elected to preside over a lodge, or as preparatory for a higher degree: in the latter case, a dispensation from the Grand Master was required.

The Grand Lodge of Tennessee is the only Independent Grand Lodge in the United States that was organized by authority of a warrant; for the instrument issued by the Grand Lodge of North Carolina does not simply permit the lodges to withdraw their allegiance from it, but it prescribed conditions; in fact, it was almost identical in phraseology with the warrants or deputations issued by the Grand Lodges of England, for Provincial Grand Lodges in the Colonies and Provinces.

It was held by some of the brethren that by the formation of the Grand Lodge, the charters of the lodges were dissolved; accordingly several of the lodges applied for and received dispensations. The Grand Lodge decided that, until a seal and other materials necessary for issuing warrants could be procured, the lodges warranted by North Carolina could work under their old warrants, and those who had received dispensations could work under the same. In 1816 it was declared that

"The Supreme Masonic jurisdiction over all lodges of Ancient York Masons held in Tennessee, is duly vested in the Grand Lodge, and that it is the acknowledged right of all regular warranted lodges so far as they have ability and numbers to make Masons in the higher degrees."

Authority, therefore, was given for a Royal Arch chapter to be held in Nashville, by the name of Cumberland Chapter, to open lodges and work in the several degrees of Past Master, Mark Master, Most Excellent Master, and Royal Arch Mason, under the sanction of the Grand Lodge; the Grand Master to have authority to grant dispensations to work said degrees, provided the applicants for such dispensation should pay the sum of $20 to the Grand Charity Fund.

May 4, 1825, Brother General Lafayette and his son, Brother George Washington Lafayette, visited the Grand Lodge. Brother Lafayette was introduced by Brother Andrew Jackson and received with Grand Honors. Grand Master Tannehill made him an address of welcome, to which Brother Lafayette feelingly responded. Previous to his admission he had been elected an honorary member of the Grand Lodge.

The annual contribution of $10 from each of the subordinate lodges was constituted a Grand Charity Fund.

From about 1825 to 1838, political party strife, added to the Anti-Masonic excitement, ran very high in Tennessee, and political differences bred private controversies, which unfortunately found their way into the lodges.

Tennessee, during the Civil War, was the theatre of great and important military operations, in consequence of which many of the lodges suspended labor. The Grand Lodge did not hold its communications in 1861 and 1862; but after the close of the war, in 1865, Masonry revived, and its growth for a few years was quite rapid.

"THE HERMITAGE": HOME OF ANDREW JACKSON

The Grand Lodge does not own any property in its own right, but occupies and uses the Masonic hall at Nashville, which is the property of Cumberland Lodge, No. 8. This building stands on the ground upon which was erected, about 1820, the first Masonic hall in Tennessee.

Of the eight lodges participating in the organization of the Grand Lodge, four are still existing, viz.: Overton, No. 5; Hiram, No. 7; Cumberland, No. 8; and Western Star, No. 9.

An effort was started during 1889 to found a "Masonic Widow and Orphans' Home." The sum of $10,000 has been raised by voluntary contributions and donations. It is estimated that $8000 more will be required to complete the main building.

Alabama. — The history of Freemasonry in Alabama is so closely interwoven with the history of the Fraternity in the Mississippi Valley, — in which is included Kentucky, Tennessee, Alabama, Mississippi, — that to speak of it would be but a repetition of what has been said elsewhere. Therefore, only the lodges at present located in the State of Alabama will be noted. The Grand Lodge of Alabama was formed by the following lodges, the representatives of which signed the printed copy of the constitution on June 15, 1821, viz.: Madison Lodge, No. 21, at Huntsville, warranted by the Grand Lodge of Kentucky, on August 28, 1812; Alabama Lodge, No. 21, of Huntsville, warranted by the Grand Lodge of Tennessee, October 6, 1818; Alabama Lodge, No. 51, at Claiborne, warranted by the Grand Lodge of South Carolina, in 1819; Rising Virtue Lodge, at Tuskaloosa, warranted by the Grand Lodge of Tennessee, October 5, 1819; Halo Lodge, originally granted a dispensation by the Grand Master of the Grand Lodge of Tennessee, at Cahawba, April 4, 1820 (this lodge worked under the dispensation which was not surrendered until October, 1821); the Grand Lodge of Georgia, January 24, 1821, warranted Halo Lodge, No. 21; Moulton Lodge, at Moulton, warranted by the Grand Lodge of Tennessee, October 3, 1820; Russellville Lodge, U. D., at Russellville, dispensation issued by the Grand Master of Tennessee, October 3, 1820; Farrar Lodge, U. D., at Elyton, granted dispensation by the Grand Master of Tennessee, March 5, 1821; and St. Stephen's Lodge, at St. Stephens, warranted by the Grand Lodge of North Carolina, December 14, 1816. There were two lodges in the extreme northern part of the State, Washington and Tuscumbia, both warranted by the Grand Lodge of Tennessee. On investigation it was found that Tuscumbia had been working without reporting to any Grand Lodge, but it soon became extinct; and Washington Lodge soon surrendered its warrant. The name of Madison Lodge was soon after changed to Helion, and Alabama Lodge at Huntsville was changed to Bethsaida. These two lodges subsequently consolidated under the name, Helion, No. 1, and still exists. Rising Virtue, No. 4, Moulton, No. 6, and Farrar, No. 8, are also existing; while the others named have long gone out of existence.

The constitution provided for three Deputy Grand Masters. December 6,

1836, there not being a quorum present, and after waiting for three days, those who were present, no doubt influenced by the Anti-Masonic excitement, declared the Grand Lodge extinct. The Grand Lodge was then formally reorganized, a new constitution adopted, Grand Officers elected, old warrants re-granted and confirmed. The greatest drawback the Grand Lodge thereafter experienced was the regulation which declared forfeited the warrants of any lodge that failed to be represented at Grand Lodge for two successive years. There was no reserving clause; it was absolute. Of the original lodges, there are but three working at present: Rising Virtue, No. 4; Moulton, No. 6; Farrar, No. 8.

The Grand Lodge is incorporated by the legislature.

Mississippi. — Masonry was introduced into Mississippi by the Grand Lodge of Kentucky, which warranted Harmony Lodge, No. 7, at Natchez, on October 16, 1801. This lodge continued until August 30, 1814, when it surrendered its warrant and property to the Grand Lodge. On August 31, 1815, a dispensation was granted to several of the old members for a new lodge by the same name, and a warrant was granted on August 27, 1816. August 13, 1816, the Grand Master of Tennessee issued a dispensation to Jackson Lodge, at Natchez, and on October 8, 1816, the Grand Lodge warranted the same under the name of Andrew Jackson Lodge. October 16, 1817, the same Grand Lodge granted a warrant to Washington Lodge, No. 17, at Port Gibson. July 27, 1818, these three lodges, by their representatives, met in Natchez and formed the Grand Lodge of Mississippi, and elected and installed its Grand Officers. February 3, 1819, an emergent communication of Grand Lodge was held to take action in relation to forming a lottery to raise money to purchase a site and erect thereon a Masonic edifice. The legislature granted the privilege asked for. In 1824 it was reported that the lottery-scheme had not proved a financial success, and the lodges were recommended to open books to receive subscriptions to build the new hall. September 30, 1826, the Grand Lodge laid the corner-stone of the Methodist Episcopal church at Fort Gibson; June 25, 1827, the corner-stone of a Masonic hall was laid in Natchez, and the hall was dedicated, June 24, 1829.

In 1845 the Grand Lodge began the investigation of the workings of the Grand Lodge of Louisiana, the result of which was, that, from 1846 to 1852, the Grand Lodge of Mississippi granted five warrants for New Orleans, two for Lafayette, and one for Franklin, in the State of Louisiana. In 1852 these warrants had all been returned or ceased, and all edicts against Louisiana were recalled and annulled.

Louisiana. — April 28, 1793, Laurent Sigur holding a Rose Croix patent from Nancy, France, assisted by several French refugees from the West Indies, held a preliminary meeting in New Orleans. Presuming that the Rose Croix patent authorized the working of a lodge, they initiated two candidates in June, and admitted two in September and November, 1793. They applied to the

Grand Lodge of South Carolina "Ancients," for a warrant, under which they opened "*Parfait Union Lodge*," No. 29. In 1794 a member of this lodge, who had been expelled for cheating and gambling, with other brethren of the French Rite, applied to the Provincial Grand Lodge at Marseilles, France, which granted provisional privileges December 27, 1798, to Polar Star Lodge. The history of these lodges, both now in existence, is remarkable. In 1803 the Grand Orient of France granted a full charter to this lodge as No. 4263, under which it was re-constituted November 11, 1804. The Grand Lodge of Pennsylvania granted the following warrants to Louisiana: May 18, 1801, to No. 90, *Lodge La Candeur*, New Orleans, surrendered March 1, 1802, at the same time a warrant was granted to No. 93, *Lodge La Charitie*, New Orleans, which joined the Grand Lodge of Louisiana; to No. 112, September 15, 1808, the Desired Reunion Lodge, New Orleans; to No. 117, October 27, 1810, *Lodge La Concorde*, New Orleans, surrendered April 19, 1813, joined the Grand Lodge of Louisiana; to No. 118, October 27, 1810, Perseverance Lodge, surrendered March 19, 1813, joined the Grand Lodge of Louisiana; to No. 122, November 19, 1810, Harmony Lodge, New Orleans. This lodge kept its minutes in English. To No. 129, June 3, 1811, *Lodge L'Etoile Polaire*, New Orleans, surrendered April 19, 1813, joined Grand Lodge of Louisiana. These lodges all had Royal Arch chapters attached to them and working under their warrants. September 22, 1807, the Grand Lodge of New York warranted Louisiana Lodge, No. 1, at New Orleans, the first lodge there to work in the English language.

October 13, 1811, the Master of Polar Star Lodge, No. 4263, which worked the Modern or French Rite under Grand Orient of France, stated that in consequence of the difference

> "That had always existed and continues to exist between the Masons of the Modern or French Rite and those of the York Rite, the Master Masons composing the lodge had applied to and obtained from the Grand Lodge of Pennsylvania a charter for the York Rite (No. 129), when the lodge unanimously decreed that the workings of Polar Star Lodge, No. 4263, shall be postponed indefinitely."

Articles of agreement were entered into between Polar Star, No. 4263, under the Grand Orient of France, and Polar Star, No. 129, under the Grand Lodge of Pennsylvania, without, however, any authority from that Grand Lodge, and the lodge was thenceforth known as Polar Star, No. 129.

At the time Polar Star Lodge ceased to work the French Rite, a number of Masons from San Domingo, and who had recently arrived from Jamaica, were actively engaged in organizing a lodge of the Scottish Rite. They received a charter from the Grand Consistory of Jamaica for *Bienfaisance Lodge, No. 1*, June 22, 1811. Owing to financial embarrassments and other circumstances, it was unanimously resolved to ask Concord Lodge, No. 117, under Grand Lodge of Pennsylvania, to receive, by one general affiliation, all the members of *Bienfaisance Lodge, No. 1*. A favorable response being received, the next day *Bienfaisance* ceased to exist.

Up to this date (1812) all the lodges that had been established in Louisiana (twelve) were located in New Orleans. Of these, but seven were in full activity, and all were working what is known as the "York Rite," viz.: Perfect Union, Charity, Louisiana, Concord, Perseverance, Harmony, and Polar Star. Three delegates from each of these lodges assembled as a "Grand Committee," April 18, 1812, in the hall of Perfect Union Lodge, to provide for the establishment of a Grand Lodge for the State of Louisiana.

Louisiana Lodge, No. 1, declared, "It would be inexpedient at present to join in the formation of a Grand Lodge."

Harmony Lodge, No. 122, under Grand Lodge of Pennsylvania, withdrew from the convention called for the purpose of organizing the Grand Lodge. The withdrawal of this and Louisiana Lodge, the only two English-speaking lodges, was deeply regretted; but it did not interrupt the labors of the convention. Saturday, June 20, 1812, was appointed as the time for the election of officers. Accordingly, on that day, the Grand convention assembled in the hall of Perfect Union Lodge, and elected officers. The installation took place on July 11, 1812, at which time the Grand Lodge of Louisiana was formed. A constitution and general regulations were adopted, August 15th. Charters were delivered to the five lodges according to seniority: *Parfait Union*, Charity, Concord, Perseverance, and Polar Star. In the charters issued to the lodges, as well as in the constitution, the claim of the Grand Lodge to exclusive jurisdiction is clearly asserted.

Circular-letters were addressed to the other Grand Lodges, requesting recognition and fraternal correspondence. The Grand Lodge of Pennsylvania at first hesitated to extend recognition, but when placed in possession of all the facts, extended its recognition, April 13, 1813. In 1818 complications growing out of the many questions of the claims of the "York" and "Scottish" Rites previously raised, again manifested themselves, producing discord and confusion that was not entirely settled and healed until 1860.

The Grand Orient of France granted a warrant for a lodge to work in the French Rite in New Orleans, April 21, 1818, under the name "*La Triple Bienfaisance, No. 7319*" to which was attached a chapter of Rose Croix. Some of the members of Concord and Perseverance Lodges affiliated with this lodge, and their example was not without its effect upon some of the others. Polar Star Lodge, which ceased to work in 1811 under its charter received from the Grand Orient, and had obtained a charter from the Grand Lodge of Pennsylvania, resolved to reorganize the old Polar Star Lodge, No. 4263; accordingly, on February 14, 1819, officers were elected under directions received from the Grand Orient, from which body a charter was obtained, in 1820, empowering the lodge to cumulate the French and Scotch Rites. All the members of the French Rite lodge, Polar Star, No. 4263, were members of the York Rite Polar Star Lodge, No. 5. The system of dual membership thus inaugurated was soon imitated by others; the Grand Lodge granting a

charter to a number of members of the French lodge, *Triple Bienfaisance, No. 7319*, under the name of *Triple Bienfaisance, No. 20.*

The French Rite now became popular in New Orleans, and many life members of the Grand Lodge belonged to it; but, as it had not been recognized by the Grand Lodge, its lodges were considered clandestine organizations. To obtain recognition it was necessary to amend the constitution. To thus amend, it was necessary to submit the proposed amendment to all the lodges; but as it was feared the country lodges, who worked the "York Rite," would not favor the amendment, it was determined by the city lodges to act without consulting them. At a special meeting of the Grand Lodge, held November 16, 1821, resolutions were adopted, recognizing as regular the three rites, and authorizing the lodges to receive as visitors, or as candidates for affiliation, members of the French and Scotch Rites.

At this time there was one lodge cumulating the French and Scotch Rites and two of the French Rite in New Orleans, working under charters from the Grand Orient of France, and at same time holding charters from the Grand Lodge of Louisiana.

The life members, or Past Masters, or Past Grand Officers, who were members of the lodges in New Orleans, had obtained complete control of the Grand Lodge. Almost all the Grand Officers and many of the life members belonged to the French Rite, and were actively engaged in advancing its interests.

The French Rite was, however, confined to New Orleans. The seven lodges in the country parishes, with the exception of two, worked in the English language, and were composed chiefly of Americans, many of whom had been initiated in other jurisdictions in the United States. For them the French Rite possessed no attractions, and the Grand Lodge, as long as they paid their dues, exercised little or no supervision over them.

On November 7, 1824, the Grand Lodge granted a charter for Lafayette Lodge, No. 25. Shortly after this date, April 14, 1825, the distinguished brother, after whom this lodge was named, visited New Orleans, and was received and welcomed by the Grand Lodge with great enthusiasm. Among the large number of brethren present were a number of the members of Harmony Lodge, warranted by Grand Lodge of Pennsylvania, which had never come under the jurisdiction of the Grand Lodge, and had been for a long time in a dormant condition. As this was the only lodge that worked in the English language (Louisiana Lodge having ceased in 1819), its dormant condition left the American Masons without a common centre of reunion. To supply this want, a number of its former members resolved to apply to the Grand Lodge of Louisiana for a charter. The request was granted, and a new lodge, Harmony, No. 26, was constitued, March 4, 1826.

The creation of this lodge led to important results. Being the only lodge working in English, in New Orleans, it rapidly increased in membership; but

the old prejudices were carried into the new lodge, and, in 1828, a number of the members withdrew from it, and formed Louisiana Lodge, No. 32. The prejudices of the remaining members of Harmony Lodge now found vent in declaring war against the French Rite. It had long been a custom of the lodges in New Orleans to celebrate the anniversary of the two SS. John. Each lodge appointed a committee to visit the sister lodges, to whom they carried letters of credence and congratulation. The lodge-room was arrayed in holiday attire and decked with flowers, and after the lodge was opened the deputations were admitted, congratulations exchanged, and the feast closed with a banquet, to which brethren from other lodges were invited.

The anniversary of St. John the Baptist, June 24, 1828, was selected by Harmony Lodge as the proper time to declare war on the French Rite lodges. Accordingly, when the deputation from "*Triple Bienfaisance, No. 7319,*" was announced, it was refused admittance; they were informed that "Harmony Lodge, No. 26, only recognized as Masons those who were members of the 'York Rite.'" The Grand Lodge was appealed to for redress for the "deliberate insult," but that body did not deem it prudent to press the complaint against Harmony Lodge, resolving to await further developments.

On the feast of St. John the Evangelist, the same year, deputations from all three of the French Rite lodges separately applied to Harmony Lodge for admission, which was refused, each being informed that the lodge only recognized as Masons those belonging to the "York Rite." Formal complaint was made against Harmony Lodge by the three lodges, to the Grand Lodge, which body postponed the consideration of the subject from time to time; but on July 2, 1831, resolutions censuring Harmony Lodge were proposed in the Grand Lodge, but the Grand Master refused to submit them to the Grand Lodge. Two weeks afterward, however, Harmony Lodge receded from the position it had taken, alleging that its opposition to the French Rite lodges arose from their owing allegiance to a "Foreign Masonic Power," and promising to conform to whatever the Grand Lodge might decree in the matter. At a subsequent quarterly communication of the Grand Lodge, the three French Rite and the three Scotch Rite lodges were recognized as regular, by which the reconciliation of the contending factions was consummated and fraternal intercourse restored.

On October 15, 1832, a new code of general regulations was adopted by the Grand Lodge, in which the system of Masonic government that had existed since its formation was subverted, and numerous innovations introduced from the Scotch and French Rites. The Grand Lodge was declared to be the "only lawgiver of Symbolic lodges" in the State, but the government of the Craft was entrusted to three Symbolic Chambers, one for each Rite, and each composed of fifteen members, whose acts were subject to the approval or disapproval of the Grand Lodge. The old system of representation was retained, but only life members were entitled to vote and hold

office in the Grand Lodge; and in order to give this class supreme control over its deliberations, the authority of the Grand Master was circumscribed. The code was not only complicated and contradictory, but in all essential particulars conflicted with the constitution of 1819, which was not repealed.

This code of regulations, which was patterned after that of the Grand Orient of France, led to great confusion and many irregularities. The lodges working the "York Rite" denounced the Grand Lodge of Louisiana as an illegal organization because it sanctioned the cumulation of Rites, but for a time they were powerless to correct the code. Among the unaffiliated Masons in New Orleans were several Mississippians, who determined to seek the intervention of the Grand Lodge of their State, in which, after a time, they were so successful that the Grand Lodge of Mississippi declared, by resolution, that

> "The Grand Lodge of Louisiana being composed of a cumulation of Rites, cannot be recognized as a Grand Lodge of Ancient York Masons."

It therefore expressed its willingness to grant dispensations and charters to any legal number of "Ancient York" Masons in Louisiana, who would make application for the same. This action becoming known in New Orleans, a number of the Masons, who had secretly sympathized with the movement, renounced their allegiance to the Grand Lodge, and during the year 1847 seven dispensations for new lodges were issued by the Grand Lodge of Mississippi, in New Orleans and suburbs. These subsequently having received charters, met in convention, March 8, 1848, and organized the "Louisiana Grand Lodge of Ancient York Masons." A constitution was adopted, officers elected and installed, and new charters issued to the lodges.

This body continued in existence for two years, during which time it granted charters for eighteen lodges, but failed to obtain recognition from any Grand Lodge, except Mississippi.

In January, 1849, an effort was begun to heal the existing dissensions. This was happily consummated, March 4, 1850, by the adoption and ratification of "articles of union" by the contending Grand Lodges, and a committee was appointed to draft a constitution which was submitted to a convention of all the lodges (fifty-six) in the State, held at Baton Rouge, June, 1850, and almost unanimously adopted.

This peaceful condition of affairs was not destined to be of long duration. The Scottish Rite bodies, which were introduced into New Orleans as early as 1813, and which tended no little to the complication of affairs in the jurisdiction, contended that the Grand Lodge had violated a "concordat" entered into in 1833, by renouncing jurisdiction over all Symbolic lodges, except those of the "York Rite," resolved to "resume authority over Symbolic lodges of the Scottish Rite under a Supreme Council." Three of such lodges surrendered their charters to the Grand Lodge and passed under the jurisdiction of the Supreme Council, in which body dissensions soon after arose, which resulted

in the formation of an illegal Supreme Council by Joseph Foulhouze, who, in 1856, commenced making Masons at sight, and succeeded in causing two lodges to withdraw their allegiance from the Grand Lodge. This Supreme Council of Foulhouze was recognized by the Grand Orient of France, in consequence of which nearly all the Grand Lodges of the world declared non-intercourse with the Grand Orient of France. Failing in the attempt any longer to create dissensions among the Fraternity, this so-called Supreme Council, about 1870, ceased to become a disturbing element of any account.

From 1850 to 1873 (embracing years of war, pestilence, and famine), there was an increase of membership. From 1873 to 1887 there was a continuous decline, — from 7700 to 3500 members, — since which time there has been a decidedly healthy increase.

The Anti-Masonic excitement was not felt in Louisiana. The Grand Lodge has owned its hall on St. Charles Street since 1853. It has also a lot, and has laid the foundation for a new hall on St. Charles Avenue, worth $60,000. Its present hall is worth $50,000. Masonic charity has been most liberally bestowed by *La Relief Lodge, No. 1*, of New Orleans.

The Grand Lodge has been incorporated since 1816. The Grand Lodge library is valuable, and consists of over 3000 volumes.

Three of the lodges organized prior to the formation of the Grand Lodge are existing: Perfect Union, No. 1; Perseverance, No. 4; and Polar Star, No. 1.

Acknowledgment. — In concluding the brief history of the Grand Lodges, in the Division and part of a Division assigned me, I desire to make my acknowledgments, for valuable information rendered, to Brothers Henry L. Stillson, of Vermont; L. C. Hascall, of Boston; Sereno D. Nickerson, Grand Secretary of Massachusetts; Henry R. Cannon, Past Grand Master of New Jersey; Joseph K. Wheeler, Grand Secretary of Connecticut; Edwin Baker, Grand Secretary of Rhode Island; Warren G. Reynolds, Grand Secretary of Vermont; D. W. Bain, Grand Secretary of North Carolina; Charles Inglesby, Grand Secretary of South Carolina; Andrew M. Wolihin, Grand Secretary of Georgia; Myles J. Greene, M.D., Grand Secretary of Alabama; DeWitt C. Dawkins, Grand Secretary of Florida; James C. Batchelor, M.D., Grand Secretary of Louisiana; E. H. M. Ehlers, Grand Secretary of New York; E. T. Schultz, author of History of the Grand Lodge of Maryland; and to the four great Masonic works: "The History of Freemasonry," by Robert Freke Gould, the English and American editions, with Drummond's *Addenda;* Lane's "List of Lodges, or Masonic Records, 1717–1886"; "The History of Freemasonry in New York," by Charles T. McClenachan; and the "Early Records of the Grand Lodge of Pennsylvania," by the Library Committee.

Yours Fraternally &c
Charles L. Meyer P.M.

INDEPENDENCE HALL, PHILADELPHIA, PENN.

(Where Declaration of American Independence was signed by fifty-two Masons out of fifty-six signers.)

SECOND MERIDIAN, II.

History of the Western Mississippi Valley: The Grand Lodges of Texas, Arkansas, Minnesota, Missouri, Iowa, Dakota, North Dakota, Nebraska, Kansas, and the Indian Territory.

By C. E. Gillett, 33°, P.E.C.,

Commandery No. 11, K.T.; Grand Almoner, Grand Lodge of California.

Preface.— In the first half of the eighteenth century the seeds of Masonic truth were planted in American soil, and its principles of Liberty, Equality, and Fraternity commenced bearing fruit; so that when, in 1776, the ever-memorable "Declaration of Independence" was to be signed by those who pledged their "lives, fortunes, and sacred honor," to advance and sustain the principles of Free Government, fifty-two out of the fifty-six, who signed that Charter of Liberty and Equality, were Free and Accepted Masons.

We know that Masonic lodges have been the staunch friends and supporters of free speech, free thought, and freedom to worship God in accordance with the Divine Light that shines upon their altars, and the dictates of an enlightened conscience; but *whence* these lodges originated, *when* and *where* located, and who were the men who gave direction to the movements to secure to the people their inalienable rights to life, liberty, and the pursuit of happiness, are historic matters, which are not readily obtained by a majority of the brethren.

But to present these facts, and give even an epitomized history of the formation of the early lodges and Grand Lodges in the States and Territories in the great valley west of the Mississippi River, in the limited space which has been allotted, is a task difficult to perform. I can, therefore, give only a few of the facts and figures connected with its early Masonic history. The great difficulty is to know, when looking over the great mass of such available matter, what to retain[1] and what to cast aside.

Wherever dates are given in this work, great care has been exercised to have them correct. I have had what I consider good authority for the dates given, though they do not always agree with those now in general use. I should have been glad to give my authority for such changes, but limited space forbids. I will add, however, that to aid me in this work, I have had the Proceedings of all the Grand Lodges of the United States and British North America; historic data furnished by the several Grand Secretaries, and other prominent brethren; many of the Freemason's Monitors and Registers published from 1800 to 1826; Macoy's "Masonic Directory," and "Cyclopædia of History"; and the "Masonic Records (1717 to 1886) of the Four Grand Lodges and the 'United Grand Lodge' of England," by John Lane, F.C.A., P.M.; also the hearty coöperation and assistance of the Grand Secretaries of the various Grand Lodges, whose history has been reviewed; and for which courtesies and favors, the writer desires now to express due acknowledgment and thanks.

C. E. G.

Oakland, Cal., August, 1890.

[1 It is but fair to state that the MSS. of the histories of the Grand Lodges located west of the Mississippi River, written by Brothers Gillett and Sherman, were necessarily condensed in order to bring the subject-matter within the space at our command, and the limits assigned to "Second Meridian, II., of Division VI.," and the "Third Meridian," comprising Division VII.—Ed.]

CHAPTER IV.

Grand Lodges of the Western Mississippi Valley.

Texas. — In 1683 La Salle landed at the mouth of the Guadaloupe, and explored the adjacent country; this laid the foundation of the French claims. The Spaniards, in 1692, formed the first settlement at San Antonio, under the name of New Philippines.

After France relinquished her claim to Louisiana, in 1803, the Province of Texas became disputed territory. In 1828, eight years before Texas achieved her independence upon the battle-field of San Jacinto, Stephen F. Austin (the father of Texas), H. H. League, Eli Mitchell, Joseph White, and Thomas M. Duke met at the little village of San Felipe, on the Brazos River, and formed the first Masonic convention ever held upon the soil of Texas, the record of which, having recently been "brought to light," I give for the benefit of the Craft.

"At a meeting of ancient York Masons, held in the town of San Felipe de Austin, on the 11th day of February, 1828, for the purpose of taking into consideration the expediency of petitioning the Grand York Lodge of Mexico for granting a charter or dispensation for organizing a subordinate lodge at this place, the following brethren were present: Brothers H. H. League, Stephen F. Austin, Ira Ingram, Eli Mitchell, Joseph White, G. B. Hall, and Thomas M. Duke.

"On motion of Brother Ira Ingram, and seconded, Brother H. H. League was appointed Chairman, and Thomas M. Duke, Secretary.

"On motion of Brother Stephen F. Austin, and seconded, it was unanimously agreed that we petition to the Grand York Lodge of Mexico for a charter or dispensation to organize a lodge at this place, to be called the Lodge of Union.

"On balloting for officers of the lodge, the following brothers were duly elected: Brother S. F. Austin, Master; Brother Ira Ingram, Senior Warden; and Brother H. H. League, Junior Warden.

"(Signed) H. H. League, *Chairman.*

"Attest: Thomas M. Duke, *Secretary.*"

Brother Stephen F. Austin, before he removed from St. Louis to Texas, was a member of St. Louis Lodge, No. 3, holding a charter from the Grand Lodge of Pennsylvania, at the town of St. Louis, in the then unoccupied Masonic Territory of Missouri.

About this time intense excitement existed in Mexico on the subject of suppressing the Masonic societies, in obedience to a Bull fulminated against them by the reigning Pope. Indeed, in a short time, all men of influence in the country were upon the side of one or the other of the political factions, which were *said* to be under the guidance of the several Scotch and English lodges.

The "*Ecossais*" (or Scotch) lodges were composed of large proprietors and persons of distinction, who were men of moderate and conservative principles.

The "*Yorkonas*" (or York Masons) were opposed to the Central or Royal

Government, and were in favor of the entire expulsion of the Spanish from Mexico. Towards the close of 1827, Don Jose Montano published his plan for the forcible reform of the government, in order to counteract the growing influence of the "*Yorkonas.*" Civil war soon after raged, and in the struggle that followed, the rival Masonic bodies lost their power and prestige, and were rent into fragments. Owing to this distracted state of affairs, the enterprise of forming a lodge at San Felipe was permitted to die out.

In the winter of 1834–1835, five Master Masons, having made themselves known as such to one another, after consultation and much deliberation, resolved to take measures to establish a lodge in Texas. This was at a time when every movement in Texas was watched with jealousy and distrust by the Mexican government; hence this resolution was not formed without a full appreciation of its responsibilities and consequences to the individuals concerned. It was well known that Freemasonry was particularly odious to the Roman Catholic priesthood, whose political influence in the country at that time was all-powerful. The dangers, therefore, attendant upon an organization of Masons at this time were neither few nor unimportant. The five brethren whose "fervency and zeal" for our beloved Institution induced them to throw aside all fears of personal consequences, and resolve to establish a lodge, were: John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and Anson Jones, and they appointed a time and place of meeting to concert measures to carry their resolutions into effect. In the meantime another Master Mason, Brother J. P. Caldwell, united with them.

The place of meeting was back of the town of Brazoria, near General John Austin's place, in a little grove of wild peach, or laurel, — a spot which had been selected by that distinguished soldier and citizen as a family burying-ground. Here, in this secluded spot, out of the way of "cowans and eavesdroppers," the brethren felt secure and alone; and, under such circumstances, at ten o'clock in the morning of a day in March, 1835, was held the first formal Masonic meeting in the Republic of Texas.

The six brethren above named were present at the meeting "at the grove," and it was decided to petition the Grand Lodge of Louisiana for a dispensation to form and open a lodge. Funds were raised, and in due time a petition was signed and forwarded to New Orleans, having been previously signed by another Master Mason, Brother W. D. C. Hall. The officers named in the petition were: for Worshipful Master, Anson Jones; Senior Warden, Asa Brigham; Junior Warden, J. P. Caldwell; who respectively filled these offices until the close of 1837.

After some delay a dispensation was granted to Holland Lodge, No. 36, U. D., which was instituted, and opened at Brazoria on the 27th day of December, 1835. The lodge held its meetings at Brazoria, in the second story of the old court-house, which room was afterward occupied by St. John's Lodge, No. 5.

About this time the difficulties with Mexico broke out into open hostilities, and Masonic work was very much retarded.

The last meeting of Holland Lodge at Brazoria was held in February, 1836, for in the following month (March) the town was abandoned. Soon after URREA, at the head of a detachment of the Mexican army, took possession of the place, and the records, books, jewels, and everything belonging to the lodge were destroyed by them, and the brethren scattered in every direction. In the meantime a charter for Holland Lodge, No. 36, had been issued by the Grand Lodge of Louisiana, and was taken to Texas by Brother John M. Allen, which, together with some letters from the Grand Secretary, was delivered to Brother Anson Jones by Brother Allen, while on the march on the prairie between Groce's and San Jacinto. These documents were "safely deposited" by Brother Jones in his saddle-bags, and by him carried to the encampment of the army on Buffalo Bayou, at Lynchburg. Afterward, the charter and papers were taken safely to Brazoria; but no attempt was ever made to revive the work of the lodge at that place.

In October, 1837, however, it was reopened at the city of Houston. In the meantime the Grand Lodge of Louisiana issued charters for Milam Lodge, No. 40, at Nacogdoches, and McFarlane Lodge, No. 41, at St. Augustine.

Holland Lodge, No. 36, was the only one established in Texas prior to its separation from Mexico.

In pursuance of an invitation from Holland Lodge, No. 36, A. F. and A. M., held at the city of Houston, by virtue of a charter from the Grand Lodge of Louisiana, and addressed to the different lodges in the Republic of Texas, a convention of Masons was held in the city of Houston, December 20, 1837. The convention organized with Brother Sam Houston as chairman and Brother Anson Jones as secretary. Delegates were present from Holland Lodge, No. 36, held at the city of Houston; from Milam Lodge, No. 40, held at the town of Nacogdoches.

At their request, Brother G. H. Winchell was appointed to represent McFarlane Lodge, No. 41, held at the town of St. Augustine.

On motion, it was

"*Resolved*, That the several Lodges of A. F. and A. M., now represented, organize themselves into a Grand Lodge by the name of the 'Grand Lodge of the Republic of Texas, and the Masonic Jurisdiction thereunto belonging.'"

The Grand Officers were chosen, and Anson Jones was elected Grand Master.

For the present, the constitution and regulations of the Grand Lodge of Louisiana were adopted, and a committee of two from each of the lodges represented in the convention was appointed to draft a form of constitution for the Grand Lodge.

The time for holding the first meeting of the Grand Lodge was the third Monday in April, 1838, and the place at the city of Houston. An extract of

the proceedings of the convention was ordered to be printed in the *Telegraph*, and the convention adjourned *sine die*.

On April 16 (third Monday), 1838, the Grand Lodge of the Republic of Texas met and was opened in ample form.

The committee on constitution, etc., not being ready to report, the Grand Lodge was called from labor to refreshment from time to time, until May 7, 1838, when the committee presented a constitution, which was read, discussed, and laid over until the next day at 7 P.M., at which time the discussion was continued, and a new committee of five appointed to examine the constitution as amended, prepare a code of by-laws, and "report on the evening of the 10th inst.," at which time a constitution was adopted.

At this session of the Grand Lodge a charter was granted to Temple Lodge, No. 4, in the city of Houston, — warrants having been issued to Holland Lodge, No. 1, Houston; Milam Lodge, No. 2, Nacogdoches; and McFarlane Lodge, No. 3, St. Augustine.

By this constitution the Grand Lodge was authorized to collect $50 for each dispensation, and $70 for each charter granted, $2 for each degree conferred and each affiliation, $2 annually for each member, and $5 for each diploma.

These fees were reduced when the constitution was revised in December, 1841, and again in January, 1848, at which time Anderson's Ancient Charges were published with the constitution.

The constitution provided: "That ten per cent of all the revenues accruing to this Grand Lodge be appropriated to the purposes of education, and the same shall not be drawn from the treasury for any other purpose." February 2, 1840, the Grand Master was authorized to employ Brother Walton as Grand Lecturer, and they established the fees for the degrees and affiliation in subordinate lodges as follows: E. A. degree, $20; passing, $15; raising, $15; affiliation, $5. These were reduced at the annual communication, in 1841, to the following rates: initiation, $15; passing, $10; raising, $10; affiliation, $3.

The Grand Secretary was allowed for his services for the year 1841, $125, Texas treasury notes; and the Treasurer was authorized to pay the same. Texas money, at that time, was worth only about twenty-five cents on the dollar, so that the salary of the Grand Secretary amounted to about $31, par funds. He was authorized, in 1843, "to receive exchequer bills, at par, in payment of all Grand Lodge dues for the past year." Charters, dispensations, etc., to be paid for in par funds, or equivalent.

January 12, 1846, Texas having been received into the family and sister hood of the United States of America, the necessary changes in its constitution were made by dropping the word "Republic," and it became the "Grand Lodge of Texas."

At the communication of the Grand Lodge of Texas, held January 12, 1847, it was

"*Resolved*, That the intemperate use of ardent spirits, profane swearing, and gambling are derogatory to the vital principles of Ancient Freemasonry, and that any brother being guilty of either of these baneful vices, shall by the lodge be first admonished, then reprimanded, and if he still persist, it shall be the duty of the lodge to suspend or expel him.

"*Resolved, further*, That any lodge neglecting or refusing to attend to the above duties shall be subject to the censure of the Grand Lodge."

At the same communication a resolution was adopted requesting the subordinate lodges to solicit, receive, and report the names of individuals who are willing to donate and convey lands to the Grand Lodge, the annual proceeds of which are to be applied to establishing a college.

From the tone and spirit of the foregoing resolutions, it is evident that the tenets and principles of Freemasonry were understood by a majority of the members of the Grand Lodge of Texas, even in that isolated country and early day, and that the Masonic pioneer carried his *Masonry* with him when he migrated there, and it was now bringing forth good fruit.

During 1846 a portion of the archives, blank charters, certificates, etc., of the Grand Lodge was destroyed by fire in the city of Austin.

In October, 1850, a dispensation was granted to George Fisher, W. M. Louis C. Mertens, S. W.; Julian Pezenty, J. W.; and eight others, to open "Union Lodge," at Panama, New Grenada, which, in January, 1851, was continued for another year. Panama at that time was crowded to overflowing with people from all parts of the world, on their way to or from the golden shores of California; and the brethren of the "Mystic-tie" residing there had a herculean work to do, which they nobly performed, although their own ranks were continually changing and thinning out. A charter was granted to Union Lodge, No. 82, on January 21, 1852.

In 1855 Grand Secretary A. S. Ruthven reported that Union Lodge, No. 82, at Panama, had surrendered its charter; but why it had done so, he had not been fully informed.

The Grand Charity and Educational Fund of the Grand Lodge of Texas, in 1857, amounted to $3354.30. In 1889 it amounted to $21,000.

All the lodges that were represented at the convention which organized the Grand Lodge of Texas, in December, 1837, are now in existence, strong and vigorous. They are: Holland Lodge, No. 1, Houston; Milam Lodge, No. 2, Nacogdoches; McFarlane, now Redland, No. 3, St. Augustine.

The *minimum* fee for the degrees is $30. The amount of dues charged in the subordinate lodges is fixed and regulated by the lodges themselves, without any action of the Grand Lodge.

The legislature of Texas has ever been in sympathy with, and friendly to, the Masonic Fraternity, as was the Congress of the Republic of Texas, they having, on the 30th of January, 1845, granted articles of incorporation. The legislature of the State again incorporated them, April 28, 1846; and on March 19, 1879, the articles of incorporation were amended and renewed by the legislature.

Notwithstanding that, in 1835, there were no buildings in Texas for lodge purposes, and the first meetings of the Fraternity were held under a tree, there are now hundreds of Masonic halls where the brethren can securely meet for the practice of brotherly love, relief, and truth. Notable among these is the Grand Lodge Temple in the city of Houston, completed, about 1873, at a cost of $130,000.

The jurisdiction is divided into fifty-two Masonic districts, each under the care and supervision of a District Deputy Grand Master, thirty-eight of whom made their reports to the Grand Master before the last annual communication.

Arkansas. — There is a tradition, though vague and uncertain, that Masonry was first introduced into Arkansas by the Spanish, nearly one hundred and twenty years ago, and that the "Post of Arkansas" was the place where they established a lodge. How long it existed, or what it did, there is neither voice to answer nor record to show.

In the year 1818 Brother Andrew Scott received the appointment of Superior Judge of the Territory of Arkansas. At that time Brother Scott was acting as Worshipful Master of a Masonic lodge at Potosi, Washington County, Missouri, working under a dispensation.

As Brother Scott was about to leave Potosi, the officers and brethren of the lodge thought it advisable to surrender their letters of dispensation, and accordingly did so, Brother Scott at the same time praying the Grand Lodge for permission to retain the lodge jewels to present to the first Masonic lodge in Arkansas, which was granted.

Brother Scott settled at the Post of Arkansas, the then seat of government of the Territory. November 29, 1819, a number of brethren petitioned the Grand Lodge of Kentucky for a dispensation for "Arkansas Lodge," at the Post of Arkansas. A charter was granted, and on the first day of December Brother Robert Johnson was installed Worshipful Master of Arkansas Lodge, U. D., and the aforesaid jewels were presented to said lodge by Brother Scott.

When the seat of government was removed to Little Rock, many of the brethren dimitted, and the lodge surrendered the dispensation. Brother Scott again obtained permission to retain the jewels, to be presented to the next oldest lodge of Arkansas Territory.

For a period of fifteen years there seems to have been no movement in Arkansas towards establishing a Masonic lodge. During this period the Anti-Masonic excitement raged with intense fury; but, in the year 1836, a number of brethren petitioned the Grand Lodge of Tennessee for a dispensation for a new lodge at Fayetteville, Washington County, to be called "Washington Lodge." The petition was granted, and Brother Scott presented said lodge with the aforesaid jewels.

In 1839 Brothers A. Scott, A. Lewis, and others, upon recommendation of Washington Lodge, No. 1, obtained from William Gilchrist, Most Worshipful Grand Master of Arkansas, a dispensation for Clarksville Lodge (afterward

No. 57), at Clarksville. Washington Lodge, No. 1, having obtained a charter and a new set of jewels, presented the aforesaid jewels, through the District Deputy Grand Master, for the use and benefit of Clarksville Lodge. In 1845 Clarksville Lodge surrendered its charter; and the Grand Lodge appointed John H. Strong, Worshipful Master of Franklin Lodge, No. 9, to take possession of all money, books, papers, and furniture belonging to said lodge, and send the same to the Grand Lodge, granting permission to Franklin Lodge, No. 9, to retain the historic jewels for its own use and benefit; in whose possession they remained until October 27, 1857, when Franklin Lodge, No. 9, by resolution, presented the aforesaid jewels to the Grand Lodge of Arkansas.

On the 2d day of November, 1838, the following lodges met in convention at Little Rock, to wit: Washington Lodge, No. 82, Fayetteville; Western Star Lodge, No. 43, Little Rock; Morning Star Lodge, No. 42, Post of Arkansas; Mt. Horeb, U. D., Washington.

Washington Lodge, No. 82, working under the authority of the Grand Lodge of Tennessee, was also represented. The convention, by unanimous consent of all the delegates, adopted a constitution for the government of the Grand Lodge of Arkansas; whereupon a Grand Lodge was opened in due and ancient form, the officers thereof were elected and installed according to the most ancient usages and customs of the Fraternity; and, on the 27th day of November, aforesaid, the convention adjourned *sine die*.

The charter of Washington Lodge, No. 82, dated at Nashville, Tennessee, October 3, 1837, was found in a deserted store, in Fayetteville, by Brother B. F. Little, of Pioneer Lodge, No. 22, of Des Moines, Iowa, and a member of an Iowa Regiment, in October, 1862, and was sent by him to A. O. Sullivan, Grand Secretary of the Grand Lodge of Missouri. On October 5, 1866, Brother G. F. Gouley, the Grand Secretary of the Grand Lodge of Missouri, sent the charter to Brother W. D. Blocker, at that time Grand Secretary of the Grand Lodge of Arkansas, who, on November 14, 1866, gave it to Brother J. H. Van Hoose; he returned it to Washington Lodge, No. 1, December 7, 1866, and the lodge on November 27, 1879 (by Brother Van Hoose), presented it to the Grand Lodge of Arkansas, to be kept among its archives.

Of the old lodges, Washington, No. 1 (formerly No. 82), Fayetteville, and Western Star, No. 2 (formerly No. 43), at Little Rock, still survive and give promise of a long and useful future.

Morning Star Lodge, No. 3, died many years ago. The principal cause of its decay is attributable to the removal of the seat of government from the "Post of Arkansas" to Little Rock.

The names selected by the brethren for Lodges No. 2 and No. 3, were singularly appropriate: Morning Star, No. 3, was chosen for the lodge at "Arkansas Post," being near the eastern border of the territory, while Little Rock, the location of Western Star, No. 2, was on the western border of civilization. What a constellation has since clustered around these "Stars"!

Mount Horeb Lodge, No. 4, at Washington, struggled along until 1880, when it stopped making its report to the Grand Lodge, and, in 1884, the charter was withdrawn.

The formation of the Grand Lodge, in 1838, firmly fixed and established Freemasonry in Arkansas, although its progress was not rapid for several years. The first charters granted by the Grand Lodge of Arkansas were: to Clarksville, No. 5, in 1839; Van Buren, No. 6; Napoleon, No. 7; and Golden Square, No. 8, in 1840; Franklin, No. 9, in 1843; and Mount Zion, No. 10, in 1844. None were granted in 1845.

On November 25, 1846, the Grand Lodge of Arkansas was duly incorporated by an act of legislature of the State, by which every subordinate lodge in the State was fairly and legally protected.

In his address to the Grand Lodge, in 1850, Most Worshipful E. H English, G. M., strongly recommended the establishment of an educational institution by the Grand Lodge, to be known as St. John's College. Seven years later the corner-stone was laid. In 1873 the committee on education reported that a wing to the main college had been erected at a cost of $16,000, and that 103 students were in attendance, 38 of whom were beneficiaries. In 1877 Colonel L. Baier arranged with the Grand Lodge to take the building, conduct the school, and pay all expenses. In 1881 Colonel Baier was stricken with *meningitis* and resigned, and Colonel W. J. Alexander succeeded to his place. In 1883 Colonel Alexander abandoned his contract, and the school was closed, and has remained closed. Nor has the Grand Lodge been able to effect a lease or sale of the property.

On the 19th day of December, 1876, the building in which the Masonic lodges were held, and in which was the Grand Secretary's office, in the city of Little Rock, Arkansas, was destroyed by fire. [See note accompanying statistics of Arkansas.] So quickly did the fire progress that neither the lodge-room nor Grand Secretary's office were opened. Hence all of the records, books, papers, etc., pertaining to the Grand Secretary's office were destroyed.

In 1883 a resolution was adopted to establish a Masonic and general library, and an appropriation of $100 was made from the funds of the Grand Lodge for library purposes.

After the annual communication was closed, on November 28, 1888, the Grand Lodge celebrated its fiftieth anniversary. The hall was opened to the public, and the gathering was presided over by the Grand Master. The exercises were opened with prayer. After the proceedings of the convention held at Little Rock, November 21, 1838, which formed the Grand Lodge, had been read, and a brief history of the lodges represented at its formation, he introduced Brother John P. Karns, a member of Western Star Lodge, No. 43, who was present at the formation of the Grand Lodge, he being, so far as known, the only person then living who was present on that occasion. Brother

Karns, in an *impromptu* way, gave some very interesting and entertaining incidents connected with the history and progress of the Grand Lodge, after which Past Grand Master Williams delivered a short address appropriate to the occasion.

At the conclusion of the address, the brethren, ladies, and visitors repaired to Concordia Hall, where an elegant banquet was served to over five hundred persons, and toasts were given and appropriate responses made by Past Grand Masters Van Hoose, Bell, and others of Arkansas, and by Most Worshipfuls J. Eichbaum and Nisbet of Pennsylvania. At the conclusion of the response to the twelfth toast, the company arose and joined in singing "Auld Lang Syne," and dispersed.

In 1887 the Masonic Fraternity at Fort Smith, having in 1870 become the owners of a lot, made a move towards the erection of a temple in which they could hold their meetings, and be "at home." As it was the desire of the sisters and brothers of Brother Barnard Baier, who died September 24, 1886, that some suitable and durable monument should be erected to his memory, the heirs above named selected a committee, requesting them to formulate a plan to carry out their designs and wishes, pledging them $10,000 towards its accomplishment. The committee decided to erect a memorial edifice, to be known as the "Baier Memorial Temple," which, with the help of Brother J. H. T. Main (who contributed $4000), and the Fraternity at Fort Smith, provided for the erection of a fine three-story building, which was dedicated to the uses and purposes of Freemasonry in due and ancient form, on December 2, 1889, by the Most Worshipful Grand Lodge.

The constitution of the Grand Lodge of Arkansas, adopted in 1873, fixes the following rates for fees and dues, to wit: for every dispensation, $30, and for the charter, $20 additional. Each lodge to pay the Grand Lodge $5 annually, also $1 for each degree conferred, and 25 cents for each member on the roll at the date of the returns.

The *minimum* fee for the degrees is $25, and the dues are fixed and regulated by the subordinate lodges.

Minnesota. — The act organizing the Territory of Minnesota was passed March 3, 1849. The Territorial governor arrived in May, following, and other Territorial officers soon thereafter. In the seventh number of the *Minnesota Chronicle*, issued July 12, 1849, appeared the following notice: —

"MASONIC. — All members of the Order who may be in St. Paul on Monday next (the 16th inst.), are fraternally invited to attend a convention to be held at the American House at half-past seven o'clock, P.M. Punctual attendance is requested. — B."

In response to the call, a goodly number assembled, not at the American House, but at the school-house, and resolved to apply to the Grand Lodge of Ohio for a dispensation for a lodge of Masons. A petition was drawn up, and it was signed by twelve brethren.

ROSLIN CHAPEL, SCOTLAND.

The dispensation was granted August 8, 1849, for St. Paul Lodge, appointing C. K. Smith, W. M.; Jer. Hughes, S. W.; and D. F. Brawley, J. W. The lodge met regularly, and they did considerable work. Owing, however, to local troubles in the lodge, a charter was not granted them until January 24, 1853.

On October 12, 1850, the Grand Master of the Grand Lodge of Wisconsin issued a dispensation to St. John's Lodge, No. 59, at Stillwater, and appointed F. K. Bartlett, W. M.; Benjamin Allen, S. W.; and William Holcomb, J. W. On June 9, 1852, a charter was granted. Though St. Paul Lodge received its dispensation one year before St. John's Lodge, the brethren of St. John's Lodge received their charter over seven months before the brethren at St. Paul.

During 1852 the Grand Master of the Grand Lodge of Illinois issued a dispensation to Alfred E. Ames, W. M.; William Smith, S. W.; Isaac Brown, J. W.; for Cataract Lodge, No. 121, at St. Anthony's Falls, and on October 5, 1852, a charter was granted.

Delegates from these three lodges met at the lodge-room of St. Paul Lodge, No. 1, on Wednesday, February 23, 1853, to take measures to form a Grand Lodge.

Of this convention Alfred E. Ames was president, and A. T. C. Pierson, secretary.

These resolutions were adopted: —

"That it is the deliberate opinion of this convention that the permanent good of Masonry demands the formation of a Grand Lodge for Minnesota.

"That we proceed to the preliminaries for the formation of a Grand Lodge, by the appointment of a committee to draft a constitution and regulations for the government thereof."

The next day a constitution was unanimously adopted, and the following Grand Officers were elected: Alfred E. Ames, M. W. G. M.; A. Goodrich, D. G. M.; D. F. Brawley, G. S. W.; A. Van Vorhes, G. J. W.

The Grand Lodge was opened, the officers duly installed, and the Grand Lodge of Minnesota legally organized.

Charters were granted: to St. John's Lodge, No. 1; Cataract Lodge, No. 2; and St. Paul Lodge, No. 3.

March 5, 1853, the legislative assembly of the Territory granted a charter of incorporation to the Grand Lodge. The charter was amended February 28, 1885, and is still in force. June 21, 1853, a dispensation was issued to Brother D. M. Coolbaugh, W. M.; J. N. Barbur, S. W.; E. A. Hodsdon, J. W.; for Hennepin Lodge, No. 4, at Minneapolis. A charter was granted January 2, 1854, on which day a charter to open a new lodge at St. Paul, by the name of "Ancient Landmark, No. 5," was granted.

January 1, 1855, a charter was granted to Shakopee Lodge, No. 6. January 9, 1856, charters were granted to Dakota Lodge, No. 7, and Red Wing Lodge, No. 8. The charter of St. Paul Lodge was surrendered to the Grand Lodge,

and upon the petition of fourteen Master Masons, of St. Paul, praying for a charter, one was granted to St. Paul, No. 3, and the furniture and jewels of the late St. Paul Lodge were donated to the new lodge.

January 11, 1856, the revised constitution and general regulations were adopted, by which the fee for a charter was $45; dispensation, $20; charter afterward, $25; for every degree conferred, $1; and for every member of one year's standing in the lodge, $1

January 6, 1857, charters were granted: to Faribault Lodge, No. 9; Pacific Lodge, No. 10; Mantorville Lodge, No. 11; Mankato Lodge, No. 12; Henderson Lodge, No. 13; Wapahasa Lodge, No. 14; St. Cloud Lodge, No. 15; Monticello Lodge, No. 16; Hokah Lodge, No. 17; and Winona Lodge, No. 18.

January, 1858, charters were granted: to Minneapolis Lodge, No. 19; Caledonia Lodge, No. 20; Rochester Lodge, No. 21; Pleasant Grove Lodge, No. 22; North Star Lodge, No. 23; and Wilton Lodge, No. 24.

At the ninth annual communication, Right Worshipful John Penman presented to the Grand Lodge a venerable copy of "The Bishop's Bible," imprinted at London, by Robert Baker, A.D. 1600.

No communication of the Grand Lodge was held in 1862.

Most Worshipful A. T. C. Pierson served as Grand Master of the Grand Lodge from January, 1856, to October, 1863.

April 21, 1868, the entire property of the Grand Lodge of Minnesota was destroyed by fire, including the Grand Lodge library, in which were the proceedings of its sister Grand Lodges and all of its own, prior to that date.

In January, 1869, the Grand Lodge dedicated the lodge-room of the new Masonic hall at St. Paul.

The three original lodges which formed the Grand Lodge of Minnesota, except that of St. Paul, No. 3, which was reorganized in 1856, are still on the roll of the Grand Lodge, and are in a flourishing condition. The Grand Lodge adopted the "Anderson Constitutions" as the basis of their constitution. The *minimum* fee for the degrees is $15, though most city lodges charge $50, and elsewhere, usually, $30. Each lodge regulates its own dues; but they are required to pay to the Grand Lodge $1 for each degree conferred, and 40 cents, annually, for each member. The dues in subordinate lodges vary from $2 to $4.

June 24, 1856, was laid the corner-stone of the State Historical Society building, and also the proposed Masonic Temple at St. Paul. The following corner-stones of public buildings in Minnesota have been laid by the Grand Lodge: —

Aug. 11, 1874.....Masonic Hall at East Minneapolis.
Oct. 13, 1885.....Court-House and City Hall, St. Paul — 2000 Masons in line.
May 29, 1886.....Exposition Building, Minneapolis.
Aug. 9, 1887.....State School for Dependent Children at Owatonna.
June 20, 1888.....new City Hall, Winona.
Sept. 4, 1888.....Masonic Temple, Minneapolis — cost $350,000.
June 9, 1889.....Public School, Worthington — cost $30,000.
July 4, 1889.....Masonic Temple, Litchfield.
Aug. 28, 1889.....Masonic Temple, Duluth.

WALLS AND TOWERS, CITY OF RHODES, ISLAND OF RHODES.

Erected by Knights of St. John, A.D. 1310–1523.

Owing to the financial depression of 1857, the Masonic Hall, the erection of which was commenced in 1856 at St. Paul, passed into other hands, and was completed for other uses.

Cataract Lodge, No. 2, at Minneapolis, in 1874 erected a Masonic hall, which they still occupy. This was the first one built in the State, of which there are now quite a number, notably at Litchfield, Mankato, Red Wood Falls, Winona, Minneapolis, and Duluth.

The Minneapolis Temple at Minneapolis is just completed at a cost of over $300,000. Its dimensions are 88 feet on Hennepin Avenue by 153 feet on Sixth-street, and it is eight stories high. It contains three "Blue" Lodge halls, a Chapter, Council, and Commandery hall, a Consistory hall, armory and drill room, 80 by 114 feet, and is without doubt the most complete and elegant Masonic edifice in the North-West. Its architectural proportions make this building a marked figure in the city.[1]

The Masonic Temple at Duluth, erected several years ago by the Craft in that city, is well adapted for the uses of the various Masonic bodies, and fully as comfortable and convenient, as the Temple at Minneapolis, though not as large or imposing a structure.

At the time of the fire, in 1868, the Grand Lodge had quite a Masonic library, and there were therein several very rare and valuable works, which cannot be replaced. Within the past year provisions have been made for building up the Grand Lodge library. Recently the widow of the late Grand Secretary, Mrs. Pierson, has presented the Grand Lodge with his fine library.

Missouri. — To those who are familiar with the early history of the Mississippi Valley, it is well known that the first settlers of Upper Louisiana (as Missouri was formerly called), were French, who came by the way of Canada.

To facilitate and protect communication between Canada and her possessions in the Mississippi Valley was a favorite scheme with France; and, in order to effect this, she caused a chain of military posts to be established along the lakes, and the Ohio and Mississippi rivers. Settlements rapidly sprang up between these posts, one of which, St. Genevieve, was of some importance as early as 1763.

Here was concentrated the lead trade, as also a trade in furs and peltries. In November, 1763, Pierre Liguiste Laclede, who had received from the Director General the exclusive privilege to trade with the Indians of Missouri and those west of the Mississippi, arrived at St. Genevieve; but finding no place suitable for the storage of his goods, and being still too far from the mouth of the Missouri River, proximity to which was an object of great

[1] It is built of Ohio white sand-stone, and, architecturally speaking, is of Romanesque design. The Hennepin Avenue front is interspersed with numerous striking features, emblematic of the Masonic Order, always welcome to the eye of the Craft. The building is thoroughly fire-proof in construction, and its interior arrangements for light, heat, ventilation, and access are the very best known to modern science and experience. The corner-stone was laid (1888) by the Grand Master of Minnesota, Hon. John H. Brown, assisted by the officers of the Grand Lodge, and on that memorable occasion, able and interesting addresses were also made by Hon. William Lochren and the Rev. Robert Forbes.

importance to him, he started on a reconnoitring trip up the Mississippi River. On the 15th of February, 1764, Laclede and his party landed at the spot where the city of St. Louis now stands. Here they proceeded to cut down the trees and draw the lines of a town, which, in honor of Louis XV. of France, he named St. Louis, a town which afterward became the capital of Upper Louisiana, and is now the commercial capital of the State of Missouri. In those days Philadelphia was the leading commercial city of the United States; and it was from Philadelphia that the merchants of St. Genevieve and St. Louis procured their goods, and thither they went once in every year for that purpose.

Several of them, while in that city, on one of these occasions, were initiated into our mysteries in the old French Lodge, No. 73 on the Register of the Grand Lodge of Pennsylvania; in process of time there were numbers to warrant them in taking the necessary steps to form a lodge. Accordingly, on proper application, in the year 1807–8, a warrant of constitution was granted, by the Grand Lodge of Pennsylvania, for Louisiana Lodge, No. 109, to be held in the town of St. Genevieve, Territory of Louisiana, Otho Strader being its first Master, Dr. Aaron Elliott and Joseph Hertick, Wardens. It included Pierre Chouteau and Bartholomew Berthold, the founders of the great fur company, and many of those who were subsequently prominent merchants of St. Louis, and others, became members of this lodge. This was the first lodge established in what is now the State of Missouri.

During the War of 1812 affairs in this Territory were much disturbed and unsettled, resulting in the decline of work in the lodge, until, finally, about the year 1825, it entirely ceased its work.

In the year 1809–10 the Grand Lodge of Pennsylvania granted a charter to St. Louis Lodge, No. 111. *When* this lodge commenced its labors, *who* were its officers, or *when* it ceased to exist, I have not been able to procure information.

A dispensation for a lodge at the town of Jackson, now in the county of Cape Girardeau, was granted by the Grand Lodge of Indiana, in 1820; and, subsequently, was chartered by the Grand Lodge of Missouri.

The Grand Lodge of Tennessee, on October 3, 1815, granted a dispensation to Missouri Lodge, No. 12, in St. Louis, in the Missouri Territory; and, on October 8, 1816, they granted a charter for the same. A dispensation was granted by the Most Worshipful Grand Master of Tennessee, on November 28, 1818, to Elkton Lodge, No. 24, at or near Elkton; and the Grand Lodge granted a charter thereto, October 3, 1819.

The Grand Master of Tennessee also issued a dispensation, November 28, 1818, to "Joachim" Lodge, No. 25, at Herculaneum, Missouri Territory. On October 5, 1819, the Grand Lodge of Tennessee granted a charter to the same. The Grand Lodge of Tennessee, on July 5, 1819, granted a dispensation to St. Charles Lodge, No. 28, at St. Charles. On October 5, 1819,

a charter was granted to the same. The name was changed, February, 1821, to "Hiram," under a new charter. The annual returns of these lodges, to the Grand Lodge of Tennessee, together with many valuable records and papers of interest to the Masonic student and historian, were destroyed in Tennessee during the late Civil War, and it is not possible now to obtain a roll of their membership between 1816 and 1820.

On the 22d day of February, 1821, in pursuance of an invitation sent by Missouri Lodge, No. 12, to the several lodges in the State, the representatives of these lodges assembled in the hall of Missouri Lodge, No. 12, in St. Louis, and resolved to organize a Grand Lodge for the State of Missouri. They adjourned to meet at the same place, April 23, 1821, and organized the Grand Lodge of Missouri. The lodges represented were: Missouri, No. 12; Joachim, No. 26; and St. Charles, No. 28. Joachim Lodge, No. 2, ceased to work April 7, 1825, when its charter was arrested; and, on April 4, 1826, Hiram Lodge, No. 3, at St. Charles, surrendered its charter, leaving Missouri Lodge, No. 1, the only survivor of the lodges which organized the Grand Lodge of Missouri. The last of the original members of the Grand Lodge of Missouri, in 1821, was Brother John D. Daggett of Missouri Lodge, No. 1, P. D. G. M., P. G. Treas., and P. G. Sec., who died in St. Louis, May 10, 1874, in the eighty-first year of his age.

At the meeting held April 21, 1821, the proceedings of convention, held February 22, 1821, were read, and the convention adjourned until the next day, at 3 o'clock P.M.; at which time they met, pursuant to adjournment, and the representative from St. Charles Lodge, No. 28, having arrived and taken his seat, made the constitutional number of subordinate lodges necessary to organize a Grand Lodge. All Past Masters present were allowed to vote at this meeting. An election of officers for the ensuing year was then held, and the Grand Officers were elected, Brother T. F. Reddick having been chosen as Most Worshipful Grand Master.

The first semi-annual communication of the Grand Lodge of Missouri was held at St. Louis, May 4, 1821. A procession was formed and proceeded to the Baptist church, where the ceremony of the installation of the Grand Officers was performed, in conformity with the ancient customs of the Fraternity. The procession was again formed and the brethren returned to the lodge-room. A committee of three was appointed to draft a code of by-laws, and the Grand Lodge adjourned until "to-morrow evening at 6 o'clock;" at which time the committee on by-laws reported a code, consisting of twenty sections, which were severally read and adopted. Provisions were made for granting new charters to the subordinate lodges, within the jurisdiction, and for sending a copy of the proceedings to each of such lodges; when the Grand Lodge adjourned until 4 o'clock P.M., May 6, 1821.

The Grand Lodge of Missouri met pursuant to adjournment. The Most Worshipful Grand Master was authorized to open communication with the

different Grand Lodges in the United States, and the Grand Secretary was authorized to print fifty copies of the by-laws, constitution and proceedings of the Grand Lodge, for the use of Grand Lodges. On the 10th day of August, 1821, the Most Worshipful Grand Master granted letters of dispensation to Harmony Lodge, No. 4, at Louisiana.

The first annual communication of the Grand Lodge of Missouri, A. F. and A. M., was held at St. Louis, October 1, 1821.

A communication was received from Brother Samuel A. January, of Harmony Lodge, No. 4, that by virtue of an authority given by the Most Worshipful Grand Master he, on the 25th day of September, 1821, proceeded to constitute and consecrate said lodge, and to install the officers thereof in form; and it being represented that the letter of dispensation granted to said lodge had been considered by them as a charter, it was, — on motion, —

"*Resolved*, That the charter granted to Harmony Lodge, No. 4, by the Most Worshipful Grand Master 'in Vacation,' be recognized and confirmed."

A petition for a charter was received from Unity Lodge, Jackson, Missouri. It was granted, on condition that the petitioners procure a recommendation from the Grand Lodge of Indiana, "by whose authority they had worked under dispensation."

It appears that $19.75 was collected at this meeting for the charity fund of the Grand Lodge, which dates from the first communication. The receipts were $96.50.

A charter was granted to Olive Branch Lodge, No. 5, at Alton, Illinois, and to Franklin Union Lodge, No. 7; also letters of dispensation for a lodge at Vandalia, Illinois, at the semi-annual communication, held in St. Louis, April 1, 1822.

The Grand Lecturer reported that he had visited nearly every lodge in the State, having been engaged fifty-six days in visiting and lecturing, with marked success. At this communication charters were granted: for Vandalia Lodge, No. 8; Sangamon Lodge, No. 9; and Eden Lodge, No. 10.

At the semi-annual communication April 7, 1823, the question of forming a General Grand Lodge of the United States was introduced and discussed, and while in favor of a general convention of delegates from the several Grand Lodges in the United States, the Grand Lodge thought it "impolitic and unnecessary" to establish a General Grand Lodge.

August 31, 1828, the foundation-stone of a Presbyterian church, about to be erected at St. Louis, was laid.

April 29. 1825, a special meeting of the Grand Lodge was held at St. Louis. The Chair stated that General Lafayette, a Brother Mason and an Officer of the Revolution, had arrived in the city, and, on motion, he was duly elected an honorary member of the Grand Lodge. A committee was appointed to wait upon Brother Lafayette, inform him of his election as an honorary member, and to solicit his attendance at the present meeting.

MARQUIS DE LAFAYETTE.

Eminent Mason and companion of George Washington. Major-General in the Continental Army.

After a short absence the committee returned, accompanied by Brother Lafayette and his son, George Washington Lafayette, who were received by the Lodge standing, and an address delivered, to which Brother Lafayette replied, and was then conducted to a chair in the Grand East.

On motion, a ballot was taken and Brother George Washington Lafayette was duly elected an honorary member of the Grand Lodge. Brother Lafayette again addressed the Lodge, and with his son withdrew.

The communications were regularly held in April and October, of every year during the Anti-Masonic excitement, until October, 1832, when, — in accordance with a resolution passed on April 3, 1832, "that hereafter this Grand Lodge shall hold one communication in the year, which shall be on the first Monday of October," — the Grand Lodge convened October 9, 1833, and, after a two days' session, adjourned to meet at Columbia, on Monday, December 2, 1833, where a session lasting two days was held. The annual communication of 1834 was held at the same place, November 13th, and 14th.

No communication of the Grand Lodge was held in 1835, and the Grand Officers elected in 1834 held over until 1836. The communication of 1836 was held at Columbia. October 3d, 4th, and 5th, the officers of the Grand Lodge were elected and installed, the Grand Treasurer ordered to transmit the records and effects of the Grand Lodge to St. Louis within a reasonable time, and the Grand Lodge was duly closed. The annual communications for 1837–38–39 and 40, were held in the city of St. Louis, in October of each year.

In 1840 a revised code of by-laws was submitted and adopted, Article I. of which provided, that

"The annual meetings of the Grand Lodge shall be held in the city of St. Louis, on the second Monday of October in each and every year," etc.

Section 10 fixed the fee for warrants of dispensation, $20; charter or constitution, $10, with an additional fee of $3 to be paid to the Grand Secretary.

Subordinate lodges[1] were required to pay 75 cents annually to the Grand Lodge, for each member belonging to their lodge at the time of making their annual reports; and also, 25 cents, annually, for each member thereof, as a Grand Charity Fund.

In 1881 a committee was appointed to consider the advisability of estab-

[1] About the year 1890 the Craft proposed the construction of a Temple at Kansas City, to cost $500,000. The expense of the site was $165,000. The *Kansas City Journal* of January 25, 1891, said: "According to the plans the Temple will be nine stories in height above the basement, and will have a frontage of 140 feet on Baltimore Avenue, 142 feet on Tenth-street, and it will extend back to the alleys on the north and east side of the site. The main entrance of the building will be twenty-five feet wide, and it will be on Tenth-street, on a level with the sidewalk. The distance from the sidewalk on the Tenth-street front to the top of the cornice will be 124 feet. In the centre of the building will be a tower or belfry 224 feet in height above the sidewalk. . . . The main halls above the first story of the building will be fourteen feet wide, and the side halls eight feet wide. They will be finished with tesselated marble floors and marble wainscoting, and the Masonic lodge-rooms, halls, and apartments will be finished in hard wood, and embellished with beautiful decorations and hangings. In all the different Masonic departments new features for conferring degrees will be introduced, which will not be found in any other secret society temple in the United States."

lishing an "Indigent Home" for the widows and orphans of deceased members. This committee was continued until the annual communication of the Grand Lodge in 1884, when they made a report favoring the enterprise. In 1885 the committee submitted a printed report; a Board of Directors was elected and organized, and the Grand Lodge pledged $10,000 to the "Masonic Home." In 1887 the Directors reported that the proceeds from "Charity Day," during the Knights Templar conclave week, in September, 1886, was $32,000, and that they held pledges from Masonic bodies or individuals amounting to $37,442. Noah M. Given, the President of the Board of Directors, made a comprehensive report to the Grand Lodge at its session in 1888, who said it was the unanimous opinion of the Board that the Home should be located near St. Louis.

Soon after the close of the Grand Lodge in 1888, the Board of Directors selected and purchased a tract of fifteen acres of ground, on Delmar Avenue, West St. Louis, on which was a two-story brick building with mansard roof, containing twenty rooms, with out-buildings and improvements, for $40,000.

A superintendent and a matron were selected, and took possession of the "Home" April 1, 1889. It was dedicated by the Grand Lodge June 15, 1889; and on July 31, 1889, the report shows that the assets of the Home were nearly $100,000 more than their liabilities. Certainly a most creditable showing.

The Grand Lodge of Missouri has always been a most zealous opponent of intemperance, gambling, and kindred vices, and, in 1887, declared saloon-keeping to be a Masonic offence.

Iowa. — A dispensation was granted by the Right Worshipful Joab Bernard, of St. Louis, Deputy Grand Master of the Grand Lodge of Missouri, to Hiram C. Bennett, M.; William Thompson, S. W.; and Evan Evans, J. W.; to constitute Des Moines Lodge, at Burlington, Des Moines County, Iowa. It was duly constituted, November 20, 1840; and, on October 20, 1841, a charter was granted, by the name of Des Moines Lodge, No. 41.

Iowa Lodge, at Bloomington (afterwards Muscatine), in Muscatine County, was constituted February 4, 1841, by dispensation granted by the same authority. On the 20th of October, 1841, a charter was granted this lodge, by the name of Iowa Lodge, No. 42.

Dubuque Lodge, at Dubuque, county of Dubuque, was constituted October 10, 1842, by dispensation; and on the 10th of October, 1843, Dubuque Lodge, No. 62, was chartered by the Grand Lodge of Missouri.

On October 10, 1842, Iowa City Lodge, at Iowa City, was constituted by dispensation; and the Grand Lodge of Missouri granted a charter to Iowa Lodge, No. 63, October 10, 1843.

A Masonic convention was held at Iowa City, Iowa Territory, on the 10th day of May, 1843, composed of delegates from Iowa, Dubuque, and Iowa City lodges.

In pursuance of a resolution, the representatives of the several lodges

above named met at the hall of the Grand Lodge of Missouri, on the 11th day of October, 1843, and recommended that the chartered lodges of the Territory meet in convention at Iowa City, on the first Tuesday (2d day) of January, 1844; and further, that they take with them the charter and by-laws of their several lodges, and deposit the same with the Grand Lodge at its formation.

A meeting of delegates from the four chartered lodges of Ancient Free and Accepted Masons, in the Territory of Iowa, working under charters from the Grand Lodge of Missouri, assembled at the hall of Iowa City Lodge, No. 63, in Iowa City, Iowa Territory, on the 2d day of January, 1844, in pursuance of a recommendation of the convention of the representatives from the lodges aforesaid, held at the hall of the Grand Lodge of Missouri, at its annual communication, in October, 1843. It was

"*Resolved*, That delegates in attendance from lodges in the Territory working under dispensation [Keokuk and Clinton], in good standing with their Grand Lodges, be permitted to take seats in this body, and participate in its discussions."

The delegates from lodges under dispensation, however, did not avail themselves of the privileges extended to them by the resolution.

The officers of the Grand Lodge of Iowa were elected, as follows: Oliver Cock, M. W. G. M.; Timothy Fanning, G. S. W.; William Reynolds, G. J. W.; B. S. Olds, G. T.; Theodore S. Parvin, G. S. The convention, on motion, adjourned *sine die*.

Right Worshipful Ansel Humphreys, D. D. G. M., of the Grand Lodge of Missouri, as Grand Master, *pro tempore*, thereof, assisted by Brothers Stephen Whicher and Isaac Magoon, of Bloomington, as Grand Junior and Senior Wardens, *pro tempore*, Brother T. S. Wilson of Dubuque, as Deputy Grand Master, *pro tempore*, and Brother Joseph Williams of Bloomington, as Grand Secretary, *pro tempore*, opened the Grand Lodge of Missouri in the Third degree, in due and ancient form, for the purpose of constituting the Grand Lodge of Iowa and installing the Grand Officers-elect of the same; when the Grand Officers-elect, and brothers, under the direction of Brother H. T. Hugins of Burlington, Grand Marshal, *pro tempore*, marched in procession to the Methodist Episcopal church, where an oration was delivered by the Honorable Brother Joseph Williams, the Grand Officers-elect of the Grand Lodge of Iowa were installed, and the Grand Lodge constituted in due and ancient form. The procession returned to the hall of Iowa City Lodge, and the Grand Lodge of Missouri was closed. Then Brother Humphreys inducted Most Worshipful Oliver Cock, Grand Master of the Grand Lodge of Iowa, into the Oriental Chair, who ordered the Grand Secretary to summon the Grand Lodge of Iowa. This was accordingly done, and the Most Worshipful Grand Master proceeded to open the same in due and ancient form, in the Third degree.

Charters were granted as follows: Des Moines Lodge, No. 1, at Burlington; Iowa Lodge, No. 2, at Bloomington; Dubuque Lodge, No. 3, at Dubuque; and Iowa City Lodge, No. 4, at Iowa City.

The movement thus inaugurated was ordered continued: it was

"*Resolved*, That the next installation of Grand Officers of the Grand Lodge be in public, and the Most Worshipful Grand Master procure some brother to deliver an address on the occasion."

The Grand Lodge was then called from labor to refreshment. On Tuesday morning, the Grand Lodge was called to labor again. Clinton Lodge at Davenport, Keokuk Lodge at Keokuk, and Rising Sun Lodge at Montrose, surrendered their dispensations and charters, and took charters from the Grand Lodge of Iowa.

In 1847 the Most Worshipful Oliver Cock, G. M., in his opening address, among other matters called the attention of the Grand Lodge to the subject of a Masonic library; to which he alludes as follows: —

"It has been suggested to me that, if a certain amount of the funds of the Grand Lodge should be set apart each year for the purpose of procuring books for the Grand Lodge, a very respectable library might thus be collected without the amount expended being felt by the Grand Lodge. This seems to me a matter worthy of your consideration."

The matter was referred to a committee, who reported as follows: —

"The subject appears to be one of very great importance to the interests of Masonry, more so to us, perhaps, in the far West, where the means of obtaining Masonic information is much more limited than in older settled countries."

The committee admitted that the finances of the Grand Lodge would not then allow the expenditure of money, even for so desirable an object, yet believed that something should be done, and a commencement made; and recommended that an appropriation of five dollars be voted, to be expended under the direction of the Grand Secretary, for procuring such information in furtherance of this object as he may see proper. With this "fund" the Grand Secretary procured a copy of the "Trestle Board"; one of the "Masonic Melodies," by Brother Powers of Massachusetts; a copy of the "Book of the Masonic Constitutions," published under the authority of the Grand Lodge of Pennsylvania, and subscribed for the fourth volume of the *Freemason's Monthly Magazine*. This was the beginning of the Masonic library of the Grand Lodge of Iowa. To this, through the zeal and exertion of Most Worshipful Theodore S. Parvin, have been added year by year such works of Masonic literature as could be found, until, in 1883, the Grand Lodge purchased the entire "Bower Collection," for the sum of $4000; a collection that Most Worshipful Robert F. Bower, late of Keokuk, had been years in collecting, and which could not be duplicated for twice the amount the Grand Lodge paid therefor. This collection contained over 2700 bound volumes of miscellaneous works, besides a very large number of Masonic periodicals, proceedings, pamphlets, addresses, medals, etc.

In 1883 the Grand Lodge appointed a committee on construction of a library building. The corner-stone was laid May 7, 1884, and one year later the library was moved into the building, and the rooms opened to the public. The building erected for the library and Grand Lodge purposes is

MASONIC LIBRARY, CEDAR RAPIDS, IOWA.

located at Cedar Rapids. It was intended to be fire-proof, so that to-day the Grand Lodge of Iowa has, without doubt, the best Masonic library in the United States, if not in the world. Of this building we give an illustration.

The value of the real estate owned by the Grand Lodge of Iowa, for the Grand Lodge Masonic Library, is $5000; value of building, $35,000; of library, $35,000; of its archæological and miscellaneous collection, $5000; making a total of $80,000. A catalogue of the library was published with the proceedings in 1858, and one published separately in 1873 and 1883: the last included the "Bower Collection."

The Grand Lodge of Iowa was formed under the "Anderson Constitutions," and uses the "Webb work." The Grand Lodge, as well as its subordinates, has always responded promptly and nobly when called upon for aid and assistance by the unfortunate, either at home or abroad.

The Fraternity has erected Masonic Temples, or halls, at Muscatine, Oscaloosa, Council Bluffs, Davenport, and Lyons. The one at Lyons was erected by the Ancient and Accepted Scottish Rite, in 1871, and is still occupied by them, in connection with the bodies of the "York Rite."

The *minimum* fee for the degrees is $20, and the dues $2.

Dakota. — It can truthfully be said that, Masonically, Dakota is Iowa's daughter; for, on the 27th day of April, 1862, Most Worshipful Thomas H. Benton, Jr., issued a dispensation to T. J. Dewitt, W. M.; A. G. Fuller, S. W.; M. R. Luse, J. W., and seven others, to open Dakota Lodge at Fort Randall, Dakota Territory; and at the annual communication of the Grand Lodge of Iowa, held at Keokuk June 4, 1862, this dispensation was referred to the Grand Master to renew, if he deemed it for the interests of the Craft.

On August 10, 1862, Thomas H. Benton, Jr., was appointed Colonel of the 29th Regiment, Iowa Infantry, — hence he had very little time to devote to his duties as Grand Master, which devolved upon E. A. Guilbert, D. G. M. In his address to the Grand Lodge of Iowa, June 2, 1862, Deputy Grand Master Guilbert makes no allusion to Dakota Lodge, or its dispensation, — hence I judge it was not renewed, — but he reports that, on December 5, 1862, he issued to the Rev. Melancthon Hoyt, and the requisite number of brethren, a dispensation to form a lodge at Yankton, Dakota Territory.

A charter was granted to this lodge by the Grand Lodge of Iowa, on June 3, 1863, as St. John's Lodge, No. 166. The original petition for this lodge was presented to the Grand Lodge of Dakota May 2, 1889.

January 14, 1869, the Grand Master of Iowa granted a dispensation to organize Incense Lodge, at Vermillion, Dakota, and on June 2, 1869, a charter was granted to Incense Lodge, No. 257.

Most Worshipful John Scott, Grand Master of Iowa, on March 23, 1870, issued a dispensation to open a lodge at Elk Point, Union County, Dakota, which in June, 1870, was conditionally continued for one year; and on June 8, 1871, a charter was granted to Elk Point Lodge, No. 288, located at Elk Point, Dakota.

The Grand Master of Iowa, on July 13, 1873, issued a dispensation to open Minnehaha Lodge, at Sioux Falls, Dakota. And on June 4, 1874, the Grand Lodge of Iowa granted a charter to the same, numbered 328.

On February 6, 1875, the Grand Master of Iowa granted a dispensation to form and open Silver Star Lodge at Canton, Lincoln County, Dakota, and also, on February 16, 1875, to open Mount Zion Lodge at Springfield, Bon Homme County: the Grand Lodge of Iowa granted charters to Silver Star Lodge, No. 345, and Mount Zion Lodge, No. 346, on June 3, 1875.

This comprises all the lodges in Dakota, chartered prior to the organization of the Grand Lodge of Dakota, in 1875; and, as the dispensations and charters were all issued by the Grand Lodge of Iowa, the Grand Lodge of Dakota is her legitimate offspring.

A convention of delegates, from St. John's Lodge, No. 166; Incense Lodge, No. 257; Elk Point Lodge, No. 288; Silver Star Lodge, No. 345; Minnehaha Lodge, No. 328, assembled at the hall of Elk Point Lodge, No. 288, in the city of Elk Point, Dakota, June 22, 1875. A committee on credentials was appointed. It was decided that a Grand Lodge should be organized for Dakota.

On the following day a constitution and code of by-laws were adopted, and officers of the Grand Lodge elected, Brother T. H. Brown of No. 328, being elected Grand Master.

The Grand Officers and brethren marched in procession to the Baptist church, where an oration was delivered by Rev. Brother J. H. Magoffin, and the officers of the Grand Lodge of Dakota were installed by Past Grand Master Theodore S. Parvin, of Iowa. The Grand Lodge was constituted in due and ancient form; the procession returned to the hall of Incense Lodge, and the officers of the Grand Lodge entered upon the discharge of their respective duties.

On motion, the charters of St. John's Lodge, No. 166; Incense Lodge, No. 257; Elk Point Lodge, No. 288; Silver Star Lodge, No. 345; Minnehaha Lodge, No. 328; and Mount Zion Lodge, No. 346, were deposited with the Grand Lodge: and new charters were reissued to said lodges, numbered from one to six, consecutively, duly signed and attested.

Shiloh Lodge, No. 105, at Fargo, chartered by the Grand Lodge of Minnesota, January 14, 1874; and Bismarck Lodge, at Bismarck, U. D., and afterward (June 12, 1876), chartered by the Grand Lodge of Minnesota, did not unite with the lodges chartered by the Grand Lodge of Iowa, who composed the convention that organized the Grand Lodge of Dakota, June 21, 1875; and as the Grand Lodge of Minnesota claimed jurisdiction over them, it caused a good deal of correspondence between the two Grand Lodges. Shiloh Lodge surrendered its charter to the Grand Lodge of Dakota, in June, 1879, and Bismarck did the same in June, 1880; and the Grand Lodge of Dakota reissued charters to both, free of charge.

A charter was granted on June 13, 1877, to form and open a lodge at Deadwood, Dakota, as Deadwood Lodge, No. 7. On May 7, 1878, a dispensation was granted for a lodge to be held at Pembina, in Northern Dakota. This dispensation was renewed by the Grand Lodge, at its annual communication in June, 1878.

A dispensation was granted, on the 25th day of November, 1878, to form and open a lodge at Flandreau, to be known as Flandreau Lodge. At the annual communication of the Grand Lodge in June, 1879, both of these dispensations were renewed for another year.

On June 12, 1879, a charter was granted to form and open a lodge at Lead City, Dakota, to be known as Golden Star Lodge, No. 9.

June 9, 1880, charters were granted: to Pembina Lodge, No. 10, at Pembina; Flandreau Lodge, No. 11, at Flandreau; Casselton Lodge, No. 12, at Casselton; Kampseka Lodge, No. 13, at Watertown; Gate City Lodge, No. 14, at Gary; Acacia Lodge, No. 15, at Grand Forks.

June 11, 1889, the Grand Master not being present, his address to the Grand Lodge was read by the Grand Secretary. In referring to the division of the Territory of Dakota, he says: —

"Congress at its recent session provided for the division of the Territory and its admission into the Union as the States of South and North Dakota. The people of South Dakota have already practically adopted a constitution, and there is no doubt but each of the proposed States will become such in fact, in a few months."

He commended the subject to the consideration of the Grand Lodge.

It was referred to a special committee of seven, to prepare and present special resolutions upon that subject. The committee, after presenting a preamble, reciting the causes that rendered a division of the Grand Lodge desirable and proper, offered the following resolutions, which were adopted: —

"1st. *Resolved*, That in response to the unanimously expressed desire of the representatives from the lodges existing in Dakota north of the seventh standard parallel, this Grand Lodge does hereby accord to the representatives from what is known as North Dakota, with fraternal regard and kind wishes, full, free, and cordial consent to withdraw from this Grand Lodge for the purpose of organizing a Grand Lodge, to be known as the 'Grand Lodge of North Dakota, A. F. & A. M.,' to occupy and hold exclusive Masonic jurisdiction in all that portion of Dakota north of the seventh standard parallel.

"2d. *Resolved*, That a committee of ten be at once appointed to report a just and equitable division of all moneys and other Grand Lodge property."

The following report was adopted: —

"From the best information at hand, we have appraised the property of this Grand Lodge as follows: —

Grand Lodge Jewels	$135.00
Binding Library	375.00
One Wooden Desk	82.00
Seven Bookcases	179.00
One Table	10.00
Grand Secretary's Seal	12.00
Grand Master's Seal	6.00
Library, independent of the amount paid out for binding	800.00
Cash on hand in excess of accrued obligations	2991.79
Total	$4590.79

"There are seventy-three constituent lodges in South Dakota, and twenty-six in North Dakota, not including those to whom charters have been granted at this communication.

"But your committee have agreed to recommend the division of the property and funds in the proportion of one-third to the Grand Lodge of North Dakota, and two-thirds to be retained by the present Grand Lodge.

"This will give to the new Grand Lodge of North Dakota the sum of $1530.26.

"Your committee are pleased to state that their work has been characterized by the most perfect harmony and good feeling.

"We recommend that an order be drawn on the Grand Treasurer, in favor of the Grand Treasurer of the Grand Lodge of North Dakota, for the sum of $1530.26."

Article II., of the constitution of the Grand Lodge of Dakota, was amended to read as follows: —

"Article II. The Grand Lodge so to be organized shall be styled and known by the name of the Grand Lodge of Ancient Free and Accepted Masons of South Dakota."

Past Grand Master George H. Hand then duly installed Most Worshipful George V. Ayers, Grand Master, and the other elected and appointed officers of the Grand Lodge of South Dakota; also, Most Worshipful James W. Cloes, Grand Master, and the elected and appointed officers of the Grand Lodge of North Dakota, for the ensuing year. Most Worshipful T. H. Brown offered the following resolution, which was adopted: —

"Be it resolved, that each Past Elective Grand Officer of this Grand Lodge, being a member of a lodge in North Dakota, as well as each Elective Grand Officer of the Grand Lodge of North Dakota, be, and is hereby constituted an honorary member of this Grand Lodge."

Most Worshipful Brother Blatt, on behalf of the Grand Lodge, presented the Grand Lodge of North Dakota with the Grand Lodge jewels; and the Grand Lodge of South Dakota was then closed in ample form.

North Dakota. — On the 12th day of June, 1889, the representatives of the lodges north of the seventh standard parallel in the Territory of Dakota, who were in attendance at the fifteenth session of the Grand Lodge of Dakota, held at the city of Mitchell, having been previously instructed by their respective lodges, met in convention to take action to form a Grand Lodge of Ancient Free and Accepted Masons for North Dakota.

The convention was called to order by Most Worshipful Brother H. M. Wheeler. The following lodges were represented: Shiloh, No. 8; Pembina, No. 10; Casselton, No. 12; Acacia, No. 15; Bismarck, No. 16; Jamestown, No. 19; Valley City, No. 21; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Mackey, No. 63; Hiram, No. 74; Minnewaukan, No. 75; Tongue River, No. 78; Bathgate, No. 80; Euclid, No 84; and Golden Valley, No. 90.

It was unanimously

"*Resolved*, That this convention deem it expedient, and for the good of Masonry, that a Grand Lodge be organized for North Dakota."

After due consideration, the convention adopted a constitution and code

of by-laws for the Grand Lodge of North Dakota, and proceeded to elect, by ballot, the Elective Grand Officers of the Grand Lodge; and the convention adjourned to 9 o'clock A.M. June 13, 1889, at which hour the convention met.

On motion, it was

"*Resolved*, That the first annual communication of this Grand Lodge be held in the city of Grand Forks, commencing on the third Tuesday of June, A.L. 5890, A.D. 1890."

An invitation having been extended to the members of the convention to take part in the installation of the officers of the Grand Lodge of Dakota, and that the officers of the Grand Lodge of North Dakota be installed at the same time and place, on motion, the invitation was accepted, and the convention adjourned.

Past Grand Master Hand, on invitation, assumed the Grand East, and appointed Leonard A. Rose, Grand Marshal, *pro tempore*. He then duly installed the Grand Officers of the Grand Lodge of North Dakota for the ensuing year, James W. Cloes, Jamestown, being the first Grand Master.

Immediately upon the adjournment of the Grand Lodge of Dakota, and at the hour of 12 M., the Grand Lodge of North Dakota met at the hall of Resurgam Lodge, No. 31, in the city of Mitchell, and was opened in ample form. All of the officers of the Grand Lodge were present, except the Grand Chaplain; and the representatives of twenty chartered lodges responded. Right Worshipful Charles T. McCoy, Grand Secretary of the Grand Lodge of Dakota, presented the Grand Lodge of North Dakota a Masonic work entitled, "The General History of Freemasonry," as a nucleus for a Grand Lodge library. The action taken by the members present, in convention assembled, prior to the opening of this Grand Lodge, was confirmed and adopted, as a part of the proceedings of the Grand Lodge of North Dakota. It was also

"*Resolved*, That the subordinate lodges under the jurisdiction of this Grand Lodge, shall be numbered according to the date of their respective charters, and that the said charters be called in, properly indorsed, and reissued to said lodges forthwith, bearing the numbers from one to twenty-seven, consecutively, signed by the Most Worshipful Grand Master, and attested in due form by the Grand Secretary."

On motion of Brother T. J. Wilder, the right hand of fellowship was extended to the Most Worshipful Grand Lodge of Dakota; and all Past Elective Grand Officers, as well as all the Present Elective Grand Officers of the Grand Lodge of Dakota, were made honorary members of the Grand Lodge.

The Most Worshipful Grand Master appointed the various committees, and the committee on resolutions offered the following preamble and resolutions, which were unanimously adopted: —

"*Whereas*, In the division of the Grand Lodge property, our brethren residing in South Dakota have beautifully exemplified the tenet of brotherly love, and exhibited a spirit of benevolence, not equalled heretofore in the history of Masonry; and,

"*Whereas*, In the presentation to this Grand Lodge of the jewels of the Grand Lodge of Dakota, our brethren have added another golden-link to the indissoluble chain of sincere affection which joins the Grand Lodges of North and South Dakota; Therefore, be it

"*Resolved*, That the thanks of this Grand Lodge are hereby gratefully tendered to the Grand Lodge of Dakota for the kindness, consideration, and generosity which they have shown towards us in the division of the Grand Lodge property.

"*Resolved*, That in the Grand Lodge jewels we recognize and acknowledge a lasting memoria. of our past fraternal relations, an offering of love and affection that shall forever unite and cement us to our brethren of the Grand Lodge of South Dakota, our appreciation of which was best spoken in tears of gratitude and thoughts expressed in silence."

The first communication of the Grand Lodge of North Dakota was then closed in ample form, having at that time 30 chartered lodges and 1322 members. The fee for dispensation is $20, and $3 fee to Grand Secretary; for every charter, $30; for a charter to a lodge that has not worked under dispensation, the fee is $50: the *minimum* fee for the degrees is $25.

Brother Theodore S. Parvin, Past Grand Master of Iowa, presented to the Grand Lodge 881 bound volumes, as the beginning of a library, on condition that he should be reimbursed for the binding, which, after consultation, was accepted.

On May 14, 1890, a consignment of three boxes of books was received, being a donation of the valuable Masonic library of Most Worshipful Brother William Blatt, of Yankton, South Dakota, to the Grand Lodge of North Dakota. This munificent gift was appropriately acknowledged by the Grand Lodge.

There has never been a Grand Lodge in the United States, or North America, which, at the close of the first year of its existence, could make a like favorable showing, as the Grand Lodge of North Dakota at its first annual communication in June, 1890.

Nebraska.—Among the early settlers in the vicinity of Bellevue, in Sarpy County, Nebraska Territory, were several members of the Craft, who, in 1854, after due deliberation, resolved to petition the Grand Master of the Grand Lodge of Illinois for a dispensation, authorizing them to form and open a lodge at Bellevue. The petition was signed by L. B. Kinney, A. R. Gilmore, P. G. McMahan, George Hepner, A. W. Hollister, A. H. Burtch, and A. Lockwood, and was forwarded to T. O. Wilson, Deputy Grand Master of the Grand Lodge of Illinois, in the fall of 1854, and he notified James L. Anderson, Grand Master of Illinois; but receiving no reply, Deputy Grand Master T. O. Wilson, early in February, 1855, granted a dispensation to open and form Nebraska Lodge, at Bellevue, Nebraska Territory. This was the first dispensation granted for a lodge in the Territory of Nebraska. The first meeting of the lodge was held April 3, 1855, in the second story of the old trading-post, then owned by Brother Peter A. Sarpy.

In order to elude observation from the natives, "the Omahas," and preserve the secrets of the Craft, large Mackinaw blankets were hung around the room until the desired end was accomplished. The first lodge of Master Masons was regularly opened by the following officers: L. B. Kinney, W. M.; L. L. Bowen, S. W.; A. Lockwood, J. W.; A. W. Hollister, Sec.; and W. Barnum,

Treas. The altar used on this occasion was a bale of Indian blankets. At this meeting Isaiah H. Bennett petitioned for the degrees; but he died before the next meeting of the lodge (May 29, 1855). The first degree conferred by this lodge was the Entered Apprentice upon General Peter A. Sarpy, in the hall of Council Bluffs Lodge, Iowa, in the fall of 1855.

A charter was granted by the Grand Lodge of Illinois, October 3, 1855, to Nebraska Lodge, No. 184, at Bellevue, Nebraska Territory; and on September 23, 1857, it was granted a charter by the Grand Lodge of Nebraska, as Nebraska Lodge, No. 1. A dispensation was granted May 10, 1855, by the Grand Secretary of the Grand Lodge of Missouri, to Charles A. Goshen, Lewis Hax, William Anderson, William D. Gage, John H. Hight, A. B. Woolston, and N. B. Giddings, to open a lodge at Nebraska City, by the name of Giddings Lodge, which dispensation was continued by the Grand Lodge of Missouri, May 28, 1855. The lodge was organized under its dispensation May 29, 1855, N. P. Giddings being its first Worshipful Master; C. A. Goshen, Senior Warden; and Lewis Hax, Junior Warden. The Grand Lodge of Missouri, on May 28, 1856, granted a charter for Giddings Lodge, No. 156, and appointed Brother S. Redfield, Past Master of Jerusalem Lodge, No. 99, of Indiana, special deputy to constitute the lodge and install its officers, which was done on the 8th day of June, 1856. After several preliminary meetings of the Masonic Fraternity, living at Omaha, in the fall and winter of 1856–57, a petition, signed by John H. Sahler, Robert Shields, William R. Demarest, A. R. Gilmore, George Armstrong, and fourteen others, was sent to the Grand Master of the Grand Lodge of Iowa, John F. Sanford, M. D., who, on January 9, 1857, granted a dispensation to form and open Capital Lodge, at Omaha, by authority of which, on January 26, 1857, the brethren assembled in an upper room of the "Pioneer Block," and opened a lodge of Master Masons. On June 3, 1857, the Grand Lodge of Iowa granted a charter for Capital Lodge, No. 101, at Omaha, Nebraska. The charter was received at Omaha, June 29, 1857; and on the evening of that day, Ira A. W. Buck, Deputy Grand Master of Illinois, having been deputized for that purpose, constituted Capital Lodge, No. 101, and installed its officers in due form. In September, 1857, a call appeared in the *Nebraska Advertiser*, inviting all Masons in good standing, in the county of Nebraska, to meet at the residence of Brother Jesse Noel, in Brownville, on the 26th day of September, to consider the propriety of forming a lodge in Brownville. In pursuance of said invitation, fifteen brethren met, and organized. It was

"*Resolved*, That it is expedient, and for the good of Masonry, that we form a permanent Masonic organization, and apply to the Grand Lodge of Missouri for a dispensation for Nemaha Valley Lodge."

While these preparations were being made, the Grand Lodge of Nebraska was instituted; and the application was made to that body for a dispensation.

A convention was held September 23, 1857, at Omaha City, Nebraska, at

which it was "Deemed highly expedient to organize a Grand Lodge for this Territory." A lodge of Master Masons was opened. A committee on credentials was appointed, who reported that the representatives of Nebraska Lodge, No. 184; Giddings Lodge, No. 156; Capital Lodge, No. 101; were entitled to seats in the Grand Lodge there to be formed. The Grand Officers were elected, among whom was R. C. Jordan, of Omaha City, Grand Master.

The Grand Officers were duly installed by Most Worshipful I. A. W. Buck, of Illinois, and the Grand Lodge of Nebraska was then declared regularly organized. A committee to report a constitution, by-laws, and rules of order for the government of the Grand Lodge, was appointed. The name of "Giddings" Lodge was changed to "Western Star" Lodge; and charters were granted to Nebraska Lodge, No. 1, at Bellevue; Western Star Lodge, No. 2, at Nebraska City; and Capital Lodge, No. 3, at Omaha City.

A committee was appointed to draft and procure the passage of an act of incorporation for the Grand Lodge, at the ensuing session of the general assembly of Nebraska.

The first annual communication of the Grand Lodge of Nebraska was convened at Nebraska City, June 2, 1858.

The Grand Master reported that, on October 20, 1857, he granted a dispensation to form and open Nemaha Lodge, No. 4, at the city of Brownville; on January 18, 1858, to form and open Temple Lodge, No. 5, at Omadi; and on the same date to form and open Plattsmouth Lodge, No. 6, at the city of Plattsmouth.

Cornelius Moore's "Craftsman" was adopted as the *Monitor* for use by the lodges in the jurisdiction.

Charters were granted, June 5, 1861, to Summit Lodge, No. 7, Parkville, Colorado; and Rocky Mountain Lodge, No. 8, at Gold Hill, Colorado. Decatur Lodge, No. 7, at Decatur, was granted a charter, June 3, 1862. On August 24, 1863, a dispensation was granted to open "Loup Fork" Lodge, at Columbus, Nebraska Territory; and a charter was granted to Columbus Lodge, No. 8, at Columbus, June 24, 1864. On November 17, 1863, a dispensation was granted to open "Idaho Lodge," at Nevada City, Idaho. June, 1863, a dispensation was granted to open "Bannock Lodge," at Bannock City, Idaho; and on July 30, 1863, a dispensation to open "Monitor Lodge," in the 1st Nebraska Regiment, Infantry, located in the field. This dispensation was surrendered to the Grand Lodge of Nebraska, June 22, 1866. The dispensation to Bannock Lodge was renewed June 24, 1864. "The Webb-Preston Work," as taught by Barney, Cross, and others, was adopted as the work of the Grand Lodge of Nebraska, in June, 1864.

Columbus Lodge, No. 8, located at Columbus, Nebraska Territory, was chartered June 24, 1864. A charter was granted to Falls City Lodge, No. 9, at Falls City, on June 23, 1865. On June 22, 1866, Solomon Lodge, No. 10, at Fort Calhoun; Convert Lodge, No. 11, at Omaha; and Nebraska City

Lodge, No. 12, at Nebraska City, were granted charters by the Grand Lodge of Nebraska. In pursuance of a resolution adopted by the Grand Lodge of Nebraska, the Grand Master appointed a standing committee on "Orphan Schools," of one from each subordinate lodge. A dispensation was granted by the Grand Lodge, June 22, 1866, to open "Cedar Lodge," at Rulo; and on June 19, 1867, a charter was granted to the lodge, under the name of "Orient Lodge, No. 13." The Grand Master of Nebraska, on July 3, 1866, granted a dispensation for Fremont Lodge, No. 15, at Fremont, Douglass County; and, on June 20, 1867, it was granted a charter. Also on May 23, 1867, a dispensation was granted to open a lodge at Peru, in Nemaha County, Nebraska Territory; a dispensation having been granted in 1862, for a lodge to be located at that place, which, owing to the vicissitudes of war, was surrendered with its property to the Grand Lodge. A charter was granted Peru Lodge, No. 14, June 19, 1867, and the furniture formerly belonging to Peru Lodge, U. D., was returned to Peru Lodge, No. 14.

In 1867–68 dispensations were granted as follows: July, 1867, Rising Star Lodge, Rock Bluffs, Cass County; December 7, 1867, Tecumseh Lodge, Tecumseh, Johnson County; January 29, 1868, Eureka Lodge, Arago, Richardson County; January —, 1868, Cumming City Lodge, Cumming City, Washington County; January —, 1868, Ashland Lodge, Ashland; May 4, 1868, Lincoln Lodge, Lincoln, Lancaster County. Charters were granted as follows: June 24, 1868, to Eureka Lodge, No. 16; Tecumseh Lodge, No. 17; Ashland Lodge, No. 18: on June 25, 1868, to Lincoln Lodge, No. 19; Rock Bluff Lodge, No. 20; and Cumming City Lodge, No. 21 (name changed to "Washington Lodge," No. 21, October 27, 1869).

In April, 1868, Grand Secretary J. N. Wise inaugurated the project of a Grand Lodge library, issuing circulars to the several Grand Lodges in the United States, asking for donations of such books as were suitable, and the brethren might be pleased to favor them with; and at the annual communication in June, 1868, he reported that he had received about ninety volumes. The Grand Secretary was appointed, *ex officio*, librarian of the Grand Lodge of Nebraska.

On October 28, 1869, charters were granted: to Tecumseh Lodge, No. 17, in place of one destroyed by fire; Macon Lodge, No. 22, at Plattsmouth; Pawnee Lodge, No. 23, at Pawnee City; St. John's Lodge, No. 24, at Omaha; and Lafayette Lodge, No. 25, at Lafayette, Nemaha County.

June 22, 1870, charters were granted: to Beatrice Lodge, No. 26; and, on June 23, 1870, to Jordan Lodge, No. 27, at West Point; Wyoming Lodge, No. 28, at South Pass, Wyoming; Hope Lodge, No. 29, at Hillsdale, Nemaha County, Nebraska; and to Blue River Lodge, No. 30, located at Milford, Seward County, Nebraska.

At the annual communication held at Nebraska City, June, 1866, Brother O. H. Irish offered the following resolution, which was adopted: —

"That a standing committee of one from each subordinate lodge be appointed, of which the Grand Master shall be chairman, to take measures to form an institution for the education of the orphans of deceased Masons,"

The committee to report in detail at the next annual communication.

In 1867 the committee reported that the object met with favor and general approbation with the brethren of the subordinate lodges, and, in accordance with their recommendation, an annual tax of one dollar, — upon every member of each subordinate lodge in the State, and of two dollars upon each non-affiliated Mason in the State, — was levied, for the "Orphan Educational Fund"; and, also, that each lodge hold, annually, a festival or fair, and that the proceeds should be appropriated to said fund. In 1868 it was reported that the non-affiliated had paid $86 into the "Orphan Educational Fund," and the members of subordinate lodges $596.

At the communication held October, 1869, the standing resolution, requiring an annual fair or festival to be held by each subordinate lodge, was repealed. In 1870 the annual tax, upon each member of a subordinate lodge, was reduced from $1 to 50 cents; and on non-affiliates, from $2 to $1.50; and, in 1872, the tax of 50 cents upon each member was repealed. The trustees of the "Orphan School Fund" reported $7,011.41, on hand June 1, 1875; and, on May 31, 1889, the fund amounted to $16,914.

At the annual communication, in 1888, a committee was appointed to organize a "Masonic Home" for Nebraska. In June, 1889, the incorporation of the "Nebraska Masonic Home" was fully completed, with a capital stock not exceeding $500,000, with shares of the par value of $100; the "Home" to be managed by a board of twelve trustees. At that date the amount of the "Masonic Home Fund" was $5000, and accrued interest $279.17; total, $5,279.17.

Kansas. — Originally forming a portion of the Louisiana Purchase from France in 1803, Kansas was organized a separate Territory in 1854. Immigration from the North and South set in, and two parties, imbued with antagonistic doctrines, were formed. A struggle, incessant and bitter, ensued, resulting in serious conflicts of arms and much loss of life and property, so that the country was known for years as "Bleeding Kansas." Between the years 1855 and 1859, four different constitutions were framed and voted on; October 4, 1859, one prohibiting slavery was adopted; and, in January, 1861, Kansas was admitted as the thirty-fourth State of the Federal Union.

From the foregoing it will be seen that the early settlers in Kansas were imbued with the principles of liberty and equality, the foundation-principles of Freemasonry, as will be more fully demonstrated by the history of the Fraternity in that State.

Among the early settlers of Kansas were brethren of the "Mystic-tie," who, being actuated by a sincere love of the Order and a desire to extend its benign principles, began to lay the foundation upon which has since been

erected the now prosperous Grand Lodge of Ancient Free and Accepted Masons of Kansas.

Whenever a sufficient number of the Craft were found in any community to warrant the organization of a lodge, all differences of opinion, political or otherwise, so bitterly and determinedly contested, were laid aside, and the brethren at once engaged in the great and glorious work, as drawn upon the trestle-board for their guidance.

The first lodges were organized and set at work by authority of the Most Worshipful Grand Lodge of the State of Missouri.

A dispensation was issued, August 4, 1854, to John W. Chivington and others, to "Open a lodge at the house of Matthew R. Walker, in Wyandotte Territory, to be called Kansas Lodge"; a charter was granted this lodge October 30, 1855. On October 6, 1854, a dispensation was granted to John W. Smith and others, to open a lodge at Smithfield, Kansas, to be called Smithfield Lodge; this lodge was also granted a charter October 30, 1855. A dispensation was issued to Richard R. Rees and others, December 30, 1854, to open a lodge at Leavenworth, Kansas, to be called Leavenworth Lodge; for which a charter was granted by the Grand Lodge of Missouri, November 2, 1855. These were the three lodges that organized the Grand Lodge of Kansas. On September 24, 1855, a dispensation was issued to Joseph S. Cowan and others, to open a lodge at Lawrence, Kansas; and a dispensation was issued, October 20, 1855, to John H. Sahler and others, to open a lodge at Kickapoo, Kansas, to be called Kickapoo Lodge. On May 29, 1856, the Grand Lodge of Missouri recommended that the Grand Lodge of Kansas grant charters to these last two lodges, which was done.

On November 14, 1855, delegates from Smithton Lodge, No. 140, and Leavenworth Lodge, No. 150, met at Leavenworth. Brother W. P. Richardson was elected chairman, and R. R. Rees acted as secretary; and, as there was no delegate present from Wyandotte Lodge, No. 153, the convention adjourned to December 27, 1855. The convention met December 27, 1855, pursuant to adjournment. No representative being present from Wyandotte Lodge, it was decided to organize a Grand Lodge for the Territory of Kansas, and send a copy of the proceedings of the convention to Wyandotte Lodge for their approval and coöperation; and when that was done, the Grand Officers were to be installed, and proclamation made that the Grand Lodge was fully organized.

A committee was appointed to report a constitution and by-laws for the government of the Grand Lodge, who made a report which was adopted. The proceedings were ordered published in the *Kansas Herald*, and the convention adjourned, to meet at the Masonic hall at "early candle-light." The Grand Officers were elected, among them being Most Worshipful Richard R. Rees, Grand Master.

Delegates from all the chartered lodges of Ancient Free and Accepted

Masons, in Kansas Territory, assembled at the Masonic hall, March, 1856, in the city of Leavenworth. A committee on credentials was appointed, who reported delegates present as follows: from Kansas Lodge, No. 153; from Smithton Lodge, No. 140; from Leavenworth Lodge, No. 150.

The action of the convention, held December 27, 1855, was approved, but as a doubt existed as to the entire regularity and legality of the proceedings of that convention, they proceeded to again organize a Grand Lodge of Kansas, and Most Worshipful R. R. Rees, Grand Master, with the assistance of the brethren present, opened a Grand Lodge.

The committee on constitution and by-laws read a report which was accepted; the constitution was read, and unanimously adopted as the constitution of the Grand Lodge, and an election of Grand Officers was held. The three present Masters of the chartered lodges under the jurisdiction installed Most Worshipful Richard R. Rees as Grand Master of the Grand Lodge of Kansas.

July 14, 1856, charters were granted: to Kickapoo Lodge, No. 4, at Kickapoo; Washington Lodge, No. 5, at Atchison; and Lawrence Lodge, No. 6, at Lawrence.

By resolution, on October 20, 1856, "Kansas Lodge, No. 3," was hereafter to be known as "Wyandotte Lodge," No. 3, and a charter was issued.

October 19, 1857, charters were granted: to Union Lodge, No. 7, at Fort Riley; Bourbon Lodge, No. 8, at Fort Scott; Shawnee Lodge, No. 9, at Big Springs; and one, conditionally, to Geary Lodge.

The dispensations to Tecumseh, Delaware, and Topeka Lodges, U. D., were continued until the next annual communication. The Grand Master reported, October 18, 1858, the demise of Geary Lodge, U. D., at Lecompton, and that he had granted a dispensation for Lecompton Lodge at that place; also for lodges at Leavenworth, Manhattan, Emporia, Oskaloosa, Elk City, Paris, and Ottumewa.

At this communication of the Grand Lodge, charters were granted: to King Solomon Lodge, No. 10, at Leavenworth; Ottumewa Lodge, No. 11, at Ottumewa; Emporia Lodge, No. 12, at Emporia; Lecompton Lodge, No. 13, at Lecompton; Oskaloosa Lodge, No. 14, at Oskaloosa; Tecumseh Lodge, No. 15, at Tecumseh.

The Grand Master, Deputy Grand Master, and Grand Secretary were reëlected, officers were duly installed, an appropriation of $50 made for a jewel for the Most Worshipful Grand Master, to be presented at next annual communication, a vote of thanks was tendered the Right Worshipful Charles Mundee for his services as Grand Secretary for the last three years, and the Grand Lodge closed in ample form.

October 18, 1859, charters were granted as follows: Lafayette Lodge, No. 16, at the city of Manhattan; Topeka Lodge, No. 17, at the town of Topeka; Stanton Lodge, No. 18, at the town of Stanton; Olathe Lodge, No. 19, at the town

of Olathe; Elk Creek Lodge, No. 20, at Elk City; Grasshopper Falls Lodge, No. 21, at the town of Grasshopper Falls; Paris Lodge, No. 22, at the town of Paris; Palmyra Lodge, No. 23, at the town of Palmyra; Osage Valley Lodge, No. 24, at the town of Osawatomie; High Prairie Lodge, No. 25, in Leavenworth County; St. John's Lodge, No. 26, at the city of Atchison; Neosho Lodge, No. 27, at the town of Leroy.

At the election of Grand Officers, October 19th, the Grand Master and Grand Secretary were reëlected. The dispensations to Oskaloosa, Auraria, and Pacific Lodges were continued until next annual communication; Delaware Lodge, U. D., not having complied with the requirements of the Grand Lodge, was declared extinct.

The fee for a charter was raised from $10 to $20. On October 18, 1859, the Grand Lodge opened in the Entered Apprentice degree, and proceeded to lay the corner-stone of a university about to be erected in the city of Lawrence.

The dispensation for the lodge at Denver City had been returned, as that lodge and Auraria were situated so near together that the interests of the Fraternity were fully supplied by the older lodge. Deputy Grand Master Fairchild reported that he had granted a dispensation for a lodge at Hiawatha, Brown County; and had renewed the dispensation of Arcana Lodge, at Doniphan, Doniphan County. Charters were granted: to Eldora Lodge, No. 28, at Eldora; Pacific Lodge, No. 29, at Humboldt; Aubry Lodge, No. 30, at Aubry; Arcana Lodge, No. 31, at Doniphan; Auburn Lodge, No. 32, at Auburn; Mound City Lodge, No. 33, at Mound City; also, to Golden City Lodge, No. 34, at Golden City, Colorado, when said lodge returns to the Grand Secretary its dispensation.

October 15, 1861, charters were granted: to Hiawatha Lodge, No. 35, at Hiawatha, Brown County; Nevada Lodge, No. 36, at Nevada City, Colorado Territory; and Auraria Lodge, No. 37, at Denver City, Colorado Territory.

The Grand Lodge of Kansas was organized under the "Anderson Constitutions," and continues its allegiance thereto.

The three lodges that participated in the organization of the Grand Lodge of Kansas, in 1885, are all in a healthy and prosperous condition to-day.

The Craft in Kansas, as a rule, have never looked upon the incorporation of the Grand Lodge, or its subordinate lodges, with any great degree of favor, for there seem to be many, and some very serious, objections to the incorporation of either body, though several of the subordinate lodges have incorporated under the general statutes of Kansas, and thus far nothing has occurred, by reason of such incorporation, to disturb the harmony of said lodges.

Although the early history of the Territory of Kansas was one of strife and discord, peace and harmony have ever reigned in the Grand Lodge of Kansas,

there having been no schism or internal disturbance of any nature, to unsettle or disturb the craft.

The finances of the Grand Lodge are in an excellent condition, and have been so since its organization. This is what may be truthfully said of nearly all of the subordinate lodges under the jurisdiction of the Grand Lodge.

The plan adopted by the framers and codifiers of the laws of the Grand Lodge, from time to time, has been such as to prevent the raising of an amount of funds much in excess of what was absolutely necessary to defray the ordinary expenses of the Grand body, and the setting aside of a reasonable amount for charitable purposes, hence there has not been accumulated any great amount of funds for investment.

They have not yet in Kansas organized any charity, such as may be found in Kentucky, Illinois, Missouri, and some other States, the Grand Lodge providing for special cases only; and the subordinate lodges have adopted the same rule. Each year a certain amount is set aside to be used in the way of aiding a needy brother, his widow and orphans: this they deem the best plan for helping the destitute.

The fee for the three degrees of Ancient Craft Masonry, in the jurisdiction of Kansas, is $30, and the dues in the lodges vary from $3 to $5 *per annum.*

The Grand Lodge of Kansas has a very complete file of the proceedings of the several Masonic Grand bodies, and various other Masonic works in its library, but there is no public library under its fostering care.

As yet, the Grand Lodge of Kansas has never deemed it wise for them to engage in building a Masonic temple, though several attempts have been made in that direction, but without success. Quite a number of the subordinate lodges in the jurisdiction, however, have provided themselves with neat and very comfortable homes, many of which would do credit to lodges in older jurisdictions.

Indian Territory. — Freemasonry was first introduced into the Indian Territory about forty years ago, by the Grand Lodge of Arkansas instituting Cherokee Lodge, No. 21, at Tahlequah.

The Grand Lodge of Arkansas granted charters for other lodges in Indian Territory, as follows: On November 4, 1852, to Choctaw Lodge, No. 52, at Doaksville; on November 9, 1853, to Flint Lodge, No. 74, at Flint, Cherokee Nation; on November 9, 1855, to Muscogee Lodge, No. 93, at Old Creek Agency. These lodges continued working until the Civil War broke out in 1861, when work was suspended. Muscogee Lodge lost its hall and furniture, and in 1867 its charter was withdrawn by the Grand Lodge of Arkansas. It was restored to them in 1874, but the number was changed to 90, and the location to Eufaula.

July 22, 1868, a dispensation was granted by the Grand Master of the Grand Lodge of Arkansas, to Brother J. S. Murrow and others, for a lodge at Boggy Depot, Choctaw Nation, to be called Ok-la-ho-ma, and a charter

(No. 217) was granted by the Grand Lodge of Arkansas, November 17, 1868. November 27, 1870, a dispensation was granted for Doaksville Lodge; and November 7, 1871, the Grand Lodge of Arkansas issued a charter for Doaksville Lodge, No. 279.

August 26, 1873, a dispensation was granted for a lodge at Caddo, in the Choctaw Nation, to be called Caddo; and on October 14, 1873, the Grand Lodge of Arkansas granted a charter for Caddo Lodge, No. 311. A convention for the purpose of organizing a Grand Lodge for the Indian Territory met at Caddo, October 5, 1874. The following lodges were represented: Muscogee, No. 90; Doaksville Lodge, No. 279; Caddo Lodge, No. 311.

A constitution was read, considered section by section, and adopted as a whole. Most Worshipful Granville McPherson was elected Grand Master.

On Tuesday, October 6, 1874, the Grand Officers, elect and appointed, were duly installed. The Grand Lodge then adopted its by-laws and a code of by-laws for subordinate lodges. A resolution passed authorizing the Grand Master and Grand Secretary to make the proper indorsement on the charters of the lodges now members of the Grand Lodge, and to number them according to their respective dates. Grand Representatives were appointed near the Grand Lodges of Arkansas, Virginia, Iowa, Kentucky, and Maryland.

The lodges which were represented in the convention which organized the Grand Lodge were: Muscogee, Doaksville, and Caddo, and were renumbered 1, 2, and 3. There were three other chartered lodges in the Territory at the time of the formation of the Grand Lodge: Flint, No. 74, and Ok-la-ho-ma, No. 217, chartered by the Grand Lodge of Arkansas; and Alpha Lodge, No. 122, chartered October 17, 1872, by the Grand Lodge of Kansas. Before the next annual communication of the Grand Lodge (September 1875), Ok-la-ho-ma Lodge sent its charter to the Grand Secretary, for indorsement, etc., and became No. 4 of the lodges under the jurisdiction of the Grand Lodge of Indian Territory. This saved the life of the Grand Lodge, and made it a legal Grand body. Charters were granted to Vinita Lodge, No. 5, at Vinita, Cherokee Nation; and to Valley Lodge, No. 6, at Paul's Valley, Chickasaw Nation, September 7, 1875. September 6, 1876, the Grand Lodge of Indian Territory granted charters to Elm Springs Lodge, No. 7, at Erin Springs, Chickasaw Nation; and to Colbert Lodge, No. 8, at Colbert Station, Chickasaw Nation. September 4, 1877, charters were granted to McAlester Lodge, No. 9, at McAlester, Choctaw Nation; and to Cherokee Lodge, No. 10, at Tahlequah, Cherokee Nation. Brothers J. S. Murrow and R. J. Hogue, of the Committee on Foreign Correspondence, presented the first report to the Grand Lodge, which was printed with its proceedings.

Before the close of 1877, Flint Lodge, No. 74, the last of the lodges in this jurisdiction chartered by the Grand Lodge of Arkansas, sent its charter to the Grand Secretary for indorsement, and was placed on the roll of the Grand Lodge of Indian Territory, as Flint Lodge, No. 11. November, 1878,

Alpha Lodge surrendered its charter (granted by the Grand Lodge of Kansas), into the hands of the Grand Master.

The first Masonic hall erected in Indian Territory was built by Ok-la-ho-ma Lodge, No. 217, at Boggy Depot, in 1869, and cost $2000. In 1872, when the first railroad built in the Territory passed twelve miles away from the town, it killed the place, and the hall had to be abandoned. The lodge then spent a like amount on a hall at A-to-ka; and just as it was completed, in December, 1876, it was destroyed by fire. They then bought a garret over a store for $500, and that was burned. Nothing daunted, the plucky little lodge then built a brick hall costing $2000, and furnished it completely and beautifully.

Cherokee Lodge, No. 12, has recently erected a large and handsome hall at Tahlequah. The Grand Lodge has no "abiding place," and by vote at each annual communication elects where the next one shall be held. The Grand Lodge of Indian Territory had to borrow the funds to pay its expenses for seal, stationery, and printing, the first year after it was organized, and for the first five years had to exercise the strictest economy in all its expenditures.

The Grand Lodge is not incorporated, and works under the "Anderson Constitutions." The *minimum* fee for the degrees is $30. The yearly dues for the subordinate lodges are regulated by the lodges themselves, and are usually about $3 a year.

In 1881 the Grand Secretary commenced gathering books, magazines, and proceedings, for a Grand Lodge library, and has met with marked success. A proposition was made at the annual communication of the Grand Lodge, in 1888, to found a "Masonic Orphanage." A committee was appointed, and $500 was pledged by the brethren present, in aid of that object. In 1889 the committee made an encouraging report, which gives assurance that the orphans are not to be left uncared for, and that the brethren will exemplify the Masonic virtues, in caring for these helpless and dependent wards.

Yours Fraternally
Chas. C. Gillett 33.°
Grand Almoner

DIVISION VII.

THIRD MERIDIAN.

History of the Pacific Coast and Rocky Mountains to Mexico: The Grand Lodges of California, Oregon, Washington, Idaho, Montana, Nevada, Utah, Wyoming, Arizona, Colorado, New Mexico; Freemasonry in the Hawaiian Islands, Alaska, Mexico, and Central America.

By Edwin A. Sherman, 33°,

Vice-President of the Pacific Division of the National Convention of Masonic Veteran Associations of the United States; Secretary of the Masonic Veteran Association of the Pacific Coast, etc., etc., etc.[1]

INTRODUCTION.

The territory embraced in the Grand Third Meridian, or the Grand Division of the Pacific, was a half a century ago comparatively a *terra incognita*, the greater portion of which was marked on the maps as "Regions Unexplored."

Along the frontier line of civilization, and advancing with it as it advanced, was Freemasonry, erecting its altars here and there as the desire of social intercourse marked its way. The Grand Lodge of Pennsylvania in 1807 and 1809 chartered two lodges in Missouri, as did the Grand Lodge of Tennessee, which chartered others, and these uniting and agreeing in convention on April 23, 1821, formed the Grand Lodge of Missouri. On November 20, 1840, the Grand Lodge of Missouri chartered a lodge in Burlington, Iowa, and within four years this lodge was one of those which formed the Grand Lodge of Iowa. From the Grand Lodges of Tennessee, Louisiana, and Alabama the Grand Lodge of Arkansas was formed.

The war between the United States and Mexico in 1846, 1847, and 1848,— in which the writer participated,— resulted in the cession, by treaty, of what is now known as California, Nevada, Utah, Wyoming, Colorado, New Mexico, and Arizona, equal in extent to the whole of the United States east of the Missis-

[1] Assisted by C. E. Gillett. The histories of the several Grand Lodges, written by them, are designated by the initials, at the end of each: "E. A. S.," and "C. E. G."

sippi River, excepting the State of Wisconsin. Before the United States army had a chance to withdraw or even the treaty was drawn, the Grand Lodge of Missouri granted a charter to Multnomah Lodge, at Oregon City, Oregon, in what is known as the Willamette Valley, which was the first lodge of Masons on the Pacific Coast.

The discovery of gold in California, on January 19, 1848, created an unparalleled excitement throughout the world, and thousands upon thousands of all conditions of men rushed to San Francisco and other noted places. Among this host were, no doubt, many Masons, who sought the privileges and pleasures of fraternal intercourse. May 10, 1848, the Grand Lodge of Missouri chartered Western Star, No. 98, at Benton City, near the head-waters of the Sacramento River. November 9, 1848, the Grand Lodge of the District of Columbia chartered California Lodge, No. 13, but the lodge was not ready for work until a year later. January 31, 1849, the Grand Lodge of Connecticut chartered Connecticut Lodge, No. 76, at Sacramento City, which was not organized for work until January 8, 1850.

Subsequent to the organization of the Grand Lodge of California it was discovered that a lodge had been working at Nevada City, under the name of Lafayette Lodge, chartered by the Grand Lodge of Wisconsin, but it had lost its charter and property by the burning of its hall. A new charter was granted to it under the name of Nevada Lodge, No. 13, by the Grand Lodge of California, May 7, 1851.

It was also discovered afterward that a dispensation had been granted by the Grand Lodge of Illinois, in March, 1849, for a lodge, as prescribed by the Constitutions of Masonry, in any State or Territory where no Grand Lodge existed. In the spring of 1850 it commenced its labors at Marysville under said dispensation, and the lodge continued work until after the organization of the Grand Lodge of California, when, on November 27, 1850, it received its charter as Marysville, No. 9.

The Deputy Grand Master of the Grand Lodge of New Jersey had granted a dispensation for New Jersey Lodge, which also found a lodgement at Sacramento City, and was opened December 4, 1849.

A dispensation had been issued in 1849 by the Grand Master of the spurious and clandestine Grand Lodge of Louisiana, to "Davy Crockett Lodge," which had found a lodgement at San Francisco, but which, on discovery of its illegality, was promptly ignored by genuine brethren and soon ceased to have an existence.

The same clandestine authority had also granted a dispensation to a lodge in blank which was located at last in Benicia, and the name afterward inserted. This lodge was more fortunate than "Crockett Lodge," for its representative concealed its true origin and managed to secure personal recognition, and became the secretary of the convention which framed the constitution of the Grand Lodge of California, April 17 and 18, 1850, at Sacramento. — E. A. S.

CHAPTER V.

Grand Lodges of the Pacific Coast and Rocky Mountains, etc.

California. — In our Introduction, immediately preceding this chapter, we incidentally referred to several lodges constituted by charter or by dispensation, but of two, "Western Star" had a distinct locality designated for it, which did not then exist, — and the lodge had to lay out a town and give it the name mentioned in the charter, that of "Benton City," but it soon after removed to Shasta, where it has ever since remained, for a period of nearly forty-two years, — and California Lodge, No. 13, at San Francisco.

Never was there such a sudden confusion of tongues as occurred on the soil of California in the latter part of the year of 1848, and the year of 1849. Freemasonry moved among the sick, attending to their wants, smoothed the pillows of the dying, and tenderly buried the dead, though there were no lodges known to be in existence in California at that time. But Masonic Relief Associations were formed, contributions freely given, hospitals were constructed of tents and such other material as could be procured, but at enormous expense. Cemeteries were hastily located in close proximity to the "Canvas Cities," Masonic funeral ceremonies were performed *impromptu*, and the *acacia* was dropped into the grave; the last fraternal honors and tributes were paid to the stranger dead, by brethren unknown to them when living, and this, too, without a Master of a lodge or any duly authorized body of Masonry to perform the ceremonies.

It is said that the first Masonic funeral in California took place in San Francisco, early in 1849, before a lodge was opened in that city, and was held over the remains of a brother found drowned in the Bay of San Francisco. Who he was or whence he came was never known. On the body of the deceased was found a silver mark of a Royal Arch Mason, upon which were engraved the initials of his name. His person was literally pictured with tattooed designs, embracing all the emblems of Freemasonry. The deceased and unknown brother, who had been a living chart of the emblems of Freemasonry, was buried with Masonic honors in what was known as "Yerba Buena Cemetery," since known as the "Sand Lot," in front of the City Hall.

Early in the fall of 1849 rumors were afloat in San Francisco that sundry persons were in possession of documents purporting to be warrants or dispensations for lodges, but nothing definite could be learned for a time.

Colonel Jonathan Drake Stevenson, who had commanded a regiment of New York volunteers during the war with Mexico, and who arrived in California on the 6th of March, 1847, with his command, had returned from the mines and taken up his residence in San Francisco. Brother Stevenson, being a Mason of the true and tried school, did not propose to have the Order

he so much loved compromised or represented by unworthy characters, so he set about examining the credentials of those who claimed to have authority to open lodges. He soon met with the late distinguished Brother Levi Stowell, whom he found in possession of a genuine authority; and, after consultation with others of like pure motives, he assisted in organizing what is now California Lodge, No. 1, of San Francisco, which held its first meeting, November 9, 1849.

On the 9th day of November, 1848, a charter was issued by the Most Worshipful Grand Lodge of the District of Columbia, to open and hold a lodge at San Francisco, California, to be called "California Lodge, No. 13, F. and A. M." upon its Register. It afterward became No. 1 under the Grand Lodge of California.

The charter of Western Star Lodge, No. 98, was granted by the Grand Lodge of the State of Missouri, May 10, 1848, for a lodge in "Benton City," Upper California. This lodge became No. 2, under the Grand Lodge of California.

The charter of Connecticut Lodge, No. 75, was granted by the Grand Lodge of Connecticut, on January 31, 1849, to open and continue a lodge in the Territory of California.

In connection with the history of the organization and first meeting of this lodge, the following incidents are necessary to be related: —

About the last of August, or first of September, in 1849, Dr. R. H. McDonald, now President of the Pacific Bank of San Francisco, opened an office in a canvas-covered shanty on K Street, near Sixth-street, in the immediate vicinity of the Horse Market Exchange, at Sacramento. A friend of his from the State of Illinois, a rattling sort of a fellow, who had a good heart within him, came to Brother McDonald, and said: —

"Doctor, I am going to the mines. When I was coming across the Plains and along the Humboldt Valley [now in the State of Nevada], I saw piled up in the sand by the side of the road a lot of books; and on a card fastened to a stick, this notice, 'Help yourself.' There were a great many fine books in the heap, and among them this large, red morocco-covered Bible, with gilt edges. As I could not pack more than one book along with me, I took this Bible and brought it through; as I am going to the mines and cannot take it with me, and as you are sort of religious, I'll give it to you."

So Brother McDonald took it. A day or two afterward, in the early part of September, 1849, several written notices were found posted up on trees near the horse market, calling a meeting of all Master Masons in good standing, to meet in the upper part of a building on the north side of K Street, about a hundred feet westerly of Sixth-street. The little garret was packed with brethren, who were nearly all strangers to one another. The meeting was called to order by Brother John A. Tutt. Some brother made a motion that Dr. R. H. McDonald take the chair, which was carried. To the surprise of Brother McDonald, — for he did not know a soul present, — as he approached the box which was used as a chair, another individual stepped forward also to

take it. Then there occurred an amusing scene, as two tall men, six-footers, stood looking each other in the face. "Are you Dr. R. H. McDonald? and have you any monopoly of the name of McDonald?" said he of the Pacific Bank. "I am Dr. R. H. McDaniel, but generally known as Dr. R. H. McDonald, by mistake of calling my name," said the latter. Mutual explanations followed, when Brother R. H. McDonald gave way to Brother R. H. McDaniel, the man really nominated, who at once took the chair, and the meeting was duly organized. When it became necessary to ascertain who were Masons, it was discovered that there was no Bible present, and nothing could be done without one. Dr. R. H. McDonald then said, "Please wait a few moments, and I will get one." He then went out and brought in this pioneer Bible, that had been thrown away on the Humboldt desert. The meeting then organized a Masonic association for the relief of the sick and distressed brethren who were constantly arriving from across the Plains. Soon after, it was discovered that a charter for a Masonic lodge was in existence in the hands of a brother, issued to "Connecticut Lodge, No. 75." The brethren composing the association then dissolved that body, and on January 8, 1850, organized under the charter of Connecticut Lodge, No. 75, and Brother R. H. McDonald presented that lodge with the pioneer Bible before mentioned.

The lodge secured the grant of the "Red House," on the south-east corner of J and Fifth streets, in which to hold its meetings, which was then the best building for that purpose in Sacramento. Scarcely, however, had the lodge moved into its quarters, when the proprietor rented the stories below for other purposes not satisfactory to the lodge. So "Connecticut Lodge, No. 75," gathered up its altar, Bible, furniture, and jewels, and removed farther down J Street, between Front and Second streets, on the north side of the street, where the old Masonic hall, known as the "English Block," was afterward erected; and there the lodge met, until the convention was called to organize the Grand Lodge of California, in April following. "Connecticut Lodge, No. 75," surrendered its charter to the Grand Lodge of California when constituted, and received a new charter under the name of "Tehama Lodge, No. 3."

The Bible which Brother McDonald presented to that lodge was the one used when the Grand Lodge of California was organized, April 19, 1850.

The Deputy Grand Master of New Jersey, on March 1, 1849, issued a dispensation to open a lodge in the Territory of California, etc. It seemed to have been a sort of a roving commission, with the power of the Worshipful Master, or the brethren, to appoint his successors until the next regular communication of the Grand Lodge of New Jersey. The lodge seemed to exist continuously, and assumed the functions and privileges of an independent chartered lodge. It seems to have been recognized by both Connecticut Lodge, No. 75, at Sacramento, and by "Western Star, No. 98," in the preliminary action taken early in March, 1850, to have delegates appointed or elected

to a convention to form a Grand Lodge. It had even gone so far as to appoint a committee to draft a constitution and by-laws for a Grand Lodge of California, and on March 12, 1850, sent an invitation to California Lodge, No. 13, at San Francisco, to unite with them, the members of which were justly indignant at not having been consulted in the beginning.

On March 18th, a brother of New Jersey Lodge, U. D., visited California Lodge and proposed, in behalf of the Sacramento lodges, to rescind all action taken, if California Lodge would join them in the formation of a Grand body. The latter body appointed a committee, who reported on March 21st, recommending the lodge to join their sister lodges in the formation of a Grand Lodge, provided there were three regularly organized lodges within the Territory, which report was adopted by the lodge, and New Jersey Lodge, U. D., remained in *statu quo*, until the assembling of the convention to form the Grand Lodge of California.

Benicia Lodge, U. D., from the spurious organization in Louisiana, concealing its true paternity, appointed its delegates to the convention to form the Grand Lodge of California.

A convention of Free and Accepted Masons assembled at the Masonic hall, in Sacramento City, State of California, on the 17th day of April, 1850, and was duly organized at 10 o'clock A.M., by the appointment of Past Grand Master of Maryland, Brother Charles Gilman, of San Francisco, chairman, and Brother B. D. Hyam, of spurious Benicia Lodge, secretary. It was then on motion —

"*Resolved*, That a committee of three be appointed to examine the credentials of delegates from the several lodges in this State to this convention, and to ascertain, if possible, the authority in them vested, to organize and constitute a Grand Lodge of Free and Accepted Masons for the State of California."

The following were found represented: California Lodge, No. 13, located at San Francisco; New Jersey Lodge, located at Sacramento City; Connecticut Lodge, No. 75, located at Sacramento City; Western Star Lodge, No. 98, located at Benton; Benicia Lodge, located at Benicia.

The committee "appointed for the purpose of examining the credentials of representatives to this convention, respectfully report": —

"That they have examined the charters of California Lodge, No. 13, Connecticut Lodge, No. 75, and Western Star Lodge, No. 98, the dispensation of New Jersey Lodge, and the credentials of the representatives of said lodges, and of the representative of Benicia Lodge, and have ascertained the following facts, viz.: —

"'The dispensation of New Jersey Lodge bears the seal of the Grand Lodge of the State of New Jersey, and the signature of Edward Stewart, Deputy Grand Master of that State, and is dated March 1, A.D. 1849, A.L. 5849. This dispensation authorizes Brother Thomas Youngs and others to open a lodge in the Territory of California, with power to continue the same through themselves, or their successors, until the next regular communication of the Grand Lodge of New Jersey, or until their charter is granted. Brother Thomas Youngs, named in said dispensation as the first Worshipful Master of the lodge authorized thereby to be opened, conveyed the same to Brother John E. Crockett, and certifies this fact on the back of the dispensation. With

the authority thus granted, Brother Crockett opened New Jersey Lodge in Sacramento City, on the 4th day of December, 1849, and said lodge is now in active and successful operation.

"'The charter of Western Star Lodge was granted by the Grand Lodge of the State of Missouri. It bears date May 10, A.D. 1848, A.L. 5848, and has the signatures of the Grand Officers and the seal of the Grand Lodge of Missouri affixed. This charter authorizes the brethren named to open and hold a lodge in Benton City, Upper California, to be called "Western Star Lodge, No. 98." Brother S. Woods accordingly opened said lodge in Benton City, on 30th of October, A.D. 1849, which is now performing Masonic work.

"'The charter of Connecticut Lodge, No. 75, is dated January 31, A.D. 1849, A.L. 5849, and bears the signatures of the Grand Officers and the seal of the Grand Lodge of the State of Connecticut. It grants full power to open and continue a lodge in the Territory of California. Connecticut Lodge was therefore opened in Sacramento City, by Brother Fenner, on the 8th day of January last, and continues in successful operation.

"'The charter of California Lodge, No. 13, authorizes the brethren named therein to open and hold a lodge in San Francisco. This charter bears date November 9, 1848, A.L. 5848, and has affixed the seal of the Grand Lodge, and the signatures of the Grand Officers of the District of Columbia. In conformity with the authority thus derived, Brother Stowell opened California Lodge, in the city of San Francisco, in October, 1849, and was reëlected Worshipful Master on St. John's Day last, which office he still retains. This lodge is also in successful operation, and is duly represented in this convention.

"'Your committee have also examined the credentials, properly drawn and certified, of Brother B. D. Hyam, from Benicia Lodge, located at Benicia; but they have not received either a dispensation or a charter, or any other Masonic information of the existence of said Benicia Lodge.'"

The foregoing report having been read, it was, on motion,

"*Resolved*, That the report of the committee on credentials be received and considered in sections."

After a due examination of the same, it was

"*Resolved*, That, in the judgment of this convention, California Lodge, No. 13, Connecticut Lodge, No. 75, and Western Star Lodge, No. 98, are legally constituted and chartered lodges of Free and Accepted Masons, and that the representatives of said lodges here present are duly authorized and qualified to organize and constitute a Grand Lodge for the State of California."

On motion of Brother J. D. Stevenson, it was

"*Resolved*, That the representative from Benicia Lodge and all other Master Masons in good standing, now present, be invited to take part in the deliberations of this convention."

April 19, 1850, the convention adopted a constitution. A lodge of Master Masons was opened for the purpose of organizing and opening, in Masonic form, the Grand Lodge of Free and Accepted Masons for the State of California. Brother Charles Gilman was appointed Worshipful Master. The lodge was opened in ancient Masonic form. It was then, on motion,

"*Resolved*, That an election for Grand Officers be held forthwith."

The election being had, agreeable to the requisitions of the constitution, the Worshipful Master announced, as being duly elected, Most Worshipful Grand Master, Brother Jonathan D. Stevenson, and the other Grand Officers.

Charters were granted to several lodges participating in the formation of Grand Lodge, except New Jersey and Benicia Lodges, on which the committee reported as follows: —

"The special committee, to whom was referred the petitions from New Jersey and Benicia Lodges, *Report*, That they have had before them the dispensation and books of proceedings of New Jersey Lodge, and are of opinion that the prayer of the petitioners should be granted, under the name of Berryman Lodge. And as respects Benicia Lodge,[1] that not having had either the dispensation or books of proceedings before them for their inspection, they recommend that, upon the submission of those documents to the Most Worshipful Grand Master, if he should find their work to be in accordance with the usages of the Order, he cause a charter to issue in accordance with their petition."

Thus the Grand Lodge of California commenced its great work upon the Pacific Coast.

Of those who constituted the Grand Lodge of California, April 19, 1850, only two are now living: Past Grand Masters Jonathan Drake Stevenson (the first Grand Master, aged ninety and one-half years), and John Ashby Tutt (the first Deputy Grand Master). Of those who were visitors at that time, only four are now living: Brother R. H. McDonald, who is the only charter member now borne on the rolls of Tehama Lodge, No. 3; Brother and Honorable Lansing B. Mizner, charter member of Benicia Lodge, No. 5, now United States Minister to Guatemala; Brother William S. Moses, the first Master of Golden Gate Lodge, No. 30, of San Francisco, and now President of the Masonic Veteran Association of the Pacific Coast; and Most Worshipful Benjamin D. Hyam, Past Grand Master, who was secretary to the convention, but not a member of the Grand Lodge when constituted.

The Grand Lodge of California has granted dispensations and charters to lodges outside California, as follows: —

Willamette Lodge,	No.	11	Portland,	Oregon	Nov. 27, 1850
Lafayette Lodge,	"	15	Lafayette,	"	May 6, 1851
Carson Lodge,	"	154	Carson City,	Nevada	" 15, 1862
Virginia City Lodge,	"	162	Virginia City,	"	" 14, 1863
Silver City Lodge,	"	163	Silver City,	"	May 15, 1863

[1] [In 1888 the compiler, in examining the foregoing record, and that which subsequently followed, found that there never had been exhibited to the Grand Master or Grand Secretary, the original dispensation granted to Benicia Lodge by the Grand Lodge of Louisiana, though a charter was issued to that lodge by the first Grand Secretary of the Grand Lodge of California. Brother James C. Batchelor, Grand Secretary of the Grand Lodge of Louisiana, upon being written to, informed the writer that there was no record of any dispensation granted to Benicia Lodge to be found in his office.

The fact is, that the dispensation was granted by the Grand Master of the clandestine Grand Lodge of Louisiana, that was created by lodges originally constituted by the Grand Lodge of Mississippi, which had invaded the jurisdiction of that of Louisiana. In the same year (1849) that spurious Grand Lodge, through its Grand Master, had granted also a dispensation to Davy Crockett Lodge, in San Francisco, before mentioned; and in the same year the spurious Grand Lodge of Louisiana had its building burned down in New Orleans, by which all of its records were destroyed; and the Grand Lodge went out of existence, its subordinate lodges being healed and received under the government of the regular Grand Lodge of Louisiana. Hence the reason that nothing of record concerning the dispensation granted to Benicia Lodge could be found in the Grand Secretary's office. It is evident that Hyam was aware of the fact at the time of the convention, that Benicia Lodge was not regular, and hence the reason of his not producing the dispensation at that time, which is still in the possession of that lodge. He hoped that the irregularity would not be discovered, and that, in obtaining a charter from the Grand Lodge of California, it would regularize the lodge. The charter obtained healed all former irregularities; but only the books of record of the lodge were exhibited to the then Grand Master, Brother Jonathan D. Stevenson, who ordered the charter to be issued.

By recommendation of California Lodge, No. 1, the Grand Master issued a dispensation to Davy Crockett Lodge, which also regularized that, and it received its charter, November 28, 1850, the same year.]

Silver Star Lodge,	No. 165	Gold Hill,	Nevada	Oct. 13, 1864
Esmeralda Lodge,	" 170	Aurora,	"	" 13, 1864
Escurial Lodge,	" 171	Virginia City,	"	" 13, 1864
Lander Lodge,	" 172	Austin,	"	" 14, 1864
Aztlan Lodge,	" 177	Prescott,	Arizona	" 11, 1866
Arizona Lodge,	" 257	Phœnix,	"	" 16, 1879

In addition to these, beyond her own geographical limits, she has granted charters to two lodges in the Hawaiian Islands: Hawaiian Lodge, No. 21, at Honolulu, chartered May 5, 1852; and Maui Lodge, No. 223, at Wailuku, October 18, 1873, the former being still under its jurisdiction, with nearly a hundred members, but the latter has surrendered its charter: also, a dispensation was granted, May 6, 1853, for Pacific Lodge, at Valparaiso, Chili, making fourteen lodges in all created by the Grand Lodge of California, beyond the limits of the State.

Although a State government had been set up in California, with its governor, legislature, and judiciary in perfect working order, and in activity, acknowledged and obeyed as such by all within its borders, yet the Grand Lodge of California was organized and in full operation four months and twenty-one days before the State of California was admitted into the Union.

Of the five lodges chartered at the dates of its organization, four are still in existence: California Lodge, No. 1, then had 33 members, and it now numbers 432; Western Star, No. 2, which had but 9, now numbers 52; Tehama, No. 3, which had but 22, now numbers 102; and Benicia, No. 5, which had but 22, now numbers 58; all are in healthy condition, and are efficient for good works.

The other 47 lodges, which have gone out of existence, were chiefly located in the mining regions, which have to a great extent become abandoned by the miners, and the brethren who remained united with other lodges, near their respective localities.

The Grand Lodge of California has never failed to contribute largely, by thousands of dollars at a time, to the relief of sufferers by fires, floods, earthquakes, and pestilence, beyond its own borders.

Through its well-organized boards of relief,[1] during the past thirty-four years, it has disbursed the following gross amount for relief: —

Masons of California	$39,591.95
Masons of Other Jurisdictions	98,040.85
Widows and Orphans of California	28,156.85
Widows and Orphans of Other Jurisdictions	77,016.46
Incidental Expenses	20,876.81
Total	$263,682.92

[1] By the way of parenthesis, showing the value of money in the early times in California: a brother loaned a lodge the sum of $3949, upon a note given by the lodge, at the rate of ten per cent per month interest. The money was borrowed for charitable purposes. Subsequently, the lodge surrendered its charter, books, and furniture. The brother had moved from the State. Six years afterward, he made a demand upon the Grand Lodge of California to pay this note, with principal and interest. The interest alone amounted to the "delicate little sum" of $28,432.80, and with the principal, to $32,381.80.

The committee reported upon the claim, and among other things, said, —

Or an average amount of $7755.38 per annum, expended by the Grand Lodge of California for relief, of which $195,934.12, or 74⅓ per cent, has been paid out for the relief of brethren, their widows and orphans, of *other jurisdictions;* and all of this relief independent of that bestowed by the subordinate lodges on their own members, their widows and orphans; or that voted direct by the Grand Lodge, in times of sudden calamity, and contributions by the brethren.

The Grand Lodge has laid the corner-stones of the State capitol, the court-houses, government buildings, universities, colleges, school-houses, churches, historic and scientific societies, throughout the broad domain of the Golden State. — E. A. S.

Oregon. — This magnificent State, whose chief northern boundary is the beautiful Columbia River, the mighty stream of the North-west; the eastern, bordered by Idaho; the southern, by the State of California; and the western, by the broad Pacific Ocean, and which originally as a Territory embraced the whole of that of Washington, was the first upon the Pacific Coast to be consecrated to Freemasonry, and the distinguished honor of erecting the first Masonic altar on the Pacific Coast was conferred upon Brother Joseph Hull, who was made a Mason, July 19, 1834, in Milford Lodge, No. 54, at Milford, Ohio. On December 8, 1845, he arrived at Oregon City, Oregon, then but a little hamlet by the Falls of the Willamette. In the winter of 1845–46 he interested several other brethren, also residing there, to petition the Grand Lodge of Missouri for a charter for a lodge, to be called "Multnomah Lodge." A charter was granted, but did not reach the petitioners until September 11, 1848, the day before he and the others were about starting for the gold mines of California. Prior to leaving he opened the lodge, which received several petitioners during his brief absence. He returned to Oregon City in February, 1849, but permanently removed to California in May, 1849. He dimitted from Multnomah Lodge, February, 1851.

As related in the review of the history of the Grand Lodge of California, it chartered two lodges, one at Portland in 1850, and the other at Lafayette in 1851, in the then Territory of Oregon. We will proceed at once with the history of the organization of the Most Worshipful Grand Lodge of A. F. and A. M. of Oregon.

"It is an immemorial principle of our Order, which required any and all lodges that could not maintain themselves to surrender their charter, furniture, books, etc., to the Grand Lodge from which those charters were obtained, and we doubt much if this is not the first instance in which constructive ingenuity ever attempted to make a Grand Lodge legally responsible for the debts of its subordinates.

"We find from the records of this Grand Lodge, and those of —— Lodge, that the sum of $3594.25 has been paid to the aforesaid brother, not including the amounts paid him by —— Lodge itself, nor by individuals, whose memory justifies the inference that he has received in addition to the above amount, as much as ten or fifteen hundred dollars more.

"In consideration of these circumstances, your committee recommend the adoption of the following resolution: —

"'*Resolved*, That this Grand Lodge is under no obligation to Brother ——, and that it will not make any further donations to said brother on account of past difficulties.'

"The resolution was unanimously adopted."

An assembly of Free and Accepted Masons convened in the Masonic hall at Oregon City, Territory of Oregon, on the 16th day of August, 1851. It was

"*Resolved, First*, That this Convention of F. and A. Masons deem it proper and expedient to organize a Worshipful Grand Lodge for the Territory of Oregon.

"*Second*, That the secretary of this convention be authorized to address to the Worshipful Master, Wardens, and brethren of the several lodges in this Territory a communication suggesting the propriety of organizing a Worshipful Grand Lodge for the Territory of Oregon; and that if deemed by them wise and expedient, the second Saturday in September next, at 9 o'clock A.M., be selected as the day, and Oregon City be selected as the place for the assembly of delegates duly authorized to organize a Worshipful Grand Lodge."

A convention of Free and Accepted Masons assembled in the Masonic hall at Oregon City, Oregon Territory, on the 13th day of September, 1851. It was

"*Voted*, That the Worshipful Masters of lodges in this Territory, now present, constitute a committee to examine the credentials of delegates to this convention, and to ascertain and report the authority in them vested to organize a Grand Lodge of Free and Accepted Masons for the Territory of Oregon."

The committee on credentials submitted the following report:—

"'The committee appointed to examine the credentials of delegates respectfully report,

"'That they have examined the charter of Multnomah Lodge, No. 84; Willamette Lodge, No. 11; and Lafayette Lodge, No. 15, and the credentials of the Representatives of said lodges, and have ascertained the following facts, viz.:—

"'The charter of Multnomah Lodge, No. 84, bears the seal of the Grand Lodge of the State of Missouri and the signatures of the Grand Officers of said lodge. This charter authorizes the opening of a lodge in Oregon City, Oregon Territory, to be called Multnomah Lodge, No. 84. Brother Joseph Hull accordingly opened this lodge in Oregon City, on the 11th day of September, A.L. 5848, which is now performing Masonic work.

"'The charter of Willamette Lodge, No. 11, is dated November 27, 1850, and bears the signatures of the Grand Officers and the seal of the Grand Lodge of the State of California. It granted full power to open and continue a lodge in the town of Portland, Oregon Territory. Willamette Lodge was, therefore, opened, in Portland, Oregon Territory, the 4th day of January, 1851, and it continues in successful operation.

"'The charter of Lafayette Lodge, No. 15, authorizes the opening and holding of a lodge in Lafayette, in Oregon Territory. This charter bears date May 9, 1851, and has affixed the seal and the signatures of the officers of the Grand Lodge of the State of California. In conformity with the authority thus derived, Brother William J. Berry, having been elected and installed as Worshipful Master, opened said lodge in the town of Lafayette, in Oregon Territory, on the 30th day of July, 1851. This lodge is also in successful operation, and is duly represented in this convention.'"

A committee was appointed to draft a form of constitution, with instructions to report a section to the effect that the Past Masters, members of the Grand Lodge of the Territory of Oregon, be collectively entitled to one vote. On motion, adjourned.

On September 15, 1851, the constitution was adopted. A lodge of Master Masons opened. An election for Grand Officers was held, at which Berryman Jennings was elected Grand Master. The other Grand Officers were also elected and installed. The lodge of Master Masons was closed.

September 15, 1851, the Grand Lodge of Ancient Free and Accepted Masons, of the Territory of Oregon, was opened. The charters of the several lodges were ordered to be indorsed as recognized by the Grand Lodge.

On motion, it was

"*Resolved*, That the Most Worshipful Grand Master take such measures, during the recess, as he may deem proper, to establish uniformity of Masonic work under this jurisdiction."

And thus the second Grand Lodge upon the Pacific Coast was organized at the place where the first lodge of Freemasons, in the extreme Occident, was erected.

One of the principal things for which the Grand Lodge of Oregon is to be distinguished and commended in its earlier years was its action taken upon the subject of education. A committee on education was appointed June 12, 1854, to receive subscriptions. It is remarkable that every member of Multnomah Lodge, No. 1, the first lodge to be established on the Pacific Coast at that early date, contributed the sum of $5 to this cause, whether he was married or single, and whether he had any children of his own or not, contributing in the aggregate the sum of $160. The Grand Lodge appropriated $150. Some of the brethren of the other lodges also contributed $5 each, while some of the lodges made an appropriation direct, the whole amount placed in the Educational Fund at the commencement being $525.97.

Scarcely had the Grand Lodge of Oregon been constituted and under way when, on November 25, 1852, it established a lodge under dispensation at Olympia, Washington Territory; and in June, following, granted it a charter.

In 1854 a dispensation was granted to a lodge established at Steilacoom, and a charter was granted June 13th, of that year.

In 1858 a dispensation was granted to a lodge established at Grand Mound, Thurston County, and on July 15th of that year a charter followed under the name of Grand Mound Lodge, No. 21; also a dispensation to Washington Lodge at Wisconsin, and a charter following on the above date to be known as Washington Lodge, No. 22, in that Territory.

The four lodges above mentioned, having elected their representatives to a convention which formed the Grand Lodge of Washington that year, severed their connection from the jurisdiction of the Grand Lodge of Oregon. Its Educational Fund, from the small sum of $525.97, has increased to the amount of $67,967.95, which has been invested in real estate of the Masonic Building Association. — E. A. S.

Washington. — This jurisdiction originally formed a part of that of the Grand Lodge of Oregon. But when the Territory of Oregon was divided by act of Congress, and that of Washington created, the political division was speedily followed by the Masonic authority.

The emigration from Missouri and other States of the Mississippi Valley, carried with it the light of Freemasonry, which first found a lodgement at the

falls of the Willamette in Oregon, while the lumbermen from Maine and other Eastern States, with the gold-seeking prospectors of California, soon occupied the shores of Puget Sound and penetrated far into the interior even of British Columbia, following up the Frazer River to its source, in search of the glittering treasure. In all of these expeditions Freemasonry accompanied the armies of the enterprising prospectors. Scarcely had the Grand Lodge of Oregon been constituted and its altars planted, the columns of Freemasonry set up north of the Columbia River, at Vancouver, Olympia, and the village near the United States military post of Fort Steilacoom, ere the decree of Congress was issued dividing the Territory of Oregon, and that of Washington was created.

On November 25, 1852, the Grand Master of Oregon granted a dispensation for a lodge to be known as Olympia Lodge, U. D., to be located at Olympia, at the head of Puget Sound. This lodge was chartered, June 14, 1873, as Olympia Lodge, No. 5.

Early in the year 1854 the Deputy Grand Master, and acting, *ex officio*, as Grand Master of Oregon Territory, granted a dispensation to open a lodge at Steilacoom, to be known as Steilacoom Lodge, U. D., near the head-waters of Puget Sound. This lodge was chartered by the Grand Lodge of Oregon as Steilacoom Lodge, No. 7.

Early in the year 1858 the Grand Master of Oregon granted dispensations to two lodges in the Territory of Washington, as follows: first, to "Grand Mound Lodge, U. D.," to be located at Grand Mound, Thurston County; which was duly chartered by the Grand Lodge of Oregon, July 14, 1858, as "Grand Mound Lodge, No. 21." The dispensation granted at the same time, and by the same authority, was for a lodge to be known as "Washington Lodge, U. D.," to be located at Vancouver, Washington Territory. This was chartered as "Washington Lodge, No. 22." This lodge being located at Vancouver, which was a large military post of the United States army, had a great number of Masons enrolled upon its register at the time of its charter.

A convention of Free and Accepted Masons, delegated by the several lodges in this Territory, assembled at Masonic hall, in Olympia, Washington Territory, on the 6th day of December, 1858, for the purpose of considering the propriety of establishing a Grand Lodge for said Territory. The committee appointed to examine the credentials of delegates to this convention reported that they had examined the credentials of delegates: from Olympia Lodge, No. 5; Steilacoom Lodge, No. 8; Grand Mound Lodge, No. 21; and Washington Lodge, No. 22, the said several lodges being regularly constituted and holding charters granted by authority of the Grand Lodge of Oregon. The following preamble and resolutions were unanimously adopted: —

"WHEREAS, It has been made known to this convention that there are in operation in this

Territory the requisite number of just and legally constituted lodges of Free and Accepted Masons to authorize the formation and organization of a Grand Lodge for the Territory of Washington, and

"WHEREAS, It appears that a sufficient number of delegates from the several lodges are now present, invested with ample authority to organize and constitute said Grand Lodge; therefore, be it

"*Resolved*, That the delegates and representatives of the several duly constituted lodges now in successful operation in this Territory, and who are now present at this convention, proceed to the formation and organization of a Grand Lodge of Free and Accepted Masons for the Territory of Washington."

A committee of five was appointed to draft and report a constitution for the government of the Grand Lodge. It was

"*Resolved*, That the constitution as now reported be hereby adopted as the constitution of the Grand Lodge of Free and Accepted Masons of the Territory of Washington."

The following preamble and resolutions were also adopted: —

"WHEREAS, This convention has adopted a constitution for a Grand Lodge of Free and Accepted Masons of the Territory of Washington; therefore,

"*Resolved*, That an election be now held for officers of the Grand Lodge, who shall hold their offices until the annual communication, to be held in Olympia, commencing on the first Monday in September, A. L. 5859.

"*Resolved*, That a lodge of Master Masons be opened in due and ancient form, for the purpose of organizing and opening in AMPLE FORM the Grand Lodge of Free and Accepted Masons of the Territory of Washington."

The lodge was opened in ancient Masonic form. On motion, it was

"*Resolved*, That the lodge proceed forthwith to the election of Grand Officers by ballot, and for each separately."

The lodge then proceeded to the election by ballot, and the brethren were duly elected for the ensuing Masonic year, Brother T. F. McElroy being elected Most Worshipful Grand Master. The Grand Officers were then installed.

On December 9, 1858, the Most Worshipful Grand Lodge of Free and Accepted Masons of the Territory of Washington was opened in due and ancient form. The following was adopted: —

"*Resolved*, That the charters of the several subordinate lodges represented in and composing this Grand Lodge shall be indorsed, and each numbered consecutively, according to the date thereof."

At this communication, it was unanimously

"*Resolved*, That, in the opinion of this Grand Lodge, no Mason has a right to withdraw from a lodge, except for the purpose of becoming *immediately* a member of some other lodge, or for some of the reasons named in the Ancient Charges and Regulations; and that any Mason who does so, acts in direct contravention to the spirit of Freemasonry, and is totally unworthy the regard of all well-disposed Masons, and therefore is not entitled to any of the benefits and privileges of the Fraternity."

Thus the third Grand Lodge of Master Masons was formed on the Pacific Coast when Washington Territory (now a State) was in its infancy. Of the four lodges which formed the Grand Lodge, one has ceased to exist. The

Grand Lodge of Washington almost immediately after its organization began to erect altars of Freemasonry, not only along the shores of Puget Sound, but across the Cascade Range to the western slope of the Blue Mountains, to the eastward of the Columbia River, and at the junction of the Clearwater and Snake rivers (at Lewiston, now in Idaho), its great tributaries, and there planted its lodges and ignited the holy fire. Scarcely had the act of transfer of Alaska from the Russian government to that of the United States taken place, and the American flag raised upon its soil, when the Grand Lodge of Washington at once occupied it, and under the Stars and Stripes organized the most western lodge of Freemasonry on the American continent, still thousands of miles to the westward, and meridionally the Grand East of the Grand Lodge of Washington is fixed in the centre of this magnificent domain of the American Republic.

But ten years ago, where now stands the beautiful and flourishing inland city of Spokane Falls, a lodge which had been working under dispensation was patiently waiting for its charter, which the Grand Lodge of Washington had recently granted. Its then Worshipful Master, who subsequently became Grand Master of that jurisdiction, convened his lodge on St. John the Baptist's Day, and marched to a beautiful grove to celebrate it in an agreeable and appropriate manner. Masons were there with their families to enjoy the day in feasting, and to listen to the addresses of their Worshipful Master and others, including the writer of this sketch. Not a weapon had the brethren there assembled, although surrounded by Indians, some of whose hands were yet moist with the blood of the white man. Scarcely had the echoes of the last speaker among the brotherhood died away, when was heard that of the red man in council, assembled by a United States army officer, the representative of his government, requiring that each Indian should take up his own homestead upon the public lands in severalty and go to work, or else be gathered with all the others of their tribes upon the reservations. The strangeness of holding a Masonic celebration under such conditions and surroundings was one long to be remembered, and we believe to be without a parallel.

Such, in brief, is the history, incidentally connected with the establishing of Freemasonry in the Territory, but now the State, of Washington. — E. A. S.

Idaho. — Idaho is generally supposed to be a corruption of an Indian word, meaning "Gem of the Mountains."

Idaho was created a Territory by act of Congress, March 3, 1863, from parts of Dakota, Nebraska, and Washington Territories.

On July 7, 1863, John McCracken, Grand Master of the Grand Lodge of Oregon, upon the recommendation of Wasco Lodge, No. 15, granted a dispensation to form a lodge at Bannock City, Idaho Territory, to be called Idaho Lodge. This act raised the question of jurisdiction between the Grand Lodge of Washington Territory and the Grand Lodge of Oregon. Special

committees were appointed by the respective Grand Lodges upon the matters at issue between their jurisdictions, and finally the matter was amicably settled. A charter was granted by the Grand Lodge of Oregon on June 22, 1864, to Idaho Lodge, No. 35. On April 1, 1865, the Grand Master of Oregon issued a dispensation to open a lodge at Boise City, Idaho, and at the annual communication of the Grand Lodge, on June 20, 1865, a charter was granted to Boise City Lodge, No. 37, Boise City; also, to Placer Lodge, No. 38, at Placerville, Idaho. At this session of the Grand Lodge of Oregon, Idaho Lodge submitted a communication stating that by the recent fire at Idaho City they had lost their lodge-room and all their records and furniture except their Bible and charter. They say they have provided shelter for the homeless, food for the hungry, and clothing for the naked; and they now respectfully solicit any assistance the Grand Lodge might see fit to bestow. The Grand Lodge remitted the dues of Idaho Lodge for 1864 and 1865. On July 21, 1866, the Grand Master of Oregon issued a dispensation to form a lodge at Silver City, Idaho, to be known as "Owyhee Lodge." On June 7, 1867, the Grand Master of Washington granted a dispensation to Pioneer Lodge, U. D., at Pioneer City, Idaho. A charter was granted Pioneer Lodge, No. 12, by the Grand Lodge of Washington on September 21, 1867.

A convention of delegates from the four chartered lodges: Idaho, No. 35; Boise, No. 37; Placer, No. 38; and Pioneer, No. 12, in Idaho Territory, assembled in Idaho City, December 16, 1867. A seat in the convention was, out of courtesy, extended to Owyhee Lodge, U. D., in the preliminary organization. On December 17th the convention was called to order, and the committee on credentials reported representatives from the several chartered lodges as follows: Idaho Lodge, No. 35; Boise, No. 37; Placer, No. 38; and Pioneer, No. 12. It was

"*Resolved*, That the representatives present are fully authorized and empowered to organize a Grand Lodge in Idaho."

A lodge of Master Masons was then opened in due form, and an election of Grand Officers for the ensuing year held, and Brother George H. Coe was elected Grand Master.

A committee was appointed to draft a constitution for the government of the Grand Lodge. Worshipful P. E. Edmondson installed Brother George H. Coe, Most Worshipful Grand Master, and the Grand Master installed the other Grand Officers, the lodge of Master Masons was closed in due form, and the convention was dissolved.

The Grand Lodge of Idaho was then opened in ample form, and the various standing committees appointed. On December 18th charters were granted: to Idaho Lodge, No. 1; Boise Lodge, No. 2; Placer Lodge, No. 3; Pioneer Lodge, No. 4; and Owyhee Lodge, No. 5.

The first annual communication of the Grand Lodge of Idaho was convened at Idaho City, on Monday, June 22, 1868, when a resolution was adopted

requiring the Most Worshipful Grand Masters of this body to have, as soon as practicable after their installation, a life-sized photograph taken of themselves for this Grand Lodge, and the Grand Secretary was authorized to draw an order on the Grand Treasurer to pay for the same.

On June 23, 1868, a charter was granted to War Eagle Lodge, No. 6, at Silver City.

A dispensation was granted: on April 5, 1869, to Shoshone Lodge, at Boise City; and, on July 21, 1869, to Summit Lodge, at Leesburg, Lemhi County: on October 6, 1869, charters were granted: to Shoshone Lodge, No. 7, at Boise City; and Coe Lodge, No. 8, at Centreville, Boise County. On December 17, 1874, Coe Lodge, No. 8, surrendered its charter to the Grand Lodge, who took charge of the same and the effects of Coe Lodge, as the lodge had become insolvent.

Alturas Lodge, No. 12, was chartered on December 15, 1875; and, on September 10, 1879, the charter of Pioneer Lodge, No. 4, was arrested, and the Grand Lodge issued dimits to its members, so that on September 14, 1880, there were only ten working lodges in this jurisdiction.

On September 14, 1881, Owyhee Lodge, No 5, and War Eagle, No. 6, consolidated and organized Silver City Lodge, No. 13, to which a charter was granted, September 15, 1881.

The first Masonic hall built in Idaho was at Idaho City, the lumber for which was whip-sawed by hand exclusively, and cost $2000. It was constructed over the first story of the store of Messrs. McC. & Clark, commission merchants, and $20 per month rental was paid for the privilege. The size was 18 by 40 feet, and the height at the sides was only seven feet, and arched overhead. The cost of erecting this hall was $4000. The square and compasses were made of tin, and used until a set of silver ones could be obtained. At that time everything coming into the "Great Boise Basin" came exclusively by pack trains.

Eighteen halls have been constructed by the Fraternity in Idaho, three of which are of brick, the one at Salmon City, Lemhi County, being three stories high and a magnificent building. Essene Lodge, No. 22, is constructing a three-story Temple, which when completed will be the finest building in the State.

The Grand Lodge "Orphan Fund" was created, October 7, 1869. Brother Lafayette Cartee introduced the resolution, which was unanimously adopted.

The Grand Master, Senior and Junior Grand Wardens, were constituted a Board of Trustees, to have and exercise full control of the money belonging to that fund. To this fund each Master Mason and each contributing member pay annually $1. This is an irreducible fund, and from the interest derived therefrom the charities of the Grand Lodge are paid, which amount to about $600 annually. In 1889 this fund and the accumulated interest amounted to $14,303.10.

The revenue of Grand Lodge is derived as follows: $1 for each degree conferred; $1 for each Master Mason on the annual returns, and $1 for each contributing member for Grand Lodge dues. To the representative fund: $1.25 for each Master Mason; from fees for dispensation, $60; charter, $20; Grand Lodge certificate, $2; and certificate to dispensation, $1. The *minimum* fee for the three degrees is $50, though some lodges charge from $75 to $90, and the dues in subordinate lodges range from $6 to $12 *per annum*, and $1 for the Orphan Fund. In 1874 the legislature of Idaho passed an act incorporating the Ancient Free and Accepted Masons, but for good reasons the Grand Lodge have not yet complied with its provisions. Only one of the constituted lodges has been incorporated. — C. E. G.

Montana. — Montana was originally a portion of Idaho Territory, but on May 20, 1864, was taken therefrom and made an independent Territory of the Federal Union.

One who was a participant in the introduction of Freemasonry into Montana said, in 1867: —

"Masonry was almost an outburst of the soil of our new Territory. With an existence of scarcely five years, we yet cannot tell when it first came here, who brought it, or at what particular moment of our brief history it did not exist here. It came with us, but we found it here upon our arrival. Few as were the members who had drank of its sacred fount, they were yet here; and as soon as they became known to each other, obedient to the teachings they had received, they were ready to coöperate for the purpose of protection and improvement. Finding themselves among a reckless people, whose trade was robbery and murder, who were unrestrained by law, superior in numbers, criminally organized, constantly tempted to ply their vocation, — the few who felt the force of Masonic influence united with the few who were prepared in their hearts to receive that influence, and formed here a truly Masonic association. When the company of which I was one entered what is now Montana (then Dakota), a single settlement, known by the name of Grasshopper (now Bannock), was the only abode of the white man in the southern part of the Territory. Our journey from Minnesota, of fourteen hundred miles, by a route never before travelled, and with the slow conveyance of ox-trains, was of long duration and tedious. It was a clear September twilight when we camped on the western side of the range of the Rocky Mountains where they are crossed by the Mullan road. The labors of the day over, three of our number, a brother named Charlton, another whose name I have forgotten, and myself, the only three Master Masons in the company, impressed by the grandeur of the mountain scenery, and the wild beauty of the evening, ascended the mountain to its summit, and there, in imitation of our ancient brethren, opened and closed an informal lodge of Master Masons. Soon after my arrival in the Territory, one of the early emigrants from the East, Brother William H. Bell, of St. Louis, fell a victim to an attack of mountain fever. He was a Mason in good standing, and desired, if possible, to be buried with Masonic honors.

"All the Masons in the settlement were requested to meet on the evening of the day of his death, at the cabin of Brother C. J. Miller, on Yankee Flat, for the purpose of making preparations for the funeral. At this time the numerical power of Masonry in the Territory was unknown. Judge of our surprise after the brethren had assembled, to find that the cabin would not contain one-half of the persons in attendance. We adjourned to a larger cabin. The usual examinations were conducted, and though not unmindful of the solemn purposes for which we had assembled, the great and no less agreeable surprise occasioned by the meeting in such large numbers led us, even then, to contemplate the expediency of obtaining from the nearest Masonic jurisdiction authority to organize a regular working lodge. The following day the funeral services were held, the ceremonies conducted by myself; and the first man who had died in any settlement of the Territory was consigned to the grave by as generous and warm-hearted a band of brethren as ever congregated upon a like solemn occasion. Seventy-six good men and true dropped the evergreen

into the grave of our departed brother; and as they stood around the grave with uncovered heads, and listened in reverential silence to the impressive language of our beautiful ritual, I felt more than on any former occasion, how excellent a thing it was for a man to be a Mason.

"When the Masons of Bannock departed from the burial of their brother, every man of them was prepared to present a bold and decided front against the crime and recklessness which threatened their destruction. From this moment Masonic history commenced its lofty career in Montana. Other law-abiding people who, though not members of the Order, possessed the first and highest preparations to become so, united with the brethren in organizing force to vanquish crime, and drive it from our borders. It is worthy of comment that every Mason in these trying hours of our history adhered steadfastly to his principles."

The Grand Master of Nebraska, on April 27, 1863, granted a dispensation to form and open Bannock City Lodge, Idaho (afterward in Montana) Territory. This was renewed by the Grand Lodge on June 23, 1863, and again, June 24, 1864. Before the dispensation was received at Bannock, a large majority of the Masons who were there, attracted by the golden promises of other portions of the Territory, became scattered, and the lodge never met under this authority.

On November 17, 1863, the Grand Master of Nebraska issued a dispensation to "Idaho Lodge" at Nevada City, (then) Idaho Territory. This dispensation was renewed, November 24, 1864; and a charter was granted, June 23, 1865, to Idaho Lodge, No. 10, at Nevada City, Idaho Territory. But I presume the charter was never issued or sent, for the dispensation issued to Idaho Lodge was lost on its way back to the Grand Lodge of Nebraska, the mails having been destroyed by Indians, and this probably is why Solomon Lodge, at Fort Calhoun, was chartered on June 22, 1866, as Lodge No. 10.

The Grand Master of Kansas, in December, 1864, granted a dispensation to Virginia City Lodge, at Virginia City, Montana; and on December 2, 1864, it was granted a charter as Virginia City Lodge, No. 43.

The Deputy Grand Master of Colorado, on April 4, 1865, granted a dispensation to Montana Lodge, at Virginia City, Montana. This lodge was granted a charter by the Grand Lodge of Colorado, November 7, 1865, as Montana Lodge, No. 9. The Grand Master of Colorado also granted a dispensation on July 10, 1865, to Helena Lodge, at Helena, Montana; and to it was granted a charter, November 7, 1865, as Helena Lodge, No. 10.

A convention of delegates from the three chartered lodges in the Territory of Montana assembled at the Masonic hall in Virginia City, on the 24th day of January, 1866. These lodges were: Virginia City Lodge, No. 43; Montana Lodge, No. 9; Helena Lodge, No. 10.

A resolution was adopted to organize a Grand Lodge of Free and Accepted Masons, to be known by the name of "The Grand Lodge of Montana." John J. Hull was elected as temporary Grand Master.

The Grand Lodge proceeded to consider and adopt a constitution, also a code of by-laws for the government of the Grand Lodge and its subordinates, and rules of order, and the Grand Lodge was "called off" until 9 o'clock A.M., January 26, 1866, when an election was held, and John J. Hull was

elected Most Worshipful Grand Master; and charters were granted: to Virginia City Lodge, No. 1; Montana Lodge, No. 2; and Helena Lodge, No. 3. On January 29, 1866, a charter was granted to Nevada Lodge, No. 4, at Nevada.

At the formation of the Grand Lodge of Montana there were but three chartered lodges, with a membership not exceeding one hundred, within their jurisdiction, and with this small membership they commenced paying mileage and *per diem* to the representatives of their subordinate lodges, from the organization of the Grand Lodge.

In the first constitution adopted by the Grand Lodge of Montana, the fee for a dispensation to open a new lodge was $50, and $5 additional for the charter; and the fee for the three degrees was $75. The fee for the degrees was reduced to $60 in 1875, and is now reduced to $50.

The Grand Master granted dispensations as follows: to Gallatin Lodge, February 17, 1866; to Morning Star Lodge and Diamond City Lodge, on February 24, 1866: on October 2, 1866, charters were granted Morning Star Lodge, No. 5, at Helena; Gallatin Lodge, No. 6, at Bozeman City; and Diamond City Lodge, No. 7, at Diamond City. The Grand Master, on October 22, 1866, granted a dispensation to Wasatch Lodge, at Salt Lake City; on October 29, 1866, to Summit Lodge, at Summit District, Madison County, Montana Territory; on December 11, 1866, to Red Mountain Lodge, at Red Mountain City, Deer Lodge County; and on July 12, 1867, to King Solomon's Lodge, at Helena, Montana Territory.

On October 7, 1867, a lengthy petition was received from the brethren, formerly composing Mt. Moriah Lodge, U. D., at Salt Lake City, asking for a charter, which was referred to the committee on the returns and work of lodges, U. D., who, on the afternoon of October 11th, reported adversely to granting a charter, and referred the petitioners to the Grand Lodge of Neveda for a redress of their alleged grievances. At this session of the Grand Lodge, on October 12, 1867, charters were granted: to Wasatch Lodge, No. 8, Salt Lake, Utah; King Solomon's Lodge, No. 9, at Helena; Summit Lodge, No. 10, at Summit District; Flint Creek Lodge, No. 11, at Phillipsburg; and Red Mountain Lodge, No. 12, at Red Mountain City.

Section nine of the by-laws for the government of the Grand Lodge was amended, reducing the *mileage* pay of representatives to the Grand Lodge from twenty-five cents per mile to ten cents per mile, and in no case to exceed the amount of the dues paid, by the representative lodge, to the Grand Lodge at that communication.

On the 27th day of December, 1867, the Grand Lodge of Montana consecrated and dedicated the Masonic Temple at Virginia City with appropriate ceremonies. On March 20, 1868, a dispensation was granted to Missoula Lodge, U. D., at Missoula, and a charter was granted to this lodge, October 5, 1868, as Missoula Lodge, No. 13; on the 29th day of August, 1870, a dis-

pensation was granted to Jefferson Lodge, U. D., at Radersburg; on the following day a charter was granted to Deer Lodge, No. 14, at Deer Lodge City, Montana Territory; on November 2, 1870, a charter was granted to Jefferson Lodge, No. 15, at Radersburg; October 2, 1871, a dispensation was granted for a lodge at Bannock City (the oldest city in Montana), and for a lodge at Silver Star, Madison County; on October 3, 1871, charters were granted to Bannock Lodge, No. 16, and to Silver Star Lodge, No. 17. October 7, 1872, a communication was read from Wasatch Lodge, No. 8, Salt Lake City, stating that a Grand Lodge had been organized in Utah, and they returned the charter issued to them by the Grand Lodge of Montana, with the request that it be cancelled or abrogated and returned to Wasatch Lodge to be placed among the archives of the lodge. This request was unanimously granted. On October 8, 1872, the Grand Master reported that he had granted a dispensation to Bozeman Lodge, at Bozeman. On June 24, 1872, the Grand Lodge laid the corner-stone of the Masonic Temple at Helena. A charter was granted to Bozeman Lodge, No. 18.

On March 3, 1873, a dispensation was granted to Washington Lodge, at Gallatin City. October 6, 1873, the Grand Lodge dedicated with appropriate ceremonies the Temple at Helena. A charter was granted Washington Lodge, No. 18, at Gallatin City.

Bozeman was the place where the tenth annual communication of the Grand Lodge was held, commencing October 5, 1874. On June 9, 1874, all the property of the Grand Lodge of Montana was destroyed by fire. The charter of Summit Lodge, No. 10, was surrendered, and received, June 7, 1874. On the 23d day of September, 1874, a dispensation was granted for a lodge at Sheridan, and on October 7th it was continued for another year.

A special communication of the Grand Lodge of Montana was convened at Helena, October 1, 1875, for the purpose of laying, with Masonic ceremonies, the corner-stone of the United States Assay Office, which was appropriately done.

On October 6, 1875, charters were granted to Sheridan Lodge, No. 20, at Sheridan, and to Valley Lodge, No. 21, at Centreville, Meagher County. On May 10, 1876, the Deputy Grand Master issued a dispensation for a lodge at Butte City; and a charter was granted, October 3, 1876, to Butte City Lodge, No. 22. The brethren of Washington Lodge, No. 19, surrendered their charter to the Grand Lodge, October 7, 1877. On May 3, 1879, the Grand Lodge laid the corner-stone of St. Peter's Episcopal church at Helena with appropriate Masonic ceremonies.

A dispensation was issued to the Glendale Lodge, January 9, 1880; on March 29th, to Mt. Moriah Lodge at Butte; and in June to the brethren at Fort Benton for a lodge. These lodges were granted charters on September 16, 1880, as Glendale Lodge, No. 23; Mt. Moriah Lodge, No. 24; and Benton Lodge, No. 25. September 30, 1882, the Grand Lodge laid the corner-

stone of the Masonic Temple then being erected at Butte City. On October 4, 1881, the Grand Master granted a dispensation to open a lodge at Miles City; and on October 5th the dispensation was renewed for a year; on October 4, 1882, they were conditionally chartered as Yellow Stone Lodge, No. 26.

A special communication of the Grand Lodge of Montana was held at Helena, September 19, 1883, and laid the corner-stone of the first Baptist church of Helena; also, on June 16, 1885, to lay the corner-stone of the new Masonic Temple at Helena. On October 2, 1884, the system of districting the jurisdiction and appointing District Deputy Grand Masters was perfected and established.

On July 27, 1888, the corner-stone of the Masonic Temple, under process of erection, at the city of Dillon, was laid in due form.

The three original constituents are still in existence, strong and vigorous lodges. Lodges Nos. 4, 10, 12, 15, and 19, have shared in the collapse of the camps and settlements where they were located. Wasatch Lodge, No. 8, joined in constituting the Grand Lodge of Utah. The Grand Lodge has never aspired to build a temple: she meets with her daughters, and always finds a hearty welcome.

The Craft at Virginia City, Helena, Bozeman, Deer Lodge, White Sulphur Springs, Livingstone, and Dillon have erected halls for their own uses and purposes. The Craft have not established any "homes" or asylums in Montana, but are ever ready to dispense their charities to the needy whenever called upon, having disbursed nearly $100,000 for charity since the Grand Lodge was organized.

The library of the Grand Lodge consists chiefly in the bound volumes of the proceedings of other jurisdictions. They appropriate a small amount annually to be expended in binding proceedings, and for the current Masonic literature of the day. — C. E. G.

Nevada. — For a decade after the discovery of gold in California, "Western Utah," as Nevada was then termed, was a land that seemed to be cursed of God, as it was by any man destined to cross its borders; and among the victims who poured out their life current upon the wastes of Nevada was one who, nearly eleven years before, had safely carried the first charter of a Masonic lodge to be located at Benton City, California, which was chartered under the authority of the Grand Lodge of Missouri, as Western Star, and who was its first Master, — Brother Peter Lassen, murdered by the Indians in March, 1859. A peak of the Sierra Nevada named for him is his eternal monument.

Masonically, Nevada is the second child of California, as shown by the historic record following: —

Carson City Lodge, No. 154 (California Jurisdiction), now Carson Lodge, No. 1 (Nevada Jurisdiction), was the first lodge of Masons to be established between the Rocky Mountains and the Sierra Nevada.

On the 3d day of February, 1862, the Grand Master of California granted a dispensation to organize a lodge at Carson City. The first meeting under the dispensation was held February 13, 1862, subordinate officers appointed, and by-laws adopted. At its second communication, February 20th, ten petitions were received from candidates, and prosperity has attended it from the beginning.

Washoe Lodge, No. 157 (California Jurisdiction), now Washoe Lodge, No. 2 (Nevada Jurisdiction), was authorized by dispensation from the Grand Master of California, on the 25th of July, 1862, to be located at Washoe City, in the valley and county of the same name, in the western part of the State, at the eastern base of the Sierra Nevada range. On the 14th of May, 1863, a charter was granted to it by the Grand Lodge of California, as Washoe Lodge, No. 157.

On the 15th day of January, 1863, the Grand Master of California granted a dispensation authorizing Virginia City Lodge, No. 152 (California Jurisdiction), now Virginia Lodge, No. 3 (Nevada Jurisdiction); and, on the 14th of May following, the Grand Lodge of California granted a charter for Virginia City Lodge, No. 162.

The Grand Master of California, on March 20, 1863, granted a dispensation for Silver City Lodge, No. 163 (California Jurisdiction), now Amity Lodge, No. 4 (Nevada Jurisdiction), which was, on the 15th of May following, duly chartered as Silver City Lodge, No. 163.

On the 11th of July, 1863, the Grand Master of California granted a dispensation for Silver Star Lodge, No. 165 (California Jurisdiction), now Silver Star Lodge, No. 5. It was situated at Gold Hill, adjoining Virginia City. The Grand Lodge of California granted a charter, on the 13th of October, 1864.

The Grand Master of California granted a dispensation on the 28th of September, 1863, for Esmeralda Lodge, No. 170 (California Jurisdiction), now Esmeralda Lodge, No. 6 (Nevada Jurisdiction), at the town of Aurora in the south-western portion of Nevada, which was followed by a charter from the Grand Lodge of California on the 15th of October, 1863.

On the 22d day of January, 1864, the Grand Master of California granted a dispensation for a second lodge, Escurial Lodge, No. 171 (California Jurisdiction), now Escurial Lodge, No. 7 (Nevada Jurisdiction), at Virginia City, Nevada, which was followed by a charter from the Grand Lodge of California on the 13th of October, 1864.

Why this lodge should have been given such a name we have been unable to learn. There is no scoria or volcanic cinders about Virginia City; and if named after the Escurial of Spain, built by Philip II., in the shape of a gridiron, as a tomb and chapel for the kings of Spain, there is no warrant, either Masonically or otherwise, or good reason for its being so named.

The Grand Master of California granted a dispensation for Lander Lodge,

No. 172 (California Jurisdiction), now Lander Lodge, No. 8 (Nevada Jurisdiction), on the 25th of March, 1864; and on the 3d of June following, it commenced work. A charter was granted it by the Grand Lodge of the State of California, October 14, 1864. This was the last charter issued by that Grand Lodge within the Territory, and afterward the State, of Nevada.

Washoe Lodge, No. 157, located in Washoe City, Washoe County, at its stated communication in July, 1863, appointed a committee to confer with the other lodges in the State as to the expediency of organizing a Grand Lodge for the Territory of Nevada. From some cause the subject was dropped at that time.

In November, 1864, Virginia City Lodge, No. 162, and Escurial Lodge, No. 171, located in the city of Virginia, Storey County, appointed a joint committee to correspond with the lodges in the State as to the expediency of organizing a Grand Lodge for the State. This appointment was responded to by the appointment of like committees from all the lodges. After a careful and deliberate consideration of the subject, the following resolutions were reported and adopted by five lodges, there being eight chartered lodges in the State: —

"*Whereas*, The subject of organizing a Grand Lodge of Free and Accepted Masons, in the State of Nevada, has been agitated:

"*Resolved*, That it is the opinion of this lodge, that it is expedient, advisable, and desirable that a Grand Lodge of Free and Accepted Masons be at once organized in the State of Nevada.

"*Resolved*, That if five chartered lodges within the State adopt similar resolutions to the foregoing, that a convention of the lodges of Free and Accepted Masons within the State of Nevada convene at the Masonic hall, in Virginia, on Monday, the 16th day of January, 1865, at 11 o'clock A.M., for the purpose of organizing a Grand Lodge of Free and Accepted Masons in the State of Nevada, each lodge to be represented by its Master and Wardens, whose charter shall be their credentials."

The convention assembled on the 16th day of January, 1865, at Masonic hall, Virginia; and after prayer by Rev. Brother F. S. Rising, on motion of Brother Alfred A. Green, it was

"*Resolved*, That a committee of one from each lodge represented be appointed to examine the credentials of the representatives of the lodges in this State, to this convention, and report the names of those entitled to seats."

On motion, a committee of three, on permanent organization, was ordered.

The lodges represented at the convention were: Carson Lodge, No. 154; Washoe Lodge, No. 157; Virginia City Lodge, No. 162; Silver Star Lodge, No. 165; Esmeralda Lodge, No. 170; Escurial Lodge, No. 171; Silver City Lodge, No. 163.

The following resolutions, and recommendations, were adopted: —

"*Resolved*, That, in the judgment of this convention, Carson Lodge, No. 154; Washoe Lodge, No. 157; Virginia City Lodge, No. 162; Silver Star Lodge, No. 165; Esmeralda Lodge, No. 170; and Escurial Lodge, No. 171, are legally constituted lodges of Free and Accepted Masons, and that the officers of said lodges here present are duly authorized and qualified to organize and constitute a Grand Lodge of Free and Accepted Masons for the State of Nevada.

"*Resolved*, That the representatives of the several duly constituted lodges of Free and Accepted Masons, now working in the State of Nevada, and present in this convention, proceed to the organization of a Grand Lodge of Free and Accepted Masons for the State of Nevada.

"*Resolved*, That each lodge represented be entitled to three votes, — the votes of absent officers to be cast according to the rule of the Grand Lodge of California.

"*Resolved*, That all Past Masters and Master Masons present be invited to seats and to participate in the debates of this convention."

January 17, 1865, the constitution having been read by sections, and adopted as read or amended, it was then unanimously

"*Resolved*, That the constitution, as reported by the committee and amended by this convention, be adopted as the constitution of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Nevada.

"*Resolved*, That at the hour of two o'clock, this day, a lodge of Master Masons be opened in this hall, for the purpose of organizing and constituting in Masonic form the Grand Lodge of Free and Accepted Masons of the State of Nevada."

In the afternoon the Master of the oldest lodge represented by its Master then opened a lodge of Master Masons in form.

The convention then proceeded to the election of Grand Officers to serve until the first annual communication, and Most Worshipful Joseph de Bell was elected Grand Master, and the other Grand Officers were also duly elected. The Grand Officers were then installed by the Deputy Grand Master-elect.

The Master's lodge was then closed in ample form. On motion, it was

"*Resolved*, That, whereas this convention has accomplished the work for which it convened, that it now adjourn *sine die*."

The convention was then declared adjourned *sine die*.

The Grand Lodge of Nevada, having been duly organized, proceeded at once to perfect its machinery of legislation and government by regularizing the charters of the subordinate lodges, and the appointment of the standing committees.

Lander Lodge, No. 172, of Austin, Lander County, in the eastern part of the State, was not represented in the convention, but concurred in its action, making eight chartered lodges under the jurisdiction of the Grand Lodge of Nevada at the date of its organization. Of these eight lodges, one has ceased to exist, — Washoe, No. 2, — while the Grand Lodge of Nevada has chartered twenty-four lodges, including the original eight, of which there are now nineteen on its rolls.

Outside of the State of Nevada, the Grand Lodge has chartered no new lodges, though a dispensation was granted in January, 1866, to Mt. Moriah Lodge, U. D., to be located at Salt Lake City, Utah Territory, under restrictions not to make, affiliate, or grant the right of visitation to Mormons, which as a sect, —

"Living in the daily violation of what is known as the proprieties and decencies of life, setting at naught the moral law, as laid down in that Great Light that is ever open upon our altars, — should by the same rule, be excluded from our assemblies."

The most interesting event of Freemasonry in the "Silver State" of Nevada, and on the Pacific Coast, if not in the world, since the Craft assembled on Mt. Moriah to erect the Temple of Solomon, occurred on the 9th of September, 1875.

The burning of the Masonic hall and that of the Odd Fellows' hall in Virginia City, a few days previous, left the lodges without any place of meeting, either for business or work. In this dilemma, and upon due consultation, the Worshipful Master of Virginia Lodge, No. 3, decided to call the regular meeting of his lodge in accordance with the custom of our ancient brethren "on the highest hills or in the lowest valleys;" and, accordingly, by proclamation he called his lodge to meet upon the top of Mt. Davidson, on the eastern slope of which, and over the "Great Comstock Lode," stands Virginia City.

The summit of the mountain rises to a height of 1622 feet above the main business street of Virginia City, at an angle of nearly 45 degrees, and is 7827 feet above the level of the sea. On the apex was raised a flag-staff, and there floated from its top the white flag of Masonry, upon which were the square and compasses with the letter G in the centre. The writer, with the assistance of others, surveyed the boundaries of the lodge-room and built the altar of rough stones, upon which was placed the Great Light of Masonry, after having been duly consecrated with corn, wine, and oil. The three lesser lights were not placed in position, for the sun was in zenith, the moon high in the West, while the Worshipful Master was in the East, ruling and governing his lodge and setting the Craft to work whereby they might pursue their labors. Ninety-two members of the lodge were present, as well as the Grand Master and 286 visitors from other lodges, representing twenty-five States and Territories of the Union, besides England, Scotland, Ontario, and New Zealand.

As the lodge was opened, the white emblem of the Order was thrown to the breeze from the flag-staff on the summit, and the cheers that greeted it were heard in the valleys below. The regular business of the lodge was transacted, when the gavel was placed in the hands of Grand Master Bollen, who then presided. Speeches and songs appropriate to the occasion followed. At the close the Craft was called from labor to refreshment, of which there was a bountiful supply, and all were satisfied when the lodge was closed. In the history of the Order in the United States or elsewhere no account is given of a lodge being held, or a Masonic altar erected, at so high an elevation since the day that Noah made his exit with his family from the ark, on the top of Mt. Ararat, and set up his altar to worship God and return thanks for his preservation.

The memory of that interesting event will live until the last survivor of those present shall have been called to eternal refreshment in the Grand Lodge above; and Mt. Davidson shall be known among the Craft as the "Mountain of the Lord," the grandest altar of Freemasonry built by the Supreme Architect of the Universe Himself, its solid base girdled with bands

VIRGINIA CITY, NEVADA, SHOWING MOUNT DAVIDSON.

of gold and silver, and sparkling with its gems of crystal quartz; its altar cloth in winter, the purest snowy mantle spread over it by heaven itself, while the blazing sun, the silvery moon, and the glittering stars shall be its greater and lesser lights to shine upon it, as long as the earth shall be used as a trestle-board by the Craft.

From the bosom of the Fraternity in Nevada there have flowed the streams of charity in their fulness. During the Civil War, our late Brother Reuel C. Gridley, of Lander Lodge, with his sack of flour, raised hundreds of thousands of dollars for the sanitary fund, which alleviated the sufferings of thousands of the sick and wounded in the army hospitals.

It has been the destiny of the writer to have been Masonically connected with lodges in California, Oregon, Washington, and Nevada, during the thirty-seven years of his Masonic life. Officially and otherwise he was connected with lodges in both the eastern and western portions of Nevada, as well as being the President of a Masonic Relief Association where no lodge existed, at White Pine, in 1869. Upon the mountains or in the valleys, by the cooling streams or on the parched, sandy and alkaline deserts of that portion of the Great Basin, he has fully tested, by personal experience, and witnessed the strength of the "Mystic-tie," and beheld the beauty and sublimity of the teachings and workings of Freemasonry. The aroma and fragrance of the *acacia* is as sweet upon the mountains and desert plains of Nevada as were the perfumes that arose from the Garden of Eden. Though twelve years have elapsed since we severed our lodge relationship in the "Silver State" of Nevada, and re-transferred our local allegiance to the parent jurisdiction of California, yet the mystic chord of brotherhood is the same. — E. A. S.

Utah. — Before proceeding to give the sketch of the establishing of a regular lodge of Freemasons in Utah, it may be well to give a short account of Freemasonry among the Mormons.

On the 3d of October, 1842, the Grand Master of Illinois announced to the Grand Lodge of that State that he had granted a dispensation to several brethren to organize a lodge at Nauvoo. It commenced work on March 15, 1842, and by the 11th of August of the same year, in a period of one hundred and forty-nine days, it had initiated, passed, and raised *no less than two hundred and eighty-six candidates*, averaging six degrees *per diem* in that time! They were advised by the committee of the Grand Lodge of Illinois, when sent to examine their work, not to go so fast, and to divide their labors. While a charter was not granted to "Nauvoo Lodge," U. D., the dispensation was continued. Dispensations were issued to two more Lodges, "Helm" and "Nye," the former of which, "Helm," received and acted upon four petitions in one day, and "Nye" Lodge received and acted upon petitions on one day, and initiated the next. From the records, it appears these three lodges in Nauvoo made in one year *fifteen hundred Masons*, and at the same ratio in two years they must have made an army of about four thousand; all while

under dispensation. This sort of work was speedily brought to an end by the Grand Lodge of Illinois, which adopted the following resolutions: —

"That in the opinion of this Grand Lodge, it is inexpedient and prejudicial to the interests of Freemasonry longer to sustain a lodge in Nauvoo, and for the disrespect and contempt that Nauvoo, Helm, and Nye lodges have shown, in refusing to present the records of their work to this Grand Lodge;

"That their dispensations be and are hereby revoked and charters refused."

They still continued to make Masons by wholesale, and cared nothing for the edicts of the Grand Lodge, which, at a communication, October 7, 1844, held at Jacksonville, adopted the following resolutions: —

"*Whereas*, The Most Worshipful Grand Lodge of Illinois, at its last annual communication, thought proper to withdraw from Nauvoo, Helm, and Nye lodges the dispensations which had been granted them, for gross un-Masonic conduct; and

"*Whereas*, The Most Worshipful Grand Master did, during vacation, send a special messenger to Nauvoo, and demand the dispensations aforesaid, which demand was treated with contempt, and not a positive refusal given to this Grand Lodge, but a determination expressed to continue work;

"*Resolved*, By this Grand Lodge, that all fellowship with said lodges, and the members thereof be withdrawn, and the association of Masons working these lodges is hereby declared *clandestine;* and all members hailing therefrom, suspended from all rights of Masonry within the jurisdiction of this Grand Lodge, and that our Sister Grand Lodges be requested to deny them any Masonic privileges.

"*Resolved*, That the Grand Secretary be directed to address a circular on this subject to all the Grand Lodges in correspondence with this Grand Lodge, and request the same to be published in all the Masonic periodicals."

In 1846 the Mormon hegira took place, when Nauvoo and other places in Illinois and Camp Far West, and other towns in Missouri were evacuated, and that strange community took its departure from the borders of a land of civilization and enlightenment, to seek an asylum in the Great Basin by the Great Salt Sea of the Desert.

For a period of nearly twenty years, by alliances with hostile tribes of Indians, and their own armed bands of murderers and marauders, the Danites, they plundered and murdered the emigrants on their way to the Pacific Coast, and massacred whole trains of both men and women, and, in successful armed defiance, fortified the national highways to prevent the passage of United States troops over the rightful territory of the government. Hatred to the United States government, to the people and their laws, was taught and inculcated, open rebellion incited and encouraged, while armed aliens seized upon and occupied the public lands which they had invaded, and held in violation of law and the decrees of the various departments of the National Government.

But this now brings us to the history of regular and duly constituted Freemasonry in Utah, and we quote from Grand Secretary Diehl: —

"Among the United States army stationed at Camp Floyd were a few brothers who had been made Masons in various parts of our country, and in order to practise in their leisure the teachings of Masonry, resolved to organize a lodge. They petitioned the Grand Master of Missouri for a dispensation, which was granted to the first regular Masonic lodge in Utah.

"On March 6, 1859, the Grand Lodge of Missouri issued a dispensation to open 'Rocky Mountain Lodge,' in Utah Territory, at Camp Floyd. This dispensation was used until a charter was issued, dated June 1, 1860, to the same named officers and brethren, as applied for the dispensation, and said lodge was named, 'Rocky Mountain Lodge, No. 205,' to be held at Camp Floyd, Utah Territory.

"Among the papers returned to the Grand Lodge of Missouri, the late Brother George Frank Gouley, Right Worshipful Grand Secretary, said: 'I find a letter from Brother Richard Wilson of the 4th Artillery, the Secretary, dated March 27, 1861, enclosing annual returns to December 27, 1860, and announcing that the name of the Post had been changed from Camp Floyd to Fort Crittenden.

"'The membership was composed principally of officers and soldiers of the United States army then quartered there; and when the location was changed to New Mexico, the charter, jewels, records, etc., were all returned to this office, more perfectly arranged, and the accounts, etc., more correctly completed, than that ever received from any surrendered lodge under the jurisdiction of this Grand body since its organization.

"'The jewels and working tools were of the very best quality; in fact, everything received by this office from that lodge bore evidence of more than ordinary refinement and culture. The relationship between this Grand Lodge and her daughter lodge, in the then "Great Far West," was of a very affectionate character, and the same spirit has ever been manifest between her and the former members of that lodge.'"

Thus ended the first attempt to plant Masonry on Utah soil.

During the late Civil War the Mormons were in a state of rebellion against the United States government, and in 1863 General E. P. Connor, with two regiments of California volunteers, marched through Salt Lake City, and taking a commanding position, established Camp Douglas, overlooking the town, and holding the turbulent and treacherous Mormons in awe. Security of life and property being thus measurably assured, miners and business men from Nevada immigrated thither, some of whom were Masons. They considered the advisability of establishing a lodge in Salt Lake City, and, for the purpose of organizing, assembled on November 11, 1865, at the Odd Fellows' hall.

A resolution was passed to organize a lodge, and to petition the Grand Master of Nevada for a dispensation. Lander Lodge, No. 8, at Austin, Nevada, recommended the petition. The then Grand Master of Masons of Nevada responded immediately to the request, and issued his letters of dispensation for Mt. Moriah Lodge, to be located at Salt Lake City, Utah. But remembering the treachery and rebellion of the Mormon Masons at Nauvoo to the Grand Lodge of Illinois, and the action taken by that Grand body, and fearful of contamination and of similar evils which might result in establishing a Masonic lodge in the heart of the capital of Mormondom, he attached to this dispensation an edict requiring the lodge to be careful and "exclude all who were of the Mormon faith."

The first meeting of Mt. Moriah Lodge was held, February 5, 1866, and soon afterward the following question was sent to Grand Master de Bell from said lodge for a decision: "How are Mormons to be treated, who claim to be Masons, present themselves for examination, and ask the privilege of visiting?"

To this request Grand Master de Bell sent the following official reply: —

"The right to visit is not an inalienable right, but it may be temporarily lost or impaired. For instance, a suspended or expelled Mason loses that right until he is restored. Again, one that has been convicted of crime, although no charges may have been preferred against him, should not be permitted to sit with 'the just and true.' And why? Simply because the peace and harmony of the lodge would be disturbed. So one known to be living in the daily violation of what are known as the proprieties and decencies of life, setting at naught the moral law, as laid down in that Great Light that is ever open upon our altars, should by the same rule be excluded from our assemblies. Therefore you will take notice, that Mormons claiming to be Masons be excluded from the right of visiting, and also that petitions for the degrees of Masonry shall not be received from any person who is known to be a Mormon.

"It is difficult to discriminate, and we must take the general character of the people, and decide for the permanent good of the Craft in general, and of your lodge in particular. As a people, it is well known that they are polygamists, living in direct violation of the law of God, as given to us in the Decalogue, and also in contempt of the laws of the land, and consequently not good Masons; for I hold that a violation of the laws of the land is a Masonic offence," etc., etc.

In this decision the Grand Lodge of Nevada unanimously adopted the report of the committee on jurisprudence, sustaining the Grand Master, at its annual communication, held September 20, 1866, and the petition for a charter was denied, but the dispensation was continued.

At the next annual communication of the Grand Lodge of Nevada, held September 18, 1867, Mt. Moriah Lodge, U. D., again applied for a charter, which was denied, and the dispensation was revoked.

The committee on charters reported as follows: —

"The committee have carefully examined the records and papers of the lodge and find them satisfactory and neatly kept, and would have taken pleasure in recommending that a charter be granted, had it not been for the spirit of insubordination manifested in the lengthy communication from the officers of the lodge, which accompanies the petition, in which, after a great amount of special pleading, they attempt to dictate terms to this Grand Lodge, by declining a charter unless the edict of the last grand communication concerning Mormon Masons be repealed, and the lodge allowed to be its own judge as to who shall or shall not be admitted.

"Brother Joseph de Bell, P.∴G.∴M.∴, in his letter of instruction which accompanied the dispensation, in view of the facts that the laws of the land have declared polygamy a crime, and that the Mormons of Utah Territory have openly and defiantly declared their intention to resist the enforcement of the law whenever the government shall make the attempt, and that polygamy is a moral and social sore, which it is the duty of Masonry to discountenance, forbids the admission of Mormons to the lodge. The Grand Lodge, at its last annual grand communication, approved of the instructions. . . . Therefore, to repeal the edict would be an acknowledgment that immorality and disloyalty were not offences of which Masonry should take any notice.

"The Committee, therefore, report the following resolution, and recommend its adoption: —

"'*Resolved*, That this Grand Lodge, in view of the unsatisfactory state of society in Great Salt Lake City, and the improper spirit manifested in the communication from the officers of Mt. Moriah Lodge, U. D., does not deem it expedient or for the good of Masonry to grant a charter to the brethren of Mt. Moriah Lodge, U. D., as prayed for.'"

By resolution the Grand Secretary was directed to prepare and forward to the Master of Mt. Moriah Lodge, U. D., without fee, to be by him delivered to each member of his lodge, the proper certificates of their good standing, as provided for in the constitution; and it was also

"*Resolved*, That this Grand Lodge does hereby donate to the brethren of the late Mt Moriah Lodge, U. D., its furniture and jewels."

Very few instances can be found where a subordinate lodge under dispensation, or even a chartered lodge, was so leniently and charitably dealt with by a Grand Master or a Grand Lodge as this lodge, whose officers needed discipline for contempt and insubordination. As a lodge, it was dissolved without the suspension of a single officer or member from the rights and privileges of Freemasonry.

They seemed to have the idea that their lodge was located at Constantinople, the capital of the Sultan of Turkey, rather than in the United States, where the laws of morality and an enlightened civilization prevailed. They received their dimits, but as a body would not disband. They then applied to the Grand Master of Montana for a dispensation, which was refused, while all the Grand Lodges of the United States approved the action of the Grand Lodge of Nevada and that of the Grand Master of Montana.

Another and successful effort was made to obtain a dispensation from the Grand Master of Kansas, who, on the 25th day of November, 1867, granted a dispensation to open Mt. Moriah Lodge in Salt Lake City. Under this dispensation the lodge held its first meeting, December 18, 1867.

Not much work was done under this dispensation. They sent a delegate to the Grand Lodge at Leavenworth, Kansas, with a petition for a charter, which, with great difficulty and in the face of great opposition, was secured; and the delegate received the charter for Mt. Moriah Lodge, No. 70, granted October 21, 1868. This lodge held its first meeting under the charter, November 9, 1868.

Reuben Howard Robertson, afterward Past Grand Master of Utah, came to Salt Lake City from Montana. While in Montana, he assisted in the formation of Nevada Lodge, No. 4, and presided over it as Master. A glance at Salt Lake City convinced him that she had a bright future before her: he concluded to make it his home. He was agreeably surprised to find a Masonic lodge in operation, and paid it a fraternal visit. His far-seeing eye soon discovered that another lodge could be easily built up. His knowledge of Masonry in all its branches soon gathered around him the sojourning Masons in this city and Camp Douglas, who passed resolutions to petition the Grand Master of Montana for a dispensation to open Wasatch Lodge.

The petition being recommended by Mt. Moriah Lodge, U. D., the Grand Master of Montana issued a dispensation, October 22, 1866, to Wasatch Lodge, at Great Salt Lake City. The first meeting of the lodge was held Friday evening, November 30, 1866.

In September, 1867, Brother Robertson started for Montana, to be present at the second annual communication of the Grand Lodge. On his return he brought with him a charter for Wasatch Lodge, No. 8, dated October 7, 1867. Under this charter the lodge held its first meeting, November 4, 1867.

In 1870 a change for the better took place in Utah. The great Pacific Railroad had laid its last rail in October, 1869, near Promontory Point, and

Utah was in daily communication with the large and populous cities on the Atlantic and Pacific coasts. Utah was no longer isolated. A fresh activity soon showed itself in the lodges of Salt Lake City; and the formation of a third lodge was talked of, the main point being to establish at an early day a Grand Lodge of Ancient Free and Accepted Masons of Utah, and with it frustrate the notions of some men then high in power, to obtain dispensations and charters for Masonic lodges in Utah from foreign countries.

The Grand Master of Masons of Colorado, Most Worshipful Henry M. Teller, was in Salt Lake City in 1871, and he, being advised in the matter, promised a dispensation for a new lodge, if the proper application should be made. This being done, Grand Master Teller issued a letter of dispensation dated at the Grand East of Colorado, April 8, 1871, to open "Argenta Lodge," U. D., at Salt Lake City. Under this dispensation Argenta Lodge held its first meeting, May 9, 1871.

At the eleventh annual communication of the Grand Lodge of Colorado, a petition for a charter was received from Argenta Lodge. The petition was granted, and the charter to Argenta Lodge, No. 21, issued on the 26th day of September, 1871. The first meeting of the lodge under this charter was held November 7, 1871.

According to previous agreement, the Masters and Wardens of the Masonic lodges of Salt Lake City met in convention, January 16, 1872, at Masonic hall, for the purpose of organizing a Grand Lodge for the Territory of Utah. The following lodges were represented: Wasatch Lodge, No. 8, Salt Lake City, chartered by the Most Worshipful Grand Lodge of Montana, on the 7th day of October, 1867; Mt. Moriah Lodge, No. 70, Salt Lake City, chartered by the Most Worshipful Grand Lodge of Kansas, on the 21st day of October, 1868; Argenta Lodge, No. 21, Salt Lake City, Utah Territory, chartered by the Most Worshipful Grand Lodge of Colorado, on the 26th day of September, 1871.

A lodge of Master Masons was opened in due form. The lodge then proceeded to elect officers for the Grand Lodge, and Brother O. F. Strickland was elected Grand Master, and the other Grand Officers were duly elected and installed, on January 17, 1872. The Grand Marshal then proclaimed the Grand Lodge of Utah duly organized and its officers installed for the ensuing year in due form, after which a constitution was adopted and new charters issued.

A circulating library was established under the auspices of the Grand Lodge of Utah, shortly after its organization, and which has been successfully maintained for more than seventeen years, and now has nearly 10,000 volumes. This has grown up under the special fostering care of Brother Christopher Diehl, the Grand Secretary, who has taken it specially in his charge. — E. A. S.

Wyoming. — Wyoming, an Indian name, signifying "Large Plains," was

created a Territory by act of Congress, July 25, 1868. About that time a dispensation was granted by the Grand Lodge of Colorado for a lodge at Cheyenne; and a charter was granted by the Grand Lodge of Colorado for Cheyenne Lodge, No. 16, October 7, 1868.

The Grand Master of Nebraska on November 20, 1869, granted (as recommended by Wasatch Lodge, No. 8, Utah), a dispensation to establish a lodge at South Pass City, Wyoming Territory, to be known as Wyoming Lodge and the Grand Lodge of Nebraska granted a charter to Wyoming Lodge, No. 28, on the the 23d day of June, 1870.

Upon the recommendation of Cheyenne Lodge, No. 16, the Grand Master of the Grand Lodge of Colorado, on the 31st day of January, 1870, issued a dispensation for a lodge at Laramie City, Wyoming, to be called Laramie Lodge, and on September 28, 1870, the Grand Lodge of Colorado granted a charter to Laramie Lodge, No. 18. Also, upon the recommendation of Laramie Lodge, No. 18, the Grand Master granted a dispensation to the brethren at Evanston, Wyoming Territory, to form Evanston Lodge at that place; and, on October 1, 1872, the Grand Lodge of Colorado continued the dispensation for another year. A charter was granted this lodge on September 30, 1874, as Evanston Lodge, No. 24.

These were all of the chartered lodges of Free and Accepted Masons in Wyoming Territory on December 15, 1874, at which date, in accordance with a published call, delegates therefrom met at Laramie City for the purpose of organizing a Grand Lodge for the Territory of Wyoming. Upon consultation it was resolved that it was "Highly expedient to organize a Grand Lodge for this Territory."

A lodge of Master Masons was then duly opened, and the Grand Officers were elected, Edgar P. Snow being Grand Master.

December 16, 1874, a constitution was adopted; and by resolution the subordinate lodges were re-numbered as follows: Cheyenne Lodge, No. 1, at Cheyenne; Wyoming Lodge, No. 2, at South Pass City; Laramie Lodge, No. 3, at Laramie City; Evanston Lodge, No. 4, at Evanston.

October 12, 1875, the fee for a dispensation for a lodge was fixed at $40; and for a charter $50 additional. The *minimum* fee for the three degrees was $30, and afterward changed to $50. At this session of the Grand Lodge the "Webb-Preston work" was adopted as the work of the Grand Lodge of Wyoming.

October 10, 1876, the Grand Master reported having granted a dispensation to form Rawlins Lodge, at Rawlins, Carbon County, the petition for which had been signed by twenty-three Master Masons, and recommended by Laramie Lodge, No. 3.

On the 9th day of October, 1877, it was ordered that a Grand Lodge library be established; and the Grand Secretary was designated as librarian, *ex officio*. Rawlins, in Carbon County, was selected as the place for holding

the annual communication of 1878, and I have no doubt but that a charter was granted to Rawlins Lodge, as No. 5, but I fail to find a record of any action having been taken upon that matter at this communication of the Grand Lodge.

At Rawlins, October 8, 1878, Past Grand Master Edgar P. Snow read a communication from Asa L. Brown, a Past Grand Master of Washington Territory, from which I will make a few extracts, which will show that a Masonic lodge was opened in the Territory of Wyoming several years before the one established at Cheyenne, in 1868. The communication states that —

"On July 4, 1862, several trains of emigrants laid over at Independence Rock, which, I believe, is embraced within the geographical limits of your Territory. We had just concluded our arrangement for a celebration on the rock, when Captain Kennedy's train from Oskaloosa, Iowa, came in, bringing the body of a man who had been accidentally shot and killed that morning. Of course we all turned out to the burial, deferring our celebration until 4 P.M., at which time we were visited by one of those short, severe storms, peculiar to that locality, which, in the language of some of the boys, 'busted the celebration.' But some of us determined on having some sort of recognition, as well as remembrance of the day and place, and so about the time when the 'sun sets in the west to close the day,' about twenty, who could mutually vouch, and, so to speak, intervouch for each other, wended their way to the summit of the rock, and soon discovered a recess, or rather depression, in the rock, the form and situation of which seemed prepared by nature for our special use.

"An altar of twelve stones was improvised, to which a more thoughtful or patriotic brother added the thirteenth, as emblematical of the original Colonies, and being elected to the East by acclamation, I was duly installed, *i.e.*, led to the Oriental granitic seat. The several stations and places were filled, and the Tyler, a venerable brother, with flowing hair and beard of almost snowy whiteness, took his place without the Western Gate, on a little pinnacle which gave him a perfect command of view over the entire summit of the rock, so he could easily guard us against the approach of all, either 'ascending or descending.' I then informally opened 'Independence Lodge, No. 1,' on the degrees of Entered Apprentice, Fellow Craft, and Master Mason, when several of the brethren made short, appropriate addresses, and our venerable Tyler gave us reminiscences of his Masonic history, extending from 1821 to 1862. It was a meeting which is no doubt remembered by all the participants who are yet living, and some of those who there became acquainted have kept up fraternal intercourse ever since."

The square and compass, made from a paper-box cover, and the Holy Bible used upon this occasion, were appropriately presented to the Grand Lodge of Wyoming, October 8, 1878, to be laid up among their "archives."

Seventy-five dollars was appropriated from the funds of the Grand Lodge for the benefit of the Masonic library.

On July 26, 1882, a special communication of the Grand Lodge was called for the purpose of laying the corner-stone of the Morris Presbyterian church, at Rawlins.

On June 30, 1883, upon the recommendation of Evanston Lodge, No. 4, the Grand Master granted a dispensation for the formation of a new lodge at Green River, to be known as Mt. Moriah Lodge.

At the annual communication, October 9th, the dispensation to Mt. Moriah Lodge, at Green River, was continued another year.

On October 14, 1884, a charter was granted to Mt. Moriah Lodge, No. 6, at Green River. E. F. Cheney was elected Most Worshipful Grand Master,

J. H. Goddard Deputy Grand Master, and the Grand Treasurer and Grand Secretary were reëlected.

The place for holding the annual communications of the Grand Lodge of Wyoming was permanently located at the city of Laramie, Albany County, Wyoming Territory, and the time changed to the first Tuesday in December in each year.

On November 8, 1885, a dispensation was granted, recommended by Rawlins Lodge, No. 5, to form "Anchor Lodge" at Buffalo, Johnson County, Wyoming. December, 1885, $100 was sent to the Masonic Relief Committee at Galveston, Texas, and the Grand Officers were duly installed. The dispensation to Anchor Lodge, at Buffalo, Johnston County, was continued in December, 1885, and a charter granted, December 7, 1886, as Anchor Lodge, No. 7.

A dispensation was granted, May, 1886, to form a lodge at Sheridan, to be called Sheridan Lodge. It was chartered as Sheridan Lodge, No. 8, December 7, 1886.

On September 25, 1886, a dispensation was granted to Sundance Lodge, at Sundance, Crook County; and on December 6, 1887, a charter was granted for the same, as Sundance Lodge, No. 9.

A dispensation was granted on March 7, 1887, to Ashler Lodge, at Douglas, Albany County, and a charter was granted to Ashler Lodge, No. 10, December 6, 1887.

On October 21, 1887, a dispensation was granted to Acacia Lodge, at Cheyenne, and on December 4, 1888, it was chartered as Acacia Lodge, No. 11.

A dispensation was granted, June 1, 1889, on the recommendation of Mt. Moriah Lodge, No. 6, to Rock Springs Lodge, at Rock Springs, Sweetwater County, Wyoming.

On July 19, 1886, the Grand Lodge laid the corner-stone of the Union Pacific Railroad depot at Cheyenne. On September 14, 1886, they laid, with appropriate ceremonies, the corner-stone of the Episcopal church at Cheyenne, and on September 23, 1886, laid the corner-stone of the University building at Laramie City.

A Masonic hall was erected at Cheyenne, in 1878. All of the lodges instituted in the jurisdiction have continuously been working lodges under the Anderson Constitutions. The Grand Lodge has not a large amount of surplus funds, nor any "homes" or "asylums" to support, but grants its charities to the needy, liberally, when called upon.

Neither the Grand Lodge nor any of its subordinates have been incorporated. Nothing has occurred since the organization of the Grand Lodge of Wyoming, either from within or from without, to disturb that peace and harmony which should ever reign within a body of Free and Accepted Masons. — C. E. G.

Arizona. — The first lodge of Masons in Arizona was established at Prescott, the capital of the Territory, under dispensation, by the Grand Master of

California, to which a charter was granted on October 11, 1886, as Aztlan Lodge, No. 177.

A convention of Free and Accepted Masons, delegated by several lodges in the Territory of Arizona, assembled in the Masonic hall, in the city of Tucson, Territory of Arizona, on the 23d day of March, 1882, for the purpose of considering the propriety of establishing a Grand Lodge of Free and Accepted Masons for said Territory, when it was

"*Resolved*, That a committee of three be appointed to examine the credentials of delegates from the several lodges in the Territory to this convention, and to ascertain, if possible, the authority in them vested to organize and constitute a Grand Lodge."

The following lodges were represented: Arizona Lodge, No. 257, Phœnix; Tucson Lodge, No. 263, Tucson; White Mountain Lodge, No. 5, of Globe City; Solomon Lodge, U. D., Tombstone; [Aztlan Lodge, No. 177, of Prescott, the oldest in the Territory, was not represented.]

The committee reported: —

"The charter of Arizona Lodge, No. 257, in Phœnix, bears date the 16th day of October, A.L. 5879, and has affixed the seal of the Grand Lodge of the State of California, and was opened in Phœnix during that year.

"The charter of Tucson Lodge, No. 263, of Tucson, bears date the 15th day of October, A.L. 5881, and has affixed the seal of the Grand Lodge of the State of California. It was opened in Tucson on the 31st day of October, 1881.

"The charter of White Mountain Lodge, No. 5, in Globe City, in the county of Pinal, bears date the 18th day of January, A.D. 1881, A.L. 5881, and has affixed the seal of the Grand Lodge of New Mexico. It was opened in Globe City on the 22d day of February, A.L. 5881.

"The dispensation of Solomon Lodge bears the seal of the Grand Lodge of the State of California, and was dated June 4, 1881. This dispensation authorizes the opening of a lodge in Tombstone, under the name of Solomon Lodge, and it was continued to October 1, 1882, the petition for a charter having been denied."

After the adoption of a constitution, the following was adopted: —

"*Resolved*, That a lodge of Master Masons be opened for the purpose of organizing and opening, in Masonic form, the Grand Lodge of Free and Accepted Masons for the Territory of Arizona."

Officers were appointed to fill the stations and places, and a lodge of Master Masons was opened in ancient Masonic form, March 24, 1882. Brother Ansel Mellen Bragg was elected Most Worshipful Grand Master, and the other Grand Officers were also elected and installed.

The Master Mason's lodge was then closed in ancient Masonic form; and the convention, having completed the business for which it had assembled, adjourned *sine die*, after which the Most Worshipful Grand Lodge of Free and Accepted Masons of the Territory of Arizona was opened in ample form, with music by the choir and prayer by the Grand Chaplain, in the Masonic hall, at one o'clock P.M., March 25, 1882.

The following was adopted: —

"*Resolved*, The Grand Lodge claimed as the boundaries of its jurisdiction the whole of the Territory of Arizona."

On the 6th day of June following, a petition for a charter was received from the Master and Wardens of Aztlan Lodge, No. 177, under the jurisdiction of the Most Worshipful Grand Lodge of California, located at Prescott, Arizona Territory, praying that a charter be granted them as Aztlan Lodge, No. 1, Free and Accepted Masons of Arizona, which on the 14th of the same month was granted in accordance with a resolution adopted by the Grand Lodge of Arizona at its first communication, and it received the proper indorsement upon its charter. The lodges were duly numbered in accordance with their Masonic age at that date, as follows: Aztlan Lodge, No. 1, at Prescott, Yavapai County; Arizona Lodge, No. 2, at Phœnix, Maricopa County; White Mountain Lodge, No. 3, at Globe City, Gila County; Tucson Lodge, No. 4, at Tucson, Pima County; and King Solomon's Lodge, No. 5, at Tombstone, Cochise County. There have been three lodges since created, viz.: Chalcedony Lodge, No. 6, at Holbrook, Apache County; Flagstaff Lodge, No. 7, at Flagstaff, Yavapai County; and Coronado Lodge, No. 8, at Clifton, Graham County.

The records of the Grand Lodge of Arizona will compare most favorably with those of even the oldest Grand Lodges of the United States, which have existed and prospered under more favorable conditions. Unlike other Grand Lodges, no mileage has been allowed or *per diem* paid to the representatives in the Grand Lodge of Arizona, for in one sense in some instances it would have been "blood money" indeed. At immense expense, and risk of being massacred by the ever-hostile Apache Indians, lurking behind rocks and bushes, or nearly like a snake, half buried in sand, ready to strike at the unfortunate traveller, these brethren have traversed the deserts under burning sun as hot as Africa, for no other purpose but to attend the Grand Lodge and to transact business for the benefit of the Craft; to replenish the charity fund, and provide for the widows and orphans who have been made such at the hands of the cruel and murderous Apaches. Words are inadequate to do those brave, self-sacrificing, intrepid, and heroic brethren justice. — E. A. S.

Colorado. — Embracing within its limits the "backbone" of the continent, Colorado has some of the most picturesque and majestic scenic views to be obtained in the world. With its Castle, Long's, and Pike's Peaks, its Mount Lincoln, and the Mountain of the Holy Cross, crowned with perpetual snow, its elevated plateaus or "parks," its celebrated mineral springs, and its fertile valleys, it possesses a variety of climate, soil, and surroundings that ought to satisfy the most fastidious and exacting.

After the discovery of gold in the Territory, immigration rapidly increased, and in 1858 a settlement was made where Denver now stands; and, before October 1, 1859, a dispensation was granted, by the Grand Master of Kansas, for a lodge of Free and Accepted Masons in the town of Auraria (afterward Denver), Colorado. This dispensation was committed to the care of R.·.W.·. D. P. Wallingford, Past Deputy Grand Master of Missouri, to institute the

lodge and set the brethren at work. On October 17, 1860, the Grand Lodge continued this dispensation for another year, and on October 15, 1861, granted them a charter as Auraria Lodge, No. 37. This was after the formation of the Grand Lodge of Colorado, of which it is presumed the Grand Lodge of Kansas had not been informed. On October 16, 1860, the Grand Master of Kansas reported that he had granted dispensations to organize Denver Lodge, at Denver City, in the gold regions, and to Golden City Lodge, at Golden City; that the brethren at Denver had returned their dispensation, as that lodge and "Auraria" were situated so near together that the interest of the Fraternity could be fully served by the older lodge.

A charter was granted on October 16, 1860, to Golden City Lodge, No. 34, Golden City, Colorado. On June 5, 1861, the Grand Lodge of Nebraska granted a charter to Summit Lodge, No. 7, at Parkville, Colorado; and on the same day, a charter to Rocky Mountain Lodge, No. 8, at Gold Hill, Colorado. It does not appear that any dispensation was granted either of these lodges.

October 15, 1861, the Grand Master of Kansas reported that he had granted a dispensation to the brethren at Nevada City, Colorado, for a lodge at that place, to be called Nevada Lodge; and on October 15, 1861, the Grand Lodge granted a charter to Nevada Lodge, No. 36, at Nevada City, Colorado Territory. The representatives of the three chartered lodges of Colorado met in convention at Golden City, on August 2, 1861, and a lodge of Master Masons duly opened. A committee on credentials and charters was appointed, who reported the following lodges represented: Golden City Lodge, No. 34; Summit Lodge, No. 7, Parkville; Rocky Mountain Lodge, No. 8, Gold Hill.

It was resolved to form a Grand Lodge. Grand Officers were accordingly elected and installed, J. M. Chivington, Gold Hill, being elected Grand Master. Constitution, by-laws, and rules were adopted, and charters were granted to the lodges, and numbered as follows: Golden City, No. 1; Summit, No. 2; and Rocky Mountain, No. 3. The Grand Master, on September 19, 1861, granted a dispensation to a lodge at Central City, to be called Chivington Lodge.

On October 24, 1861, however, the Grand Lodge of Kansas granted to the members of Auraria Lodge, U. D., a dispensation to form and open a lodge at Denver City, to be called Denver Lodge.

At the first annual communication of the Grand Lodge of Colorado, charters were granted, December 11, 1861: to Nevada Lodge, No. 4, at Nevada City; Denver Lodge, No. 5, at Denver City; and Chivington Lodge, No. 6, at Central City.

The fee for a dispensation to form a new lodge was fixed at $25, and $30 additional for a charter. The by-laws of the Grand Lodge required each subordinate lodge to pay the Grand Lodge $5 for each initiation, and $1.50

for each member, except those initiated during the year. The *minimum* fee for the three degrees was fixed at $30, to be paid in advance.

November 3, 1862, the Secretary of Rocky Mountain Lodge, No. 3, reported that all the brethren of that lodge had left for other localities, and the Grand Lodge ordered the charter and property of the lodge returned. A charter was granted, November 3, 1863, to Union Lodge, No. 7, at Denver City. November 7, 1864, the establishing of a Masonic library was approved, and the donation ($105) given to the Fraternity by Brother John G. Brandley, of Company C, 1st Colorado Cavalry, who was mortally wounded the previous summer in a fight with the Indians, was set apart for that object. Dispensations for a lodge at Empire City, Clear Creek County, Colorado, and another at Helena, Adgerton County, Montana, were reported as having been issued by the Grand Master. The Deputy Grand Master reported that, in the absence of the Grand Master from the jurisdiction, he granted on April 4, 1865, a dispensation to a lodge at Virginia City, Montana, to be called Montana Lodge; the petition was recommended by Virginia City Lodge, No. 43, and also Union Lodge, No. 7. The Grand Secretary reported that Summit Lodge, No. 2, had surrendered its charter and effects to the Grand Lodge. A charter was granted Empire Lodge, No. 8, November 6, 1865. Charters were granted, November 7, 1865, to Montana Lodge, No. 9, and Helena City Lodge, No. 10. On January 27, 1866, the Grand Master issued a dispensation to El Paso Lodge at Colorado City, and on February 15, 1866, Black Hawk Lodge, at Black Hawk, Colorado. A charter was granted this lodge, October 1, 1866, as Black Hawk Lodge, No. 11; and the dispensation to El Paso Lodge was continued.

December, 1866, a dispensation was granted to a lodge at Columbia City. At the communication of the Grand Lodge, October 7, 1867, a petition was received from fourteen brethren at Georgetown for a charter for a lodge; and a charter was granted to Washington Lodge, No. 12, at Georgetown. The Grand Secretary reported that, a Grand Lodge having been formed in Montana, the charters of Montana, No. 9, and Helena Lodge, No. 10, had been returned to him. On October 8, 1867, charters were granted El Paso Lodge, No. 13, and Columbia Lodge, No. 14. November 8, 1867, dispensations were granted for a lodge at Canon City; on June 27, 1868, for a lodge at Valmont. The Deputy Grand Master, during the absence of the Grand Master, in the early part of 1868, granted a dispensation to the brethren at Cheyenne, Dakota Territory, to open a lodge; also a dispensation to the brethren of Pueblo and vicinity; also to the brethren at Denver, to open a new lodge, to be called Germania Lodge.

On October 7, 1868, the location of Columbia Lodge, No. 14, was changed from Columbia City to Boulder City, and the name of Chivington Lodge, No. 6, was changed to Central Lodge, No. 6. Charters were granted to Mt. Moriah Lodge, No. 15, at Canon City; to Cheyenne Lodge, No. 16, at

Cheyenne, Dakota Territory; and to Pueblo Lodge, No. 17, at Pueblo, Colorado. On January 31, 1870, the Grand Master issued a dispensation for Laramie Lodge, at Laramie City, Wyoming Territory, and on May 9, 1870, to Fidelity Lodge, at Fort Collins, Colorado. On September 28, 1870, charters were granted Laramie Lodge, No. 18, at Laramie City, and to Collins Lodge (instead of Fidelity), No. 19. On November 29, 1870, a dispensation was granted to open a lodge at Greeley, to be called Occidental Lodge. On April 8, 1871, a dispensation was granted to the brethren at Salt Lake City to form a lodge, to be known as Argenta Lodge. A charter was granted, September 26, 1871, to Occidental Lodge, No. 20, at Greeley, Colorado, and also to Argenta Lodge, No. 21, at Salt Lake City.

In March, 1872, a dispensation was granted to form a lodge at Littleton, Arapahoe County; and, on June 22, 1872, to the brethren residing at Longmont, Boulder County. On September 24, 1872, the Grand Lodge granted a charter to Weston Lodge, No. 22, at Littleton, and to St. Vrain Lodge, No. 23, at Longmont; and a dispensation was issued to the brethren at Colorado Springs, to form Ashlar Lodge, to have concurrent jurisdiction with El Paso Lodge, No. 15, at Colorado City.

Grand Master Teller, on September 8, 1873, granted a dispensation to form a lodge at Evanston, Wyoming Territory. The dispensation to Ashlar Lodge was returned, by order of the Most Worshipful Grand Master.

El Paso Lodge, No. 13, was by edict of the Grand Lodge removed from Colorado City to Colorado Springs. On January 10, 1874, a dispensation was issued to organize Doric Lodge, at Fairplay, Park County, Colorado; also, on July 14, 1874, to organize Idaho Springs Lodge, U. D., at Idaho Springs; and, on August 27, 1874, to organize Huerfano Lodge, U. D., at Walsenburg, Huerfano County, Colorado. On September 30, 1874, charters were granted to Evanston Lodge, No. 24, and to Doric Lodge, No. 25. The dispensations to Idaho Springs Lodge and Huerfano Lodge were continued another year. On March 15, 1875, a dispensation was granted to organize Las Animas Lodge, U. D., at Trinidad, Las Animas County. On September 20, 1875, the Grand Lodge laid the corner-stone of the Territorial University in due form, at Boulder. On September 22, 1875, charters were granted to Idaho Springs Lodge, No. 26, to Huerfano Lodge, No. 27, and Las Animas Lodge, No. 28.

Dispensations were issued, September 24, 1875, to form Del Norte Lodge, at Del Norte; February 7, 1876, to form King Solomon Lodge, at West Las Animas; March 15, 1876, to form Olive Branch Lodge, at Saguache (another dispensation was granted Olive Branch Lodge, March 10, 1877); and on March 17, 1876, to form South Pueblo Lodge, at South Pueblo.

The Grand Lodge appointed a committee of three, to procure a suitable granite slab, four feet long and two feet square, of Colorado rock, and place upon its polished face this inscription: "From Grand Lodge of Masons of Colorado, the Centennial State, A.D. 1876," and when completed, to ship the

FIRST MASONIC HALL, 1859.
MASONIC TEMPLE, DENVER, 1890.

same to the "Washington National Monument Society," Washington, District of Columbia. The Grand Lodge also appropriated $500, to aid in completing this monument. Charters were granted, September 20, 1876: to Del Norte Lodge, No. 29; to King Solomon Lodge, No. 30, at West Las Animas; and to South Pueblo Lodge, No. 31. A charter was granted Olive Branch Lodge, No. 32, September 18, 1877.

As Colorado is no longer a Territory, but a free and independent State, admitted into the Federal Union as the thirty-eighth State, on the 2d day of August, 1876, a "Centennial State," we feel that she is safe, and that the history of the Grand Lodge of Free and Accepted Masons of the "State" of Colorado will be one of harmony, progress, and noble achievements.

The Most Worshipful Grand Lodge of Colorado has laid the corner-stones of public buildings, as follows: —

June 24, 1872	Public School Building, at Denver.
June 24, 1874	Building, Public Water Works, Pueblo.
Sept. 20, 1875	Territorial University, Boulder.
Dec. 9, 1875	Ladies' Relief Society Building, Denver.
June 22, 1877	Jefferson County Court-House, Golden.
July 27, 1878	State Agricultural College, Fort Collins.
Aug. 11, 1880	Lake County Court-House, Leadville.
Sept. 21, 1880	Episcopal Cathedral, Denver.
Oct. 9, 1880	Public School Building, Lake City.
June 24, 1881	Arapahoe County Court-House, Denver.
Nov. 12, 1881	City Hall, Denver.
April 15, 1882	Chaffee County Court-House, Buena Vista.
Nov. 2, 1882	Episcopal Church, Fort Collins.
Aug. 7, 1883	Weld County Court-House, Greeley.
Nov. 3, 1883	Masonic Temple, Longmont.
Aug. 11, 1884	Rio Grande County Court-House, Del Norte.
Aug. 10, 1885	San Miguel County Court-House, Telluride.
Sept. 23, 1885	Public School Building, Idaho Springs.
May 17, 1886	Longmont College, Longmont.
Oct. 16, 1886	Presbyterian Academy, Salida.
June 14, 1887	Methodist College Building, South Pueblo.
June 20, 1887	Court-House and City Hall, Las Animas.
July 13, 1887	Haish Manual Training School, Denver.
Aug. 11, 1887	Larimer County Court-House, Fort Collins.
Sept. 14, 1887	Masonic Temple, Alamosa.
Aug. 22, 1888	Ouray County Court-House, Ouray.
April 8, 1889	Masonic Temple, Denver.
	Hebrew Temple, Trinidad.

The Masonic Temple at Denver, the corner-stone of which was appropriately laid April 8, 1889, was completed in June, 1890, at a cost of over $300,000; and was dedicated on July 3, 1890, in "due and ancient" form. The accompanying illustration is a striking object-lesson of the growth of the Craft in this the Empire State of the "Far West." Of the three lodges which organized the Grand Lodge of Colorado, Golden City Lodge, No. 1, is the only one now in existence, Summit Lodge, at Parkville, and Rocky Mountain Lodge, at Gold Hill, having become extinct.

Twenty-five per cent of the revenue of the Grand Lodge is set apart

annually, with the view of founding a "Masonic Home." As yet, they have no organized Masonic charity, and the revenue of the Grand Lodge has been regulated by fixing the dues from subordinate lodges, so that there has been very little accumulation of funds above current expenses. — C. E. G.

New Mexico. — This territory was explored by the Spaniards in 1537; General Kearney captured Santa Fé, its capital, in 1846; in 1848 it was ceded to the United States. Hardin Lodge, No. 87, was instituted at Santa Fé October 18, 1847, under a warrant granted by John Rollo, Grand Master of Missouri. The original minutes show that this was "a regular travelling lodge with full powers . . . within the regiment of volunteers, from the state of Illinois, known as the First Regiment." The minutes of October 26, 1847, mention "Missouri Lodge, No. 86." It was discontinued August 14, 1848, with the muster out of the regiment. On May 8, 1851, the Grand Lodge of Missouri granted a charter for Montezuma Lodge, No. 109, at Santa Fé.

Bent Lodge, No. 204, at Taos, was chartered, June 1, 1860, and surrendered its charter in 1865. There is no record of the time that a dispensation was granted for Chapman Lodge at Las Vegas; but in the proceedings of the Grand Lodge of Missouri, in 1863, we find that it held a communication, May 29, 1862, and as there appeared some irregularities in the work done, a charter was not granted at that session of the Grand Lodge. At the session in 1864, other irregularities appearing in the work of Chapman Lodge, U. D., the Grand Secretary was instructed to strike the name of Chapman Lodge, U. D., from the rolls of this Grand Lodge. On May 25, 1865, it was ordered that the dispensation to Chapman Lodge, U. D., at Fort Union be returned to the District Deputy Grand Master for that district, with instructions to set the Craft at work, as soon as the Master and Wardens were qualified to discharge their several duties. A charter was granted, June 1, 1866, as Chapman Lodge, No. 95, which was the number of Acacia Lodge, at Cape Girardeau, in 1848, and which ceased during the war in 1861–65. Aztec Lodge, at Las Cruses, was granted a dispensation by the Grand Lodge of Missouri, June 4, 1866; and on October 19, 1867, a charter was granted, as Aztec Lodge, No. 108, giving them the number formerly given to New Madrid Lodge, at New Madrid, Missouri, which was chartered in 1849, and ceased during the war.

The Grand Lodge of Missouri also granted the following charters: On October 12, 1869, to Kit Carson Lodge, No. 326, at Elizabethtown, New Mexico (the charter was arrested in 1878, by the Grand Master); to Cimarron Lodge, No. 348, at Cimarron, October 14, 1875, which was surrendered in 1878: a dispensation to Silver City Lodge, at Silver City, May 1, 1873; and, on October 16, 1873, it was chartered as Silver City Lodge, No. 465: on May 30, 1874, a dispensation to form and open Union Lodge, at Fort Union; this lodge was granted a charter as Union Lodge, No. 480, at Fort Union (Tiptonville), October 15, 1874.

Pursuant to call, a convention of delegates from several lodges in the

Territory of New Mexico, met at the hall of Montezuma Lodge, in Santa Fé, on August 6, 1877, for the purpose of organizing a Grand Lodge for the Territory of New Mexico, when the following lodges were represented: Aztec Lodge, No. 108; Chapman Lodge, No. 95; Montezuma Lodge, No. 109. A committee was appointed to draft a constitution and by-laws for the government of the Grand Lodge, who submitted a draft of same, which was adopted. August 7, 1877, the convention elected the officers of the Grand Lodge for the ensuing term, with William W. Griffin as Grand Master.

In the evening Brother John H. Thomson, Past Master of Golden Square Lodge, No. 107, of Missouri, appointed Samuel B. Axtell, Master of Ceremonies, who presented William W. Griffin, Grand Master-elect, for installation, who was duly installed. The Grand Master then proceeded to install the elected and appointed officers, after which the Grand Lodge of New Mexico was opened in ample form, and declared duly organized.

On the following day a committee was appointed to prepare an address to the various lodges in New Mexico not represented, inviting and requesting them to recognize and come under the jurisdiction of the Grand Lodge. The lodges here represented were re-numbered, the oldest lodge being No. 1, the next oldest, No. 2, and so on.

In the evening, after a four hours' discussion upon the adoption of the work of the Grand Lodge, they were called to refreshment "till to-morrow at 3 P.M.," when the discussion upon the work was resumed, the work approved and adopted. At 7.30 P.M., August 9th, the Grand Lodge was again called to labor, and at the request of Montezuma Lodge, No. 1, Frederick F. Whitehead, a Fellow Craft of that lodge, was introduced, and raised to the sublime degree of Master Mason in ample form. On the following evening, Max Frost, a Fellow Craft of Montezuma Lodge, was introduced, and raised to the sublime degree of Master Mason in ample form; and the Grand Lodge was closed.

The constitution and by-laws adopted at this time fixed the fee for a dispensation to form and open a lodge at $30, and for a charter $20 more; and the fee for the three degrees of Masonry was $50.

The first annual communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of New Mexico convened at the Masonic hall in the city of Santa Fé, on Monday, January 6, 1879, Most Worshipful William W. Griffin, G.·. M.·., presiding; and the Grand Lodge was opened in ample form.

The Grand Master, at the opening of his address, announced the death of George W. Stebbins, G. J. W., who died at his home in Las Vegas, April 17, 1878, aged forty-four years.

In alluding to the recognition that had been accorded to the Grand Lodge of New Mexico by the sister Grand Lodges, Grand Master Griffin said: —

"While we most highly appreciate the recognition that has been extended to us by the eighteen

sister Grand Lodges mentioned, that of our mother, Missouri, has been, in some respects, the most gratifying and encouraging. She is the mother of every lodge in New Mexico; and at her communication, held two months after her children in this distant land of the ancient Montezumas had, after long and mature deliberation, determined to assume the responsibilities and cares of independent existence, she, with words of great maternal affection, took her daughter of New Mexico by the hand, and honored her by an introduction to the world."

On July 5, 1880, a dispensation was granted to White Mountain Lodge, at Globe City, Arizona; also on the 11th day of November, 1880, one to a new lodge at Albuquerque, New Mexico, to be called Temple Lodge. On April 22, 1880, an edict was issued, arresting the charter of Silver City Lodge, No. 465. This edict was published in the local papers in Silver City. In reply thereto, the Worshipful Master of Silver City Lodge, No. 465, published a few days after, in the *Grant County Herald*, at Silver City, a very vindictive and un-Masonic article.

On January 18th charters were granted to White Mountain Lodge, No. 5, at Globe City, Arizona, and to Temple Lodge, No. 6, at Albuquerque, New Mexico. All Masonic intercourse between Masons of this jurisdiction and that of the Grand Lodge of Missouri was interdicted and forbidden; and Masters of lodges were required to have the resolutions read in open lodges, and also posted in the ante-rooms of their lodges.

On January 21, 1881, the Grand Lodge constituted Temple Lodge, No. 6, at Albuquerque, and installed its officers. On February 22, 1881, the hall of White Mountain Lodge, No. 5, at Globe City, Arizona, was dedicated and its officers installed. On March 3, 1881, the new hall of Temple Lodge, No. 6, at Albuquerque, was dedicated and consecrated to Freemasonry and to Masonic uses and purposes. On October 6, 1881, the Grand Lodge laid the corner-stone of a Masonic hall at New Albuquerque.

On December 19, 1881, Grand Master Newcomb delivered his annual address, giving a full account of the proclamation, edicts, and correspondence relating to Silver City Lodge, No. 465; and the Grand Lodge of Missouri expressed the earnest hope that such action would be taken as would restore fraternal relations and intercourse with the mother Grand Lodge, and harmony in its own jurisdiction. He reported that, on August 8, 1881, a dispensation was granted to form Alpha Lodge, at Silver City. A charter was granted Alpha Lodge, No. 7, at Silver City, and the special committee on the Grand Master's address submitted their report, with preamble and resolutions, which harmonized the differences, and healed the breach that had existed between the Grand Lodge of Missouri and Silver City Lodge, No. 465, and the Grand Lodge of New Mexico. The resolutions were unanimously adopted, and peace and harmony were restored.

On March 20, 1882, a charter was issued (in pursuance of a resolution adopted by the Grand Lodge at its last annual communication), to Silver City Lodge, No. 8, who forwarded their last charter as Silver City Lodge, No. 465, of Missouri, to the Grand Secretary, who transmitted the same

by mail to the Grand Secretary of Missouri, the receipt of which was duly acknowledged.

In 1882 the Grand Master reported having refused the request to lay, with appropriate Masonic ceremonies, the corner-stone of an Episcopal church, and of a female seminary, on account of having grave doubts whether, literally, they would be classed as "public edifices." The Grand Secretary reported that on January 11, 1882, the hall of Alpha Lodge, No. 7, at Silver City, was consecrated and dedicated; also, on January 19, 1882, a like service was performed for Temple Lodge, No. 6, at Albuquerque.

A dispensation was granted, March 25, 1882, to form and open Socorro Lodge, at Socorro; on July 10, 1882, for Mimbres Lodge at Georgetown, in Grant County. On December 20, 1882, charters were granted to Socorro Lodge, No. 9, and to Mimbres Lodge, No. 10.

A dispensation was issued, January 10, 1883, to form and open Gate City Lodge at Raton; and on September 25, 1883, to form Deming Lodge at Deming. The charter of Alpha Lodge, No 7, at Silver City was surrendered on May 19, 1883.

On December 12, 1883, charters were granted to Gate City Lodge, No. 11, at Raton, and to Deming Lodge, No. 12, at Deming. On March 18, 1885, a dispensation was issued to Hiram Lodge at San Marcial; and a charter was granted on November 11, 1885, to Hiram Lodge, No. 13, at San Marcial.

On May 21, 1887, in company with the Grand Lecturer, the Grand Master proceeded to the town of Chloride in Sierra County, and organized Western Star Lodge, U. D.

On August 16, 1887, a dispensation was granted to open Animas Lodge at Farmington, in San Juan County. On November 14, 1887, charters were granted to Western Star Lodge, No. 14, and Animas Lodge, No. 15. Dispensations were granted for two new lodges: one at Kingston, Sierra County, and one at Chama, Rio Arriba County. On January 15, 1889, the Grand Lodge granted charters to Kingston Lodge, No. 16, and Chama Lodge, No. 17. — C. E. G.

Hawaiian Islands. — In the year 1843 a brother named Le Tellier, then commanding a French whale-ship in the Pacific Ocean, was duly empowered by the Supreme Council of the 33°, of France, to institute Masonic lodges in places over which no other jurisdiction had previously been extended, granted a warrant to certain brethren to open a lodge at Honolulu under the name of "*Le Progrès de L'Oceanie.*" For some years this lodge prospered, and added to its list of members the names of the best citizens of that place.

In the years 1850 or 1851 the sudden rush to the gold fields of California interfered with the progress of this lodge, resulting in the members leaving the Island; and the lodge was without members to work. The warrant lay neglected in the lodge chest, and the lodge was considered extinct. This state of things continued for nearly two years, when, in 1852, a number of the

old members of the Lodge "*Le Progrés*," together with a few other brethren recently arrived, asked for a dispensation from the Grand Lodge of the State of California, which would give it control over these Islands.

On the 12th of January, 1852, the Grand Master of California received an application from thirteen brethren residing in Honolulu, asking for a dispensation to open a lodge at that place, which was accompanied by a letter from the Honorable Secretary of State of that government, a well-known brother, which he granted. In May, 1852, the Grand Master recommended that a charter be granted them at that session. A charter was duly granted on the 8th day of May, as Hawaiian Lodge, No. 21.

This lodge has continued in active work to the present time, still under the jurisdiction of the Grand Lodge of California. Some three years after the charter had been granted to Hawaiian Lodge, several members withdrew from it, and revived the old "Le Tellier" warrant, under the old name of "*Le Progrés de L'Oceanie*." They did no work at first, but gave out that they had applied for a new charter from the French authority. Subsequently they commenced work, and conferred degrees upon persons who would not have been admitted into Hawaiian Lodge. Then the question of the legality of "*Le Progrés*" Lodge arose, which resulted in Masonic non-intercourse between the brethren of the two lodges. Hawaiian Lodge appointed a committee to secure all the evidence on the subject necessary and present the same to the Grand Lodge of California, asking for instructions. The latter body approved the action of Hawaiian Lodge, No. 21, and all Masonic intercourse and recognition was directed to be interdicted with "*Le Progrés de L'Oceanie*" and its members, in May, 1856.

In 1857 the Grand Lodge of California decided: —

"That whenever *Hawaiian* Lodge is satisfied that '*Le Progrés de L'Oceanie*' is acting under 'lawful Masonic authority,' communication with it may be established; and they may satisfy themselves of this fact in whatever way to them may seem proper."

This was done in 1860. The Supreme Council of France recognizing the legitimacy of the charter of "*Le Progrés de L'Oceanie*" Lodge, and the fact that the original members had not dimitted therefrom, nor surrendered the charter when they ceased work and went over in a body to form "*Hawaiian*" Lodge with others organized under dispensation and subsequent charter from the Grand Lodge of California; and that those members in returning to renew their allegiance to the Supreme Council of France, from which they had not been released, had a legal and just right to resume labor under their old charter. By this action peace and harmony were restored between these two lodges, which has continued to the present day.

On July 10, 1872, the Grand Master of California granted a dispensation to "Maui Lodge," to be located at Wailuku, on the Island of Maui, Hawaiian Islands.

This lodge was chartered, October 18, 1873, by the Grand Lodge of

California, as Maui Lodge, No. 223. For the first three years it got along very well, but at last began to drag for the want of material to sustain it, and several of the brethren having left, the lodge finally surrendered its charter, and the remaining members sold the property and turned over the funds to the Grand Secretary, which amounted to $417. This was ordered by the Grand Lodge of California to be paid over to Hawaiian Lodge, No. 21, for its charity fund.

In 1886 Most Worshipful Edmund C. Atkinson, then Grand Master of California, paid an official visit to the Hawaiian Islands, accompanied by some of his officers and other distinguished Masons, where they were most hospitably received and royally entertained by King Kalakaua and Prince Dominis, both members of the Craft, as well as by the Fraternity in general. — E. A. S.

Alaska. — On April 14, 1868, Most Worshipful James Beles, Grand Master of the Grand Lodge of (then) Washington Territory, granted a dispensation to Alaska Lodge, U. D., to be located at Sitka. At the session of the Grand Lodge of Washington held September 17, 1868, the dispensation was continued. In September, 1869, Brother William H. Woods, Master of Alaska Lodge, U. D., was appointed Deputy Grand Master for Alaska. October 18, 1872, the charter was revoked, and among its property turned over to the Grand Lodge at Washington was a school-house, upper story and ante-room, which was leased in 1869 for the term of ninety-nine years, with power to sublet and rebuild in case of destruction by fire; also a note signed Patrick Burns for $356.15, without interest, secured by mortgage on a lot with a building containing a *whiskey-saloon* and restaurant. — E. A. S.

Mexico. — When Freemasonry first was introduced into Mexico is unknown. There is some evidence that it secretly existed among the high officers of the Spanish troops and resident foreigners prior to the successful revolution for independence, in 1820; but it was of the Ancient and Accepted Scottish Rite only. When the independence of Mexico was secured and its nationality established, in 1820, the Freemasons among the volunteers in the Mexican army dispersed without any organized bodies anywhere. The Scottish Rite, introduced through French channels by the diplomatic corps and foreign representatives, was mainly confined to Europeans and their descendants, as well as to the few Americans established in that Republic. In 1825 Joel R. Poinsett, who was resident minister of the United States, caused a considerable number of the Mexican brethren to withdraw from the Scottish Rite and obtain authority from the Grand Lodge of New York for the establishment of three lodges of the "York Rite" in the city of Mexico. In one year there were no less than twenty-five lodges established, with at least one lodge in the capital of each state of the nation.

A Grand Lodge was established in the city of Mexico, and Jose Ignacio Esteva elected the first Grand Master. Contention soon arose between the bodies of the Scottish and those of the "York" rites, which finally resulted

in the formation of two political parties consisting of the "*Ecossais*" and "*Yorkonas*." For a period of over thirty years Masonry was practically dead in Mexico.

A spurious Supreme Council was in existence in the city of Mexico in 1859, established by spurious authority of the Foulhouze type, that had been spuriously constituted in Louisiana.

By authority of the Supreme Council of the 33° Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, Brother Laffon was sent to Mexico to heal and regularize Brother Manuel de la Concordia and others; and on the 21st of December, 1860, he duly created, in accordance with the Constitution of 1786, the Supreme Council of Mexico and the States of Central America, being himself by those constitutions the first Grand Commander.

Central America. — Freemasonry was organized in this country by the constituting of the Supreme Council of the 33° of the Ancient and Accepted Scottish Rite of Freemasonry for Central America, at the capital of Guatemala, by the Supreme Council for the Southern Jurisdiction of the United States, May 27, 1870. Its jurisdiction embraced Guatemala, Costa Rica, Nicaragua, San Salvador, and Honduras.

Fraternally Yours,

Edwin A. Sherman 33°

NEW MASONIC TEMPLE, BOSTON, MASS.

DIVISION VIII.

THE FIRST GLIMPSES OF FREEMASONRY IN NORTH AMERICA.

By Sereno D. Nickerson, 33°, P.G.M.,
Recording Grand Secretary of Massachusetts.

CHAPTER VI.

Early American Masonic History.

The earliest trace of the existence of Masons or Masonry on this continent, so far as we are now aware, is afforded by a letter now in the possession of the New England Historic-Genealogical Society, written by Dr. Charles T. Jackson, of Boston, the celebrated chemist and geologist. It is in the following words: —

"June 2d, 1856.

"Dear Sir: When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827, we discovered, upon the shore of Goat Island, in Annapolis Basin, a grave-stone, partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it. The rock was a flat slab of trap rock, common in the vicinity.

"At the ferry from Annapolis to Granville we saw a large rounded rock with this inscription: 'La Belle 1649.'

"These inscriptions were undoubtedly intended to commemorate the place of burial of French soldiers, who came to Nova Scotia 'Annapolis Royal l'Acadie' in 1603.

"Coins, buttons and other articles, originally belonging to these early French settlers, are found in the soil of Goat Island in Annapolis Basin.

"The slab, bearing date 1606, I had brought over by the ferryman to Annapolis, and ordered it to be packed up in a box, to be sent to the O. C. Pilgrim Soc^y [of Plymouth, Mass.]; but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia, I found that the Judge had forgotten how he came by it, and so I told him all about it.

"[Addressed]
"J. W. Thornton,
"Present.

Yours truly,
C. T. JACKSON."

The letter is accompanied by a photograph of the stone, showing the square and compasses and the figures 1606, rudely cut and much worn by time and weather, but still quite distinct.

Thomas C. Haliburton, better known to Americans as "Sam Slick," was born in Windsor, Nova Scotia, in 1796. He became Chief Justice of Common Pleas in 1829, and Judge of the Supreme Court of Nova Scotia in 1840. In 1842 he removed to England, became a Member of Parliament, and died in office in 1865.

In 1829 he published a volume, entitled "Historical and Statistical Accounts of Nova Scotia." In Vol. II. of that work, pp. 155–157, he gives the following account of the stones described by Dr. Jackson: —

"About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances to the former; the western channel though narrow is deep, and generally preferred to others. A small peninsula extending from the Granville shore forms one of its sides. On this point of land the first piece of ground was cleared for cultivation in Nova Scotia, by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite to it, the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long, and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface. The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters have alike suffered from exposure to the weather; the seams on the back part of it have opened, and from their capacity to hold water, and the operation of frost upon it when thus confined, it is probable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure o is worn down to one-half of its original depth, and the upper part of the latter 6 nearly as much, yet no part of them is obliterated; they are plainly discernible to the eye, and easily traced by the finger. At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French cornfields, previous to the treaty of St. Germain's. The remains of this fort may be traced with great ease; the old parade, the embankment and ditch have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632, and, near the eastern parapet, a large stone has been found, with the following monumental inscription: 'LEBEL, 1643.'"

It will be observed that Dr. Jackson assumes the stone, bearing the square and compasses and the date 1606, to have been "a grave-stone"; but Judge Haliburton describes it as the stone upon which the French "had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country." Dr. Jackson, however, described the stone from recollection only, nearly thirty years after he found it: while Judge Haliburton's account was written on the spot, at the

very time of the discovery, and by one who had made a study of the locality and of the history of the inhabitants.

Certain it is that the stone bears a date very near the earliest named by any authority for the settlement of that region, so celebrated by historians and poets. Aside from the fact that it affords the earliest footprint of Masonry upon the continent, the locality has other claims upon the attention of the Fraternity.

Sir William Alexander, of Menstrie, received charters for the whole of Nova Scotia, in 1621–1625–1628, and settled a Scotch colony at Port Royal, which his people, under David Kirk, captured in 1628 from the French. The son, Sir William Alexander, Jr., was left in command of the Colony. He remained until the peace of 1632 compelled him to return the possession to France, whereupon this son returned with most of his settlers to England.

Lyon's "History of Freemasonry," p. 79, shows that this son, Sir William, known as "Lord Alexander," was, July 3, 1634, admitted a Fellow of the Craft in the Edinburgh Lodge, and gives his autograph as of such title.

He did not return to America after that date, but his connection increased. He and his father were both made members of the Great Council of Plymouth for the affairs of New England on the 29th January, 1634–5, and were active members of it afterward. April 22, 1635, the Great Council set off to Lord Alexander, as his share in their lands, all the coast from the St. Croix River to Pemaquid, and up the Pemaquid River to its head, then across to the Kennebec and up to its head, and northward to Canada Great River.

Thus it will be observed there was a "Scotch" Freemason, not only in the Great Council, but an active owner and grantee, through his agents, of lands in these regions near us, in the early period of our history.

Also, he was one of the earliest gentlemen, or Speculative Masons, as we call them, on record in Scotland. It is not improbable that he was *initiated* by some of the brethren whom he found at Annapolis, and was afterward "admitted a Fellow of the Craft" at Edinburgh.

Our Fraternity may well unite with the historian in the opinion that

> "There are few localities in America around which the memories of the shadowy past more interestingly cluster than around the ancient town of Annapolis."

Notwithstanding the various fortunes and misfortunes which befell this locality, the Masonic fire seems to have smouldered there with singular persistency. The records of the St. John's Grand Lodge, of Massachusetts, have the following entry under date of 1740: —

> "Omitted in place That Our R^{t} Worsh^{l} Grand Master Mr Price Granted a Deputation at ye Petition of sundry Brethren, at Annapolis in Nova Scocia to hold a Lodge there, and Appointed Maj^{r} Erasm^{s} Ja^{s} Philipps D. G. M. who has since at ye Request of sundry Brethren at Halifax, Granted a Constitution to hold a Lodge there, and appointed The R^{t} Worsh^{l} His Excellency Edwd Cornwallis, Esqr their First Master."

Erasmus James Philipps was made in "The First Lodge" of Free and

Accepted Masons in Boston, New England, November 14, 1737 (O.S.). He was probably a relative of Richard Philipps, Governor of Nova Scotia from 1719 until 1749. When Erasmus settled in Nova Scotia is uncertain. He was present at a meeting of the Governor's Council held in Annapolis on the 22d of March, 1740 (O.S.). He is named, under date of September 4, 1740, as a member of a royal commission to settle the boundaries between the Province of Massachusetts Bay and the Colony of Rhode Island.

There is now in the archives of the Grand Lodge of Massachusetts a document, believed to be in the handwriting of Brother Philipps, of which the following is a copy: —

"HALIFAX the 12th June 1750.

"Sir: — At a meeting of true and Lawfull brothers and Master Masons Assembled at Halifax in order to Consult on proper measures for holding and Establishing a Lodge at this Place It was unanimously resolved on that a Petition should be sent to You who we are informed is Grand Master for the Province of Nova Scotia in Order to obtain Your Warrant or Deputation to hold and Establish a Lodge at this Place according to the Antient Laws & Customs of Masonry & that said Petition should be signed by any five of the Brethren then Assembled.

"We therefore the undernamed Subscribers pursuant to the above resolution do most humbly Crave and desire Your Warrant to hold and Establish a Lodge as aforesaid according to the Antient Laws and Customs of Masonry as practised among true and Lawfull Brethren and this we Crave with the utmost dispatch and beg leave to subscribe ourselves Your true and Loving Brethren.

"ED CORNWALLIS
"Wm STEELE
"ROBERT CAMPBELL
"WILLm NESBITT
"DAVID HALDANE"

"Copy P
"ERAS. Jas PHILIPPS
"P. G. M."

Hon. Edward Cornwallis, son of Charles, the third Baron Cornwallis, was born in 1712 — twin brother of Frederick, who was Archbishop of Canterbury, and uncle of Lord Cornwallis of Yorktown fame. He was gazetted as Governor of Nova Scotia, May 9, 1749. He sailed in the *Sphinx*, sloop of war, May 14th, and arrived at Chebucto, now Halifax harbor, on the 21st of June (O.S.). The settlers, 2576 in number, embarked some time after, and arrived off the harbor on the 27th of June, 1749 (O.S.).

Of the signers of the above petition, William Steele is described as a brewer and merchant. Robert Campbell and David Haldane were lieutenants in the army. William Nesbitt was one of the clerks of the governor.

The library of the Grand Lodge of Massachusetts contains a work, now very rarely to be found, entitled (in brief) "AHIMAN REZON of the Grand Lodge of Nova Scotia." It opens with "A concise Account of the Rise and Progress of Free Masonry in Nova-Scotia, from the first Settlement of it to this Time," — 1786. As strongly confirming what we have herein set forth, we make the following extract from this interesting "Account": —

"From Europe the Royal Art crossed the Atlantic with the first Emigrants and settled in various parts of America. It is said to have been known in Nova Scotia, while in the hands of the French. But however this may be, it is certain that as soon as the English took possession of it, they took care to encourage this charitable institution. They saw that it had a tendency to

relieve distress and to promote good order. By this early attention to it, discovered in the first planters, it had the happiness to rise into repute with the rising Province, as the ivy climbs around the oak, contributing to its beauty, shade and magnificence.

"As early as the year 1750, which was as soon almost as there were any houses erected in Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head, 'Deeming it,' as they expressed it, 'for the good of the fraternity that Masonry should be propagated in the province, and that there was a necessity of encouraging it in this place.'

"Erasmus James Philips, Esq., of Annapolis Royal, was Provincial Grand Master at that time. And they agreed to petition him for a Warrant to hold a Lodge at Halifax, and that his Excellency might be Master of it. This warrant was received on the 19th of July; and on the same evening Lord Colvil and a number of Navy Gentlemen were entered Apprentices in this Lodge. It had also the honour of making many of the principal inhabitants and most of the Gentlemen holding considerable offices in the Province; and it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honorable Richard Bulkeley, Esq., was made a Master Mason.

"Governor Cornwallis, indeed while he resided in the Province was Master of this Lodge, and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the Government and in the Chair by Governor Lawrence, who enjoyed both till his Death. . . .

"On March the 18th, 1751, the second Lodge was formed at Halifax. On this occasion Brother Murray acted as Deputy Grand Master, and Brother Nesbitt, the late Attorney-General, as Senior Grand Warden, in installing the officers. . . .

"At this time our R. W. Brother Philips probably acted only under a deputation: For we find a Grand Warrant dated seven years after this, from the Right Worshipful and Honorable William Stewart, Earl of Blessington, Grand Master of England, constituting Erasmus James Philips, Esq., Provincial Grand Master of Nova-Scotia, and of the territories thereunto belonging. . . .

"Grand Master Philips was succeeded in his high office by his Honour Jonathan Belcher, Esq., Lieutenant Governor of the Province. But the Province being in its infancy, and having to struggle with many difficulties unfavourable to the cultivation of the Arts, the Grand Warrant, after the death [1776] of the R. W. Brother Belcher, lay dormant for many years; a misfortune severely felt by the Craft."

What is called the "Deputation" under which Brother Philipps acted was issued by the Provincial Grand Master of Massachusetts, under authority of the "Modern" Grand Lodge of England. The Earl of Blessington was Grand Master of the "Ancients," and it is probable that the "Grand Warrant" named was thrust upon Brother Philipps by the recently organized Grand Lodge of "Ancients," without any request on his part, and probably never was used by him.

The Lord Colvill, who was "entered Apprentice" in the first lodge in Halifax, on the 19th of July, 1750, "on the same evening" when its "warrant" was received from Provincial Grand Master Philipps, was soon ordered to Boston, with the other "Navy Gentlemen." It appears by our records that he was "voted a member" of the "First Lodge" in Boston on the 24th of October, 1750, raised in the Masters' Lodge November 2d, and on the 11th of January following (1750 O.S.) he represented the "Second Lodge" in Grand Lodge, as Master. He was very constant in his attendance upon the meetings of all these bodies. On the 24th of June, 1752, he was appointed Deputy Grand Master by Right Worshipful Thomas Oxnard, and held the Feast at the Grey Hound Tavern, in Roxbury.

This distinguished brother seems to have won the hearts of the profane, as

well as of his brethren. On the 12th of May, 1752, the inhabitants of Boston, "in Publick Town Meeting Assembled at Faneuil Hall" passed a vote of thanks to him, as commander of His Majesty's ship *Success*, for "his Conduct and good Services," which had "given great satisfaction to the Town." At a meeting on the 22d, the selectmen returned his answer, in which he declared himself "extreamly sensible of the Honour done him by the Metropolis of America," and expressed the hope that the Commissioners of Admiralty might at some future time return him "to a country which had already given him such marks of Esteem and Regard."

At the quarterly communication of the Grand Lodge, held on the 10th of July, Deputy Grand Master Colvill presided. On the 13th of October Grand Master Oxnard officiated, and

"Presented our Right Worshipfull Bro. McDaniel with the D. G. M.'s Jewell in the Room of our Right Worshipfull Bro. Lord Colvill, who has gone for England."

Before his departure he presented to the "Second Lodge" a copy of Field's Bible, printed in Cambridge, England, in 1683. When the "First and Second" lodges were united under the title of St. John's Lodge of Boston, this Bible became the property of that body, and is still carefully preserved in its archives.

A curious Masonic item appears in the "Plymouth Colony Records," Vol. X. p. 137. Opposite p. viii of the Introduction, among sundry autographs, a strange hieroglyphic is represented, of which a cut is annexed. All that is known of this strange device we gather from the following record: —

"[*To the Colony at New Haven.*]

"A letter from the Corporation in England was presented and Read the contents whereof are as followeth: . . . wee desier that one psell of the goods now sent marked and numbred as in the margant, may be delivered unto Mr John Eliote and charged upon his account for the use of the Indian worke; . . .

"by WILLAM STEELE *Presedent.*

"Coopers hall London
"21th March 1654."

"[*Answer.*]

"Among the goods sent this year wee find one [bale] No. 19 which cost there 34£–09s–05d and with the advance amounts to 45£–19s–03d directed to Mr Eliote for the use of the Indian worke but why it is severed from the Rest of the psell and consigned to him is not expressed; It seems different from the Course youer selves approved and may prove Inconvenient if it bee Continued; but this psell shal bee delivered according to youer desire; . . .
"Newhaven the 15th of September 1655."

Why the square and compasses were attached to this curious mark is a mystery. We never heard that the "Apostle to the Indians" was a Mason. Perhaps the sanctity was at the other end of the line. It would be interesting to know whether it was the sight of this strange device that prompted the rather tart answer, which was signed by Theophilus Eaton, Simon Bradstreet, and six other godly men. Some of our indefatigable English brethren may

be able to tell us why the square and compasses were thus used at so early a period, and by whom.

The next vestige of Masonry in this country, of which we have any knowledge, is described in Peterson's "History of Rhode Island," p. 101. The author informs us that

"In the spring of 1658, Mordecai Campannall, Moses Packeckoe, Levi, and others, in all fifteen families, arrived at Newport, from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campannall, and continued to do so, they and their successors, to the year 1742."

This statement is said to be made on the authority of documents in the possession of N. H. Gould, Esq., at the time of the publication of the history. It came to the notice of Grand Master William S. Gardner, who was greatly astonished at the information, and immediately set about the investigation of it. He of course applied to Brother N. H. Gould, of Newport, Rhode Island, who was then an Active member of the Supreme Council of the Northern Masonic Jurisdiction. Brother Gould replied that the statement was founded upon a dilapidated document found among the effects of a distant relative of his own. It had been exposed to alternate wet and heat, and was so broken and brittle that it could not be daguerreotyped. All that could be made out was that in 1656 or 1658

"Wee mett att ye House off Mordecai Campannall and after Synagog Wee gave Abm Moses the degrees of Maconrie."

Grand Master Gardner was not satisfied with the evidence, and declared that it was "almost impossible to treat this story with the attention which the subject demands."

Grand Master Doyle, of Rhode Island, commented thus on Brother Gould's letter: —

"It would seem that the only authority in his possession, for the assertion of Peterson, is a document showing that in 1656 or 1658, somebody met some other persons at some house in Newport, and 'gave Abm Moses the degrees of Maconrie.' This may have occurred then and there, just as it is stated; but, if so, it is no authority for the statement that a Lodge of Masons existed then in Newport, or that there was any legal Masonic authority for the work done, or that any other person was ever legally made a Mason in Newport, between 1658 and 1742."

It must be confessed that both Grand Masters had good reason for dismissing with contempt the extravagant claim of the historian. The manufacture of documentary evidence to supply missing links in Masonic history is a department of *belles lettres* in which it seems especially dangerous to venture. It is certain, however, that the tradition has long been perpetuated that Masons made their appearance in Rhode Island about that time. In Weeden's recently published "Economic and Social History of New England," under the date of 1658, the author says: —

"The commerce of Newport was extending certainly. The wealthy Jews, who contributed so much to it afterward, appear now. It is said that fifteen families came in from Holland this year, bringing with their goods and mercantile skill the first three degrees of Freemasonry."

The records of the "First Lodge" in Boston introduce us to a distinguished brother, whose initiation took place at a date earlier than that of any American Mason, so far as we now have any positive knowledge. Under date of October 14, 1741, a committee reported that, in pursuance of a vote of the lodge, on the 25th of the previous month, they had waited on Governor Jonathan Belcher and expressed their gratitude for the many favors he had always shown (when in power), to Masonry in general, but in a more especial manner to the brethren of the lodge. To their acknowledgments and good wishes the Governor replied as follows: —

"*Worthy Brothers:* I take very kindly this mark of your respect. It is now thirty-seven years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons, to whom I have been a faithful Brother, and a well-wisher to the Art of Masonry.

"I shall ever maintain a strict friendship for the whole Fraternity, and always be glad when it may fall in my power to do them any services.

"J. BELCHER."

"The Honorable Mr. Belcher," thus highly complimented, was born in Boston in 1681, graduated at Harvard in 1699, visited Europe and had all the advantages of education and travel which the wealth of his father could give him. It was at this time that he was presented to the Princess Sophia and her son, afterward George II., and made a Mason, as he says, about the year 1704, — thirteen years before the reorganization of the Institution in England, in 1717. He returned to Boston, and engaged in business as a merchant. He was chosen a member of the Council, and in 1729 again visited England, this time as the agent of the Colony. While he was thus engaged, Governor Burnet died, and Mr. Belcher succeeded in obtaining the appointment of Governor of Massachusetts and New Hampshire, which he held from 1730 to 1741. His administration was an almost constant struggle with the General Court to enforce the granting of a fixed and annual salary, as required by the king, and for the settlement of vexed financial questions. The animosities excited by these latter subjects led to his removal, and the appointment of Governor Shirley. Another visit to England enabled him to vindicate his integrity, and to secure the appointment of Governor of New Jersey, which he held from 1747 until his death in 1757, aged seventy-six. The historian informs us that

"Added to his excellent endowments of mind were a peculiar beauty and gracefulness of person, in which he was equalled by no man in his day; and there was a dignity in his mien and deportment which commanded respect."

The date of his initiation is not the only fact in this distinguished brother's biography which marks him as a conspicuous figure in our Masonic history. His oldest son, Andrew, was appointed the first Provincial Deputy Grand Master of New England in 1733, and his second son, Jonathan, Lieutenant-Governor of Nova Scotia, as we have seen, succeeded Erasmus James Philipps as Provincial Grand Master of that Province, about 1760 or 1765.

The next spark of Masonic light which glimmers on our horizon is first brought to our notice in the *Masonic Mirror* and *Mechanics' Intelligencer*, published in Boston by Brother Charles W. Moore. In the issue of that paper for January 27, 1827, the editor makes the following statement: —

"A year or two since, a clergyman of the Church of England, who is probably more conversant with that church in America than any other individual now living, politely furnished us with a document wherein it appeared that the first *regular* lodge of Freemasons in America was holden in King's Chapel, Boston, by a dispensation from the Grand Lodge of England, somewhere about the year 1720. It produced great excitement at the time, and the Brethren considered it prudent to discontinue their meetings."

This statement was twice repeated in Masonic publications edited by Brother Moore, the last time in April, 1844. It is greatly to be regretted that he did not furnish the full text of the "document," or the means of completely verifying so important an item. That a regularly warranted lodge existed in Boston, under authority of the Grand Lodge first organized in England only three years before, would be regarded as a most interesting and important discovery. Until further evidence is produced, we must rest content with this oft-told tale. It is certain, however, that several of the most active Masons of the time of the First Provincial Grand Lodge in New England were prominent in the service of King's Chapel and Christ Church, both of which were of the Church of England.

We do not despair of being able to *prove* the existence of a regularly warranted lodge in Boston in 1720, but until we succeed we will rest content with —

"I cannot tell how the truth may be;
I say the tale as 'twas said to me."

In the *Boston News-Letter*, the first newspaper printed in America, under date of September 18, 1721, among the vessels cleared for the West Indies, one called the *Freemason* is reported. There is no indication where the craft was built, when, or by whom, or who was the owner; but that the name should have been selected, only four years after the reorganization of Masonry in England, suggests that, even at that early day, Masonry had begun to cause "great speculation in New England."

Next in point of time in our series comes the Deputation of Daniel Coxe, to be Provincial Grand Master of New York, New Jersey, and Pennsylvania, granted by the Duke of Norfolk, Grand Master of England, dated June 5, 1730, and limited to the term of two years, from the Feast of St. John the Baptist, then next ensuing.

It is a singular fact that little or nothing seems to have been known of Coxe, or his Deputation, by the Craft of New Jersey, until 1864; although Coxe and his father were for years among the most conspicuous actors in New Jersey's affairs, and although the granting of the Deputation was reported in the various English Constitutions, and in many other Masonic publications scattered all

along through the previous century and a quarter. But in 1864, a certified copy of that Deputation was obtained from the Right Worshipful Grand Secretary of England.

With it, however, came the declaration of the same high authority to the effect that

"Brother Coxe did not make any report of the appointment of Deputy Grand Master or Grand Wardens; neither did he report the congregating of Masons into Lodges. He did not transmit any account of having constituted Lodges, and does *not indeed appear to have established any.*"

Six years later — in 1870 — Past Grand Master Whitehead of New Jersey, declared that diligent research among the descendants of Brother Coxe had

"Failed to disclose any testimony whatever of the exercise by him, or any one acting under his authority, of the prerogatives contained in the Deputation."

In 1887, at the celebration of the Centennial of the Grand Lodge of New Jersey, Past Grand Master Cannon, the orator of the occasion, expressed the opinion that

"There is no evidence, which can be considered entirely certain and reliable, that the powers conferred upon Brother Daniel Coxe by the warrant referred to were ever exercised by him in this country for the formation of Masonic lodges."

At the time of his appointment as Provincial Grand Master, Brother Coxe was in England for the purpose of perfecting his title to a claim which he inherited from his father, Dr. Daniel Coxe, who was for a time physician to Charles II. Their claim covered half the continent of North America. This territory they called "Carolana." In 1722 the son published "A Description of the English Province of Carolana," a volume of about 200 pages, accompanied by an elaborate map. During the following twenty years several other editions of this work were issued in London. We can readily understand how arduous and exacting must have been his labors in defending and perfecting his title, in publishing the different editions of "Carolana," in pushing the settlement and sale of his lands, and in various public and private services, such as would devolve upon a man in his position. It is believed that he was not in America during the period to which his Deputation was limited, and probably not for several years after its expiration. He was present in the Grand Lodge of England on the 29th of January, 1730–1731, nearly eight months after the date of the Deputation. In 1734 he was appointed an Associate Justice of the Supreme Court of New Jersey, and his most considerate and generous biographer, Mr. Richard S. Field, of the New Jersey Historical Society, informs us that Brother Coxe

"Remained upon the Bench of the Supreme Court until his death, which took place at Trenton, in the spring of 1739. His early career in New Jersey was clouded, by his connection with Lord Cornbury, and his differences with Governor Hunter; but he lived to enjoy the confidence and respect of the community; and his judicial duties appear to have been discharged with ability and integrity."

For that time he appears to have been a fairly worthy character, but the

services rendered in the last five years of his life would seem to constitute his sole claim to our gratitude.

Benjamin Franklin must be admitted to be a competent witness in regard to these matters. He was thoroughly familiar with the public affairs of New Jersey and Pennsylvania. For the last ten years of the life of Coxe he published the *Pennsylvania Gazette*, in Philadelphia, in which many items in regard to Masons and Masonry are to be found. He was made a Mason in February, 1731, in a so-called *lodge*, which Coxe ought to have chartered, and which maintained a feeble existence until a few months before the death of Coxe.

In November, 1734, the year of Coxe's appointment as Associate Justice, Franklin applied to Henry Price, commissioned that year as Provincial Grand Master of North America, for "a Deputation or Charter" for this so-called lodge, in order that "the old and true brethren" might be "countenanced and distinguished" from the "false and rebel brethren" — a distinction which Coxe might have conferred upon Franklin's lodge at any time during the first two years of its existence; namely, from June 5, 1730, to June 24, 1732. Notwithstanding all these facts, when Coxe died at Trenton, only twenty-eight miles from Philadelphia, the *Pennsylvania Gazette* announced the event in these words: —

"Yesterday morning, died at Trenton, the Hon. Daniel Coxe, Esq., one of the justices of the Supreme Court of the Province of New Jersey."

Not another syllable can be found in the *Gazette*, before or afterward, in relation to the first-appointed Provincial Grand Master in North America, although the editor and proprietor was, and had been for years, so deeply interested in Masonry that he had even styled himself *Grand Master* of the Province of Pennsylvania.

In this connection it seems proper that we should call attention to sundry other items in the *Pennsylvania Gazette*, the earliest appearing in 1730, before Franklin was made a Mason.

Under date of December 8th of that year he says: —

"As there are several lodges of Free Masons erected in this Province, and people have lately been much amused with conjectures concerning them, we think the following account of Freemasonry from London will not be unacceptable to our readers."

Then follows a long article copied from a London paper, giving a pretended exposure of the secrets of Freemasonry. It is quite evident, therefore, that he knew very little and cared less about the Royal Art. In those days to print a real or pretended disclosure of the mysteries of Masonry would have been regarded as a most heinous offence. His own curiosity was probably somewhat excited, for about fourteen months later, that is, in February, 1731 (O.S.), he applied to what he perhaps thought the best of the "several lodges," and was admitted. From the best information we now have, it is generally believed that this lodge was composed of brethren who had been initiated in

various localities, more or less irregularly, some of them in London lodges and some in chance gatherings of Masons in different places in the Colonies, very much as "Ab^m Moses" received the degrees of "Maconrie" in Newport, Rhode Island, in 1656 or 1658. These brethren, finding themselves in sufficient number in Philadelphia, concluded to start a lodge as nearly after the fashion of those they had seen and heard of in London as their combined recollections could construct. The Constitutions adopted by the Grand Lodge in London, some seven or eight years before, expressly declared that thereafter it should not be regular to establish a lodge without a warrant. But the Philadelphia brethren had the best intentions and acted to the best of their knowledge. It is too late to find fault with them, or to accuse them of wilful violation of law. No one has ever done it. No one is disposed to do it now But there is no evidence that Franklin's lodge or any other of his "several lodges," had any warrant other than its own will and pleasure. Franklin clearly intimates this in his letters to Henry Price, written in November, 1734, when he says: —

> "We think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest in Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight), to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain."

He said further: —

> "The Craft is like to come into disesteem among us, unless the true brethren are countenanced and distinguished by some such special authority as herein desired."

Franklin could hardly have selected any words which would more distinctly indicate that the "several lodges" were without any "authority derived from home." No one but Daniel Coxe could have given it. He was not in the country during the term of his Deputation — June 5, 1730, to June 24, 1732. If he had given it, Franklin's statement would not have been true — nothing more would have been needed. To have asked from Price what Coxe had already granted, would have been merely a discrediting of their own godfather.

It has been suggested that Franklin simply asked from Price a confirmation of privileges which the lodge already enjoyed by virtue of a previous warrant. This, however, was not within the scope of Price's authority, and furthermore, it is inconsistent with other expressions in Franklin's letters. He distinctly asks for "a Deputation or Charter," which was to be the distinguishing characteristic between the true and the false brethren. It was natural and proper that he should ask that their self-assumed rights and privileges might be ratified and confirmed by the "Deputation or Charter." Those rights and privileges were such as belonged to every duly constituted lodge, and what Franklin asked was simply a voucher of its regularity from one having authority.

An attempt has been made to torture Franklin's request for copies of Price's Deputation into an expression of doubt as to the genuineness of Price's commissions. A far more reasonable and probable explanation is that Frank-

HENRY PRICE, PROVINCIAL GRAND MASTER.

lin desired those documents for the purpose of having them copied into the records of his lodge, as was the custom in those days. The records of the First Provincial Grand Lodge of New England, and also those of the "First Lodge" in Boston, commence with a copy of Henry Price's Deputation. Franklin was in Boston in 1733 or 1734, and probably satisfied himself as to the genuineness of Price's authority from an examination of the original document. No doubt or suspicion is indicated by his asking for copies with which other brethren might be satisfied, and also for the purpose above named.

The whole tone and spirit of Franklin's letters to Price are utterly inconsistent with the idea of doubt, suspicion, or fear of Price on the part of Franklin or his associates. He says: —

"We rejoice that the Grand Master (whom God bless), hath so happily recovered"; "we drink to the establishment of his health and the prosperity of your whole Lodge"; "we hope the advice is true that his deputation and power has been extended over all America, and we heartily congratulate him thereupon"; the Deputation or Charter asked "will not only be extremely agreeable to us, but will also conduce much to the welfare, establishment, and reputation of Masonry in these parts"; "we desire that it may be done as soon as possible"; "for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful"; he hopes for a visit in the spring, "when a deputation of the Brethren will have an opportunity of showing how much they esteem you."

What could be more affectionate, respectful, confiding, more truly Masonic, than these expressions? There is not about them one spark of doubt, suspicion, jealousy, or fear. The brethren rejoice that, after years of groping in the dark, a Grand Master has at last appeared who can, and will, diffuse the light and impart the knowledge which can come to the true brethren only through the medium of DULY CONSTITUTED AUTHORITY.

That this was what Franklin asked, and that his request was granted, is distinctly and positively asserted in the record of the First Provincial Grand Lodge of New England in the following words: —

"5734, June 24th. About this time Our Worsh^l Bro^r Mr Benj^a Franklin from Philadelphia became acquainted with Our R^t Wors^l Grand Master Mr Price, who further Instructed him in the Royal Art, and said Franklin on his Return to Philadelphia call^d the Brethren there together, who petition^d Our R^t Worsh^l Grand Master for a constitution to hold a Lodge, and Our R^t Worsh^l Grand Master having this year Rec^d Orders from the Grand Lodge in England to Establish Masonry in all North America did send a Deputation to Philadelphia, appointing the R^t Worsh^l Mr Benj^a Franklin First Master; which is the beginning of Masonry there."

The earliest records of the First Provincial Grand Lodge in New England are in the handwriting of Peter Pelham, and his son Charles. Peter came to America, from London, probably, between 1724 and 1726. He was the first portrait painter and engraver known in New England. The earliest work yet traced to him is his engraved portrait of Rev. Cotton Mather, dated 1727. It is inscribed: "P. Pelham *ad vivum pinxit, ab origine fecit et excud.*" We learn from his advertisements in the newspapers of the day that from 1734 to 1748, and perhaps later, he kept a school where "Young Gentlemen and

Ladies may be Taught Dancing, Writing, Reading, painting upon Glass, and all sorts of needle work,' the latter department probably being in charge of his wife. On the 22d of May, 1747, he married for his second wife, Mrs. Mary Singleton, widow of Richard Copley and mother of John Singleton Copley, the celebrated artist and father of Lord Lyndhurst, who was three times Lord Chancellor of England. At the time of the marriage Copley was about ten years old. At the age of sixteen he engraved a portrait of Rev. William Welsteed, of Boston. One of Copley's biographers remarks, with evident reason and justice: —

"This first step in his artistic life bears so plainly the mark of Pelham's style, that we may be sure it was to his step-father that Copley owed much valuable rudimentary instruction. So far as his initiation in the art, and very possibly the awakening of his taste is concerned, we may surely claim Pelham as Copley's master."

Peter Pelham was made a Mason in the "First Lodge" in Boston on the 8th of November, 1738. On the 26th of December, 1739, he was elected Secretary, and the record of that meeting is entered in a new and beautiful handwriting, and the same style was continued for many years. He served in that office until September 26, 1744, when he was succeeded by his son Charles. On the 13th of April, 1750, the "Third Lodge" in Boston was represented in Grand Lodge by father and son as Master and Junior Warden respectively. The records of Trinity Church, in Boston, where he had long worshipped, show that Peter Pelham was buried December 14, 1751.

Charles, the son of Peter and Martha Pelham, was baptized at St. Paul's, Covent Garden, London, on the 9th of December, 1722. He came to America, of course, with his parents, and is said to have been educated as a merchant, but in the *Boston News-Letter*, of April 23, 1762, he advertises his intention "again to open a Dancing School," at Concert Hall. In April, 1765, he bought the homestead of the Rev. John Cotton, in Newton, with 103 acres of land, for £735. We are told that

"He was represented by his neighbors to have been a very polite and intelligent man. He opened an academy at his own house, and fitted scholars for College."

"He was a stanch friend of the Colony, as will appear by the resolutions he prepared for the Town."

In 1766 we find him teaching school in Medford, where, on the 6th of December, of that year, he married Mary, daughter of Andrew Tyler by his wife Miriam, a sister of the famous Sir William Pepperell. A daughter, Helen, married Thomas Curtis, and was the mother of Charles Pelham Curtis, the senior member of the firm of C. P. & B. R. Curtis, for many years leading members of the Boston Bar, the junior member of the firm serving during the latter portion of his life as a Justice of the United States Supreme Court. His step-mother died on the 29th of April, 1789, and her will appointed as her executor her "good friend, Charles Pelham, of Newton." Late in life he removed to Wilmington, North Carolina, where he died December 13,

1809. A portrait, painted by his step-brother, Copley, is in the possession of his great-grandson, Charles Pelham Curtis, of Boston.

On the 8th of August, 1744, "Bro. Price proposed Mr. Charles Pelham as a candidate," in the "First Lodge" in Boston. He was accepted on the 22d of the same month, and on the 12th of September "was made a Mason in due Form." On the 26th it was

"*Voted*, That our late Secr Bro. P. Pelham be paid Ten Pounds, with the Thanks of the Society for his past Services"; also

"*Voted*, That Bro. Charles Pelham be Secretary, in the Room of Our Late Secr, who has laid it down."

He served the lodge in that capacity until July 24, 1754, when the volume ends, and perhaps longer. This is the only volume of records of the "First Lodge" now known to exist. Charles Pelham's service as *Grand* Secretary seems to have ended with the meeting of January 20, 1752. His name appears first, in that capacity, in the record of June 24, 1751. Previously to the last-named date the whole of the record is in the handwriting of Peter or Charles.

The first eleven pages of the record of the First Provincial Grand Lodge in America, now in the archives of the Grand Lodge of Massachusetts, consist of copies of Deputations and what appear to be transcripts of brief memoranda describing the important incidents in the history of the body between 1733 and 1750; or they may have been made up from the recollection of brethren who had been active among the Craft during those seventeen years. Our own opinion is in favor of the first-named supposition, and that in this particular, as in most other points, the example of the Grand Lodge of England was followed. From April 13, 1750, the record is unquestionably contemporaneous.

In Moore's *Freemason's Monthly Magazine* for August, 1871, Past Grand Master John T. Heard describes the records of the Grand Lodge of England as exhibited to him on the 6th of October, 1870, by Right Worshipful John Hervey, Grand Secretary. He gives a particular description of Vols. I. and II., by which it appears that the former is interspersed with lists of lodges and members, and also with blank pages, on which it was probably intended that other similar entries should be made. Brother Heard concludes as follows: —

"On and after the 24th June, 1735, the minutes of each meeting of the Grand Lodge are signed by the Grand Master, which practice, as Bro. Hervey informed me, has been continued to the present time. Previous to that date, he thinks, the minutes were written on loose papers or small books, from which they were copied into the large books which I have here noticed."

Thus it appears that the Grand Lodge of Massachusetts possesses a record for the first twenty years of the existence of its First Provincial Grand Lodge, which is substantially in the same form as that of the Grand Lodge of England in its earliest days; that it was made by brethren of high character, of excellent family, connections, and associations; that the memoranda comprised in the first few pages were either transcribed from contemporaneous minutes

or were entered within a short time after the occurrences described, and when the events and dates must have been quite fresh in the recollection of the principal actors, who were the intimate associates and friends of the scribes; that the few trifling errors, omissions, or supposed discrepancies that have been alleged by jealous and captious critics, are not more important or discrediting than are to be found in those after which these were modelled, or than may be found in almost any undoubted or unquestioned honest record since — even to the present day; and lastly, that these trifling errors — whether real or supposed — should in no respect impair, but rather confirm, our faith in the general accuracy and reliability of the record. The handwriting is bold, clear, and beautiful, as distinct as when it was first written, and as well done as it could be to-day. The facts set forth receive confirmation from many other sources, and from this time forth the student of Masonic history in America is no longer puzzled by faint glimmerings of light here and there, but finds his path made plain and clear by the full radiance of the sacred fire kindled upon Massachusetts altars by Henry Price, and kept perpetually burning there until the present time.

Sereno D. Nickerson.

FREEMASONS' HALL, LONDON, ENGLAND.

DIVISION IX.

BRITISH AMERICA.

Outline History of The Grand Lodge of Canada, in the Province of Ontario.

By J. Ross Robertson, G.M.,
Author of "The Cryptic Rite," "The Knights Templars of Canada," "Talks with Craftsmen," and other Masonic Works.

CHAPTER I.

Craft Masonry in Ontario.

Prefatory. — To give the reader a fair idea of Craft work in Ontario, — this central and fruitful Province of the Canadian federation, — and to thoroughly seize the mind with the contents of such records as we have, we must peer into the closing days of the eighteenth century, and, feeble as the tracings are, endeavor to build up, — and not without tangible foundation, — a temple of antiquity for Craft work, of which we to-day, with our roll of twenty thousand Craftsmen, should well be proud.

Infallible beings we think we are, and yet we ofttimes fail; so that if in the search for truth concerning our brethren of the olden time error should creep in, blame it not on the writer, but rather on our bygone brethren, who, without thought of the future, and regardless of wear of mind and body, have kept their records so illy preserved that the writer has journeyed over this vast Dominion to make up the history of their Masonic lives.

The Craft history of Upper Canada, now Ontario, must be considered in seven divisions or eras, some of brief duration, others covering a long period of years, and one, — the present, — is now making headway into its fourth decade on a basis that is, we feel assured, lasting, and which will exist until time shall be no more.

The First period is from about 1780 until 1792, when a few lodges, in different parts of the Province, worked without a local governing head, although it is true that one of these lodges at Cataraqui, now Kingston, was under the control of the Provincial Grand Lodge of Lower Canada.

The Second period dates from 1792 until 1817, during which time the Provincial Grand Lodge, warranted by the Athol Grand Lodge, struggled for an existence at York (Toronto).

The Third period is from 1817 until 1822, when, under the care of the Grand Masonic Convention at Kingston, — practically a Provincial Grand Lodge, — the Craft work was revived and kept well in hand.

The Fourth period is from 1822 until 1830, during which time the second Provincial Grand Lodge, under Right Worshipful Brother Simon McGillivray, and warranted by the United Grand Lodge of England, was organized and flourished.

The Fifth period is from 1830 until 1845, when the Provincial Grand Lodge became dormant, and the lodges led rather quiet lives.

The Sixth period, from 1845 until 1855, when the Provincial Grand Lodge of Upper Canada was revived, under Right Worshipful Brother Sir Allan Napier McNab and Right Worshipful Brother T. G. Ridout.

The Seventh period, which includes the formation of the Grand Lodge of Canada in 1855, the dissolution in 1857 of the Provincial Grand Lodge of Canada under England, the creation in the same year of the Ancient Grand Lodge of Canada and the union of both the organizations under the style and title of the Grand Lodge of Canada.

The First Period. — With this apologetic preamble, let us wander back to the days of the first period, in 1780, and, in our fancy, picture an evening within the shelter of the old fort at Niagara, when the brethren of the lodge, known as No. 156, in the King's or 8th Regiment of Foot, unfolded the volume of the Sacred Law, and the soldier Masons expounded the principles and teachings of our Craft, and gave an impetus to the work that to-day is felt in what is now known as the Tenth Masonic District, the old Niagara District, — the birthplace of Masonry, — in this Province.

That the reader may fairly comprehend the situation in these early times, it should be pointed out that in Upper Canada there was no governing body of the Craft prior to 1792, and that all the lodges were either working under direct warrants granted by the Grand Lodge of England, or under warrants issued by the Provincial Grand Lodge of Quebec, where the Craft Art had been practised as early as 1760, the year following the conquest of the ancient city.

The assertion is made by a distinguished authority that the earliest lodges in Canada were established by warrants from New England. While this statement is correct in the sense that some warrants were granted by American authority, the history of the lodges of Nova Scotia, New Brunswick, Quebec, and Ontario shows, that, with the exception of three or four lodges, — and those not of early creation, — all received their authority from Provincial Grand bodies which had been erected by the Mother Grand Lodges across the sea. The purview of the writer of this chapter is limited to the jurisdiction within

the limits of old Upper Canada, and in his quest, whatever claims other jurisdictions may make to the founding of Masonry in this Province, he feels honored that the first warrant he has record of is that of the 8th Regiment of Foot, working at Niagara under the maternal care of the Mother Grand Lodge of the world, the Grand Lodge of England. The entire Province of Canada was at this period, for Masonic purposes, one Provincial Grand jurisdiction. As early as 1737 William Douglas was appointed Provincial Grand Master for "Africa and the Islands of America," and in 1746 Robert Commins for Cape Breton and Louisburg, while in 1760–1761 we had as Provincial Grand Master, Colonel Simon Fraser, with Milborne West in 1762–1766, John Collins in 1767–1785, Colonel Carleton in 1786–1787, and Sir John Johnson in 1788. We also had a lodge known as St. John's Lodge of Friendship, No. 2, working at various places in the county of Lincoln, in the Niagara District, in 1780, and, in 1787, we find the new Oswegatchie Lodge, No. 7, working in 1787 in Elizabethtown, in the county of Leeds. This lodge was No. 520 on the English Register. Another lodge, known as St. James Lodge, No. 14, was working, in 1787, in Cataraqui, now Kingston, Ontario. These three lodges probably came from the Provincial Grand Lodge of Quebec, under John Collins, although we have no direct proof as regards No. 7. Union Lodge, No. 521, on the English Register, was at work in Cornwall, Canada, in 1787, but whether originally warranted by the Provincial authority at Quebec or not is also a matter of doubt, for all records have been lost. These scattered lodges were the pioneers of Craft work, and, in the fortified city of Kingston we find the cradle of Masonry, in a section of country that was the gateway to the sleeping acres of the west, which in later days poured the golden grain, the staple production of the country, into the granaries of the world.

This brings us to the division of Canada into Upper and Lower Provinces and to the threshold of the second period.

The Second Period. — In 1792 William Jarvis was appointed Provincial Grand Master of Upper Canada, by the "Ancient" or "Athol" Grand Lodge of England, with his Grand East at Niagara, the capital of the Province. Between 1792 and 1804 he issued twenty warrants for lodges in various parts of the jurisdiction, and during this period a fair amount of Craft work was performed. In 1797 the Provincial capital was removed to York (Toronto); and although the brethren at Niagara and the vicinity were enthusiastic and anxious to strengthen the cause, a certain amount of dissatisfaction was evinced by the refusal of Jarvis to summon Grand Lodge at Niagara after his removal to York, or, for that matter, at York. This led to the formation of an irregular and rival Grand Lodge at Niagara and the election of Brother George Forsyth as its Provincial Grand Master. Seeing danger ahead, Jarvis summoned his Grand Lodge in 1804, at York, and complaint of the irregular proceedings at Niagara was formulated and sent to England. The English authorities,

however, were displeased with Jarvis's reign as a ruler of the Craft and pointed out to him that he had neglected to report any of his proceedings to the Grand Secretary at London. Jarvis suppressed this letter, kept its contents from his Grand Secretary, and the Craft-ship for years was allowed to drift helmless at the mercy of the waves.

The Third Period. — Death claimed Jarvis in 1817, and the third period opens with the calling of a Grand Masonic Convention at Kingston, in 1817. All the lodges came under its obedience except a few at Niagara and some in the western section of the jurisdiction. Reports as to the disorganized state of the Craft were framed and mailed to England, but no attention was paid by the Athol authorities to the communications. The convention met in 1817, 1818, 1820, 1821, and again in 1822. After pleading for all these years, the Grand Lodge of England, in 1822, authorized Right Worshipful Brother Simon McGillivray to proceed to Canada, reorganize the Craft and unite the Craftsmen of the Province. He did his work well, displaying energy and a thorough knowledge of the situation, smoothing all difficulties and bringing us to the fourth period, with the opening of a Provincial Grand Lodge at York, in October of 1822.

The Fourth Period. — This Grand Lodge met regularly from 1822 until 1830, doing effective work under Right Worshipful Brother James Fitzgibbon, the Deputy Provincial Grand Master, but the Morgan excitement unsettled Craft affairs, and while the subordinate lodges were active, the Provincial body became dormant and remained in this condition until another reorganization in 1845.

The Fifth Period. — The fifth period may be called the dormant period as far as a governing body was concerned in Upper Canada. It is worthy of remark that the vitality, which had prevailed in many of the private lodges in the early days, gained strength even in this period of inactivity.

The Sixth Period. — The exertions, however, of Brother Thomas Gibbs Ridout and Brother Francis Richardson in 1845–1847 had a magnetic effect, and Craft enthusiasm increased when the sixth period opened, with Sir Allan Napier McNab as the Provincial Grand Master of Canada, appointed by the Grand Master of the United Grand Lodge of England. This Provincial Grand Lodge had as the Deputy Provincial Grand Master Brother Thomas Gibbs Ridout; and under his guidance, — for he was an active worker, — Masonry flourished until 1853, when a number of the lodges in Canada, holding warrants from the Grand Lodge of Ireland, met and organized a Grand Lodge; but finding it difficult to carry on an independent organization alongside of the Provincial Grand Lodge of England, proposals were made by the Irish brethren to members of the English body for a union of forces and the establishment of an independent governing body; but the Provincial Grand Lodge of England, on a motion to discuss independence and the calling of a general Masonic convention for the establishment of a Grand Lodge of Canada, refused to

sanction the proposal, which led to the secession of many of the lodges, and the seventh period opens with the formation, in October, 1855, of the Grand Lodge of Canada, with Most Worshipful Brother William Mercer Wilson as the first Grand Master.

The Seventh Period. — The Provincial Grand Lodge of England made many bitter assaults on the newly formed Grand Lodge. The golden opportunity of dissolving itself and instituting a new era in Craft work had passed away, much to the regret of many of its members. In September of 1857 the Provincial body met and dissolved, and formed the "Ancient Grand Lodge of Canada." The brethren saw that union must come sooner or later, and that, when the time came, it would be right that they should unite as peers of the Grand Lodge of Canada. Negotiations were quietly carried on for months, and finally, on the 14th of July, 1858, a day to be remembered by every Canadian Mason, the two Grand Lodges united under the name of "The Grand Lodge of Canada." This gives us a view of the seventh period of Canadian Craft work.

It would have been well if the Grand Lodge of Canada had been able to secure exclusive control of the jurisdiction, but England would only agree to recognize the Canadian brethren on the condition that all lodges of English obedience, then working in Canada, might be permitted to retain and continue work under their original warrants. This agreement, made by the Earl of Zetland and Most Worshipful Brother W. M. Wilson, has contributed to unrest; for, had the Grand Lodge of Canada secured absolute jurisdiction, the Quebec difficulty never would have darkened the pages of Canadian Craft history. It should be stated, however, that the course taken was the only one open to the Canadian brethren, without creating a direct and perhaps permanent rupture with England.

The first annual communication was held at Hamilton, in July, 1856. Thirty-three lodges were represented. In his address, the Grand Master suggested uniform work in the lodges, recommended lodges of instruction and the re-numbering of lodges, and reported recognition by the Grand Lodge of Ireland. He pointed out that the action taken by the Provincial Grand Lodge in opposing the formation of the Grand Lodge was unbrotherly, and expressed the hope that the Grand bodies of England and Scotland would recognize Canada before the next communication. The receipts for the year were £93, and the payments £64.

The second annual communication was held at Montreal, in July, 1857. Thirty-six warranted lodges were represented. This year the receipts increased to £354, with disbursements of £173. The Grand Master gladdened the membership with the information that negotiations for union with the Provincial Grand Lodge might be hastened, and a committee was appointed to confer with a committee of that body. Most Worshipful Brother Wilson was reëlected Grand Master.

The third annual communication was held at Toronto, in July, 1858 Sixty-nine warranted lodges were represented. The Grand Master congratulated the Craft on its progress, and stated that, although the Grand Lodge of England had not extended the right hand of fellowship, he hoped it would not be long until it did so. He urged strict discipline in the work of the lodges, and intimated that with regard to the projected union progress was being made. Terms of union had been drawn up and were being negotiated. For a time these conferences, owing to certain difficulties, had been broken off, but in September the Provincial Grand Lodge met, dissolved, and declared itself an independent Grand Lodge, under the name of "The Ancient Grand Lodge of Ancient Free and Accepted Masons of Canada," with Sir Allan McNab as the Grand Master, and Right Worshipful Brother Thomas Gibbs Ridout as the Deputy Provincial Grand Master. A renewal of the negotiations was suggested by Brother Ridout, and, ultimately, a series of resolutions was adopted, which resulted in the union of the Craft, on the 14th of July, 1858, under the title of "The Grand Lodge of Ancient Free and Accepted Masons of Canada," with Most Worshipful Brother W. M. Wilson as Grand Master, Brother Ridout as Deputy, and Brother Thomas B. Harris as Grand Secretary. In January, 1859, a special communication was held to consider the re-numbering of the lodges, the rank of the Grand officers, and also to receive correspondence in connection with the recognition of the Grand Lodge of England. The Mother Grand Lodge had considered the situation as presented by the Canadian authorities, and extended the right hand of fellowship to the Grand Lodge of "Canada West," asking, however, from Canada that those lodges, desirous of continuing their English connection, might do so, notwithstanding the occupation of Canada as a Grand jurisdiction by the Grand Lodge of Canada. The Canadian Grand Lodge ordered that the fraternal courtesy be reciprocated, but directed that England be notified that the term "Canada West" was not applicable, as the Grand Lodge of Canada embraced both Provinces. This was reported to the Grand Master of England.

The fourth annual communication was held at Kingston, in July, 1859. Fifty-five lodges were represented. The Grand Master congratulated the Craft on the success it was meeting with, and said that all difficulties with England had been amicably settled, and that the proper status had been accorded to the Grand Lodge of Canada. Most Worshipful Brother Wilson was reëlected Grand Master.

The fifth annual communication was held at Ottawa, in July, 1860. One hundred and seventeen lodges were represented. Interesting reports were read from all the districts. Designs of a medal commemorative of the union of the Craft were exhibited. Most Worshipful Brother Stephens, an Honorary Past Grand Master of Canada, was welcomed as the representative of the Grand Lodge of England. Most Worshipful Brother A. Bernard was elected

an Honorary Past Grand Master. Most Worshipful Brother T. D. Harington was elected Grand Master.

The sixth annual communication was held at London, in July, 1861. One hundred and sixteen lodges were represented. The only matter of note during the year was a misunderstanding as to the laying of the foundation-stone of the new Parliament buildings at Ottawa. It was understood that the government was favorable to the Craft taking part in the ceremony, on the occasion of the visit of H.·.R.·.H.·. the Prince of Wales; but Roman Catholic influence prevailed, and the services of the Grand Lodge, although duly summoned and assembled, were not made use of. It was also determined that, in view of the difficulties which had arisen with foreign bodies having lodges in Canada, an official list of all these lodges be obtained from the representatives of the foreign jurisdictions. A committee was appointed to collect subscriptions for an asylum fund, Grand Lodge pledging itself to subscribe $20,000 as soon as the Craft had raised a similar sum. Most Worshipful Brother Harington was reëlected Grand Master.

The seventh annual communication was held at St. Catharines, in July, 1862. One hundred and nine lodges were represented. The death of Most Worshipful Brother Ridout, who, in 1859, had been honored with the rank of Past Grand Master, was referred to in fitting terms. The Grand Master noted that there were one hundred and fifty-five lodges on the roll, that a Board of General Purposes had been formed, and suggested that Grand Lodge should meet at two places alternately. He regretted that the Grand Lodges of England and Ireland still insisted upon the good standing of certain lodges, which Canada had declared irregular, and that the Colonial Board in England was in error in accusing the Grand Lodge of Canada of studious hostility and aggression to England. Most Worshipful Brother Harington was reëlected Grand Master.

The eighth annual communication was held in Montreal, in 1863. One hundred and two lodges were represented. The Grand Master reported that the difficulties with England arose from the fact that Lodge, No. 923, E. R., was believed by Canada to be working irregularly, but, on the case being discussed, Canada acknowledged it as a regular lodge. Most Worshipful Brother T. D. Harington was reëlected Grand Master.

The ninth annual communication was held at Hamilton, in 1864. One hundred and nineteen lodges were represented. The Grand Master in his address referred to the anomalous condition of the Craft in Canada, consequent upon the fact that Canada had not exclusive control of all the lodges within the jurisdiction, by reason of the agreement with England. The assets of Grand Lodge were reported as $12,710. The Board agreed with the Grand Master and trusted that soon all lodges would be of Canadian obedience. The system of nomination for elective officers was adopted. It was ordered that ten per cent of the funds be placed to the credit of benevolence, that

unaffiliates should have no claim, and that no testimonials be presented, beyond ordinary jewels, as a mark of fraternal regard for distinguished services. Right Worshipful Brother W. B. Simpson was elected Grand Master.

The tenth annual communication was held at Toronto, in 1865. One hundred and twenty-nine lodges were represented. The assets showed favorably, amounting to $14,875. Most Worshipful Brother Simpson was reëlected Grand Master.

The eleventh annual communication was held at Montreal, in 1866, and one hundred and thirty-seven lodges were represented. A newly formed Grand Lodge in Nova Scotia had invited the Grand Master to install its officers; but as that Grand Lodge had not been formed by a convention of all Masons in Nova Scotia, but by a section of the brethren, the Grand Master of Canada declined to take part. Most Worshipful Brother W. M. Wilson was elected Grand Master.

The twelfth annual communication was held at Kingston, in 1867. One hundred and fifty-three lodges were represented. The Grand Master, in his address, submitted a suggestion for a General Grand Lodge of the Dominion. In connection with the Masonic Asylum, he thought the money collected could be better employed by prudent investment, the interest being devoted to charity. He suggested a permanent place of meeting for Grand Lodge, called attention to the large number of unaffiliates, and gave the assets of the Craft at $22,759. The Niagara Lodge, No. 2, offered to donate $3000, a two-story house, and two acres of land for a Masonic Asylum. Most Worshipful Brother Wilson was reëlected Grand Master.

The thirteenth annual communication was held at London, in July, 1868. One hundred and seventy-one lodges were represented. The Grand Master, in his address, said that the formation of a General Grand Lodge for the Dominion was a subject that must be left for future consideration. He urged that care should be taken in the selection of Worshipful Masters, and pointed out that rulers were sometimes selected from social considerations rather than from ability to work a lodge. The funds of Grand Lodge amounted this year to $28,064. The Right Honorable John A. Macdonald (now Sir John), as representative of England, was given the rank of Past Senior Grand Warden. Right Worshipful Brother A. A. Stevenson was elected Grand Master.

The fourteenth annual communication was held at Montreal, in July, 1869. One hundred and seventy-nine lodges were represented. The address of the Grand Master reviewed Masonry in general. During the year he had installed the Grand Master of Nova Scotia. The prospects of the Craft looked bright, and $37,811 was reported as the assets of Grand Lodge. Most Worshipful Brother Stevenson was reëlected Grand Master.

This year an important matter occurred in connection with the work of the Grand Lodge. Many of the Craft in Quebec thought that the lodges in that Province should be under a separate governing body, and accordingly, on the

20th of October, in Montreal, a convention was called, consisting of a majority of all the Craft lodges in Quebec, and in due course the Grand Lodge of the Province of Quebec was formed. Objection to the formation was made by the Grand Lodge of Canada, and a special meeting of that body was called and an edict of suspension issued against certain brethren concerned. Most Worshipful Brother A. A. Stevenson was reëlected Grand Master.

The fifteenth annual communication was held at Toronto, in 1870. One hundred and ninety-six lodges were represented. The question of recognition of Quebec was taken up, and a report on the matter from a special committee of the Board of General Purposes was discussed. The report of this committee was adverse to recognition, and an amendment by Most Worshipful Brother Wilson, which would have acknowledged Quebec, reserving rights over certain lodges of the Grand Lodge of Canada, was lost, and the report of the committee adopted. Most Worshipful Brother A. A. Stevenson was reëlected Grand Master.

The sixteenth annual communication was held, in 1871, at Ottawa. Two hundred and nine lodges were represented. The Grand Master congratulated the Craft on its success. He dealt with the question of dual membership, and said that it was a detrimental feature. He left the Quebec matter in the hands of the members. Grand Lodge declined to recognize a colored lodge in Canada, which claimed to hail from an American jurisdiction. After a lengthy discussion, the Grand Lodge of Quebec was recognized, with the provision that satisfactory arrangements be made with the Masons residing in Quebec, who are loyal to the Grand Lodge of Canada. Dual membership was also abolished, and Most Worshipful Brother A. A. Stevenson was reëlected Grand Master.

The seventeenth annual communication was held at Hamilton, in July, 1872. Two hundred and twenty-one lodges were represented. The Grand Master regretted that the terms of recognition of Quebec had not been accepted. The reports showed great progress and $47,630 to the credit of Grand Lodge. Most Worshipful Brother W. M. Wilson was reëlected Grand Master.

The eighteenth annual communication was held in Montreal, in July, 1873. Two hundred and thirty-two lodges were represented. It was reported that the Grand Lodge of Vermont threatened to suspend intercourse with Canada if Quebec was not recognized. This led to a severance of fraternal relations between Canada and Vermont. The funds of Grand Lodge were reported as $53,518. Most Worshipful Brother W. M. Wilson was elected Grand Master.

The nineteenth annual communication was held at Ottawa, in 1874. Two hundred and eighty-seven lodges were represented. The Grand Master reported that the joint committee on the Quebec difficulties had met in Montreal, in February, and had arranged matters between the lodges of the Grand Lodge of Quebec and those of the Grand Lodge of Canada in that Province. He also announced that edicts of non-intercourse by Vermont and Illinois had

been revoked. He suggested that at Masonic funerals no other societies be allowed to participate. The financial statement showed the funds to be $56,135. The committee on the Asylum Trust reported difficulties in the way of carrying out the original intention, and said that it would be more economical and more acceptable if benevolence were distributed to beneficiaries in different parts of the jurisdiction. A resolution was passed, welcoming Quebec as a sister Grand Lodge. Right Worshipful Brother Thomas White was, in consideration of services rendered, honored with the dignity of a Past Grand Master. The sum of $4000 was voted to Quebec as its proportion of the accumulated funds. Most Worshipful Brother Wilson was reëlected Grand Master.

On the 20th of January, 1875, a special communication was held, to pay the last sad offices of respect to the remains of Most Worshipful Brother Wilson, the Grand Master, who died a few days before. About one hundred and fifty lodges were represented, and Grand Lodge was ordered to be draped in mourning for ninety days. Right Worshipful Brother T. B. Harris, the Grand Secretary, was also called away, and Right Worshipful Brother J. J. Mason was appointed in his place.

The twentieth annual communication was held at London, in 1875. Two hundred and fifty-two lodges were represented, Right Worshipful Brother J. K. Kerr, D. G. M., acting as Grand Master. He alluded, in his address, in sympathetic terms, to the death of Most Worshipful Brother Wilson and Right Worshipful Brother Harris. He noted the formation of a Grand Lodge in Manitoba, and Prince Edward Island. The benevolent report showed that $3000 had been paid out for relief, with $56,893 to the credit of Grand Lodge. At this communication a matter of material moment came up, which for a long period engendered a certain amount of uneasiness in Craft circles. A lodge, known as Eden Lodge, had been working under dispensation, and the committee on warrants, deeming it inadvisable to continue the dispensation or issue a warrant, recommended that the warrant be not granted, but that the Grand Master be requested to issue a dispensation, authorizing the Worshipful Master to pass and raise those already initiated. This notification was sent to the District Deputy Grand Master of the district, and, as will be seen at a later date, considerable irritation resulted. The meeting closed with the election of Right Worshipful Brother J. K. Kerr as Grand Master.

The twenty-first annual communication was held at Ottawa, in 1876. Two hundred and sixty-eight lodges were represented. The Grand Master reported that, in the Eden Lodge matter, he had notified the District Deputy Grand Master of the London District that he was prepared to issue a dispensation, on condition that the dispensation held by Eden Lodge be returned. The officers of Eden Lodge were apparently not agreeable to the proposal of Grand Lodge and the Grand Master, and the latter, seeing that there was yet considerable doubt in the minds of the members of Eden Lodge, decided to wait and

see whether harmony could not be restored. In the meantime, Eden Lodge called a meeting for initiation, but the Grand Secretary notified the Worshipful Master that the dispensation had expired. The meeting was, however, held, the candidate initiated, the Worshipful Master declaring that he had not received the letter until after the work had been done. Various efforts were made to settle the difficulty, but the Grand Master would not recede from the position taken by Grand Lodge. The determination on the part of the Grand Master was not received in a friendly spirit by the members, and they became so antagonistic that a number of them, with others, seceded and formed a schismatic body known as "The Grand Lodge of Ontario." This action led to the expulsion of a large number of the seceding members, although some returned to the allegiance of the Grand Lodge of Canada and were healed. The so-called Grand Lodge of Ontario had quite a following in some sections for a year or two, but gradually the membership saw that it had no status with recognized Masons, and at this writing there is scarcely one lodge in working order, and not a hundred members on its roll. The event created considerable discussion, and occupied the attention of not only the Masonic press, but the newspaper press generally, for some months. The action of the Grand Master in the entire matter was indorsed by Grand Lodge. Most Worshipful Brother J. K. Kerr was reëlected Grand Master.

The twenty-second communication was held at St. Catharines, in July, 1877, Most Worshipful Brother Seymour, P. G. M., acting in the absence of Most Worshipful Brother J. K. Kerr in England; consequently the meeting was purely formal, and was "called off" until the 12th of September, 1877. Two hundred and thirty lodges were represented. In his address, the Grand Master recommended that the amounts contributed by the lodges of Canada, now in the Grand Lodge of Quebec, be placed to their credit in Grand Lodge. He had assumed the responsibility of sending $1000 of Grand Lodge funds to the relief of sufferers by fire in St. John, New Brunswick. Right Worshipful Brother W. H. Weller was elected Grand Master.

The twenty-third annual communication was held at Toronto, in September, 1878. Two hundred and thirty-seven lodges were represented. The events were routine. Fraternal relations with the Grand Orient of France were severed on account of the non-recognition of the Deity by that body. Most Worshipful Brother W. H. Weller was reëlected Grand Master.

The twenty-fourth annual communication was held at Kingston, in 1879. Two hundred and twenty-four lodges were represented. The Treasurer's report showed $58,177 to the credit of Grand Lodge. A code of model by-laws by Right Worshipful Brother Hugh Murray was adopted by Grand Lodge. It was resolved to hold the meetings of Grand Lodge in July, instead of September. Right Worshipful Brother J. A. Henderson, of Kingston, was elected Grand Master.

The twenty-fifth annual communication was held at Guelph, in July, 1880.

Two hundred and forty lodges were represented. The Grand Lodge indorsed the views of the Grand Master, in his address, which laid down as a rule that a candidate could not be initiated outside of the jurisdiction in which he resided, without the consent of the lodge to which the candidate of right belonged. Masons were enjoined from attending, as Masons, funerals where ceremonials of an un-Masonic society were given. The Craft was complimented on having acquired new halls in different parts of the jurisdiction. Assets were shown to be $60,000. Most Worshipful Brother James A. Henderson was reëlected Grand Master.

The twenty-sixth annual communication was held at Hamilton, in July, 1881. Two hundred and sixty-three lodges were represented. During the year, Past Grand Master Weller had passed away. Certain difficulties which had existed between the Grand Lodges of Quebec and Scotland had been adjusted. The roll showed three hundred and forty-six lodges on the Register, with assets of $63,000, and 17,635 members in good standing. Right Worshipful Brother James Moffatt was elected Grand Master.

The twenty-seventh annual communication was held at London, in July, 1882. Two hundred and seventy lodges were represented. The address of the Grand Master dealt with local matters. He suggested that Masons who were in arrears for dues should be dealt with leniently by the lodges, and that brethren should be ineligible for office if in arrears. He thought there were too many rites in Masonry. The funds were reported as $65,199. A special report of the Board, condemning lotteries in connection with the Craft, was adopted. Right Worshipful Brother Daniel Spry was elected Grand Master.

The twenty-eighth annual communication was held in Ottawa, in July, 1883. Two hundred and seventy-four lodges were represented. The Grand Master delivered an excellent address. He called attention to the fact that the jurisdiction had been invaded, St. George's Lodge, No. 440, Montreal, initiating a candidate from Toronto. The Grand Master of England had been communicated with, and the action of the Montreal lodge pointed out; but the Grand Master of England did not agree with the views expressed by the Canadian Grand Master, although Most Worshipful Brother Spry pointed out that there could be no permanent harmony were such invasions permitted. Grand Lodge directed further communication with England, in order to effect an amicable settlement. Most Worshipful Brother Spry was reëlected Grand Master.

The twenty-ninth annual communication was held at Toronto, in July, 1884. Two hundred and ninety-two lodges were represented. The Grand Master stated that nothing further had been done in the English difficulty, but hoped matters would be arranged before next Grand Lodge. An important resolution was passed, to the effect that, in the opinion of Grand Lodge, it was not desirable that intoxicating liquors be placed on refreshment tables of private lodges.

It was also resolved that the work be exemplified after all meetings of Grand Lodge. Right Worshipful Brother Hugh Murray was elected Grand Master.

The thirtieth annual communication of Grand Lodge was held at Hamilton, in July, 1885. Two hundred and fifty-three lodges were represented. On the subject of belief in the Deity, the Grand Master maintained the position of Grand Lodge in severing fraternal relations with the Grand Orient of France. He alluded to the Quebec difficulty, and said that the Grand Lodge of that Province had issued an edict of non-intercourse as regarded the English lodges in Montreal. The rank of Past Grand Master was conferred on Right Worshipful Brother Otto Klotz, for distinguished services in connection with the Craft. At this meeting of Grand Lodge an important matter, affecting the entire jurisdiction, was dealt with. A brother of a Toronto lodge was charged, tried, and disciplined for being an agnostic. From this finding he appealed. He explained to the Board of General Purposes that he was an agnostic only in the sense of the word used by Huxley, who, he said, defined the word "agnostic" to be "One who is honest enough to admit that he does not know what, under the present condition of human knowledge, is impossible to be known." The brother also stated his belief in God, that God's will had been revealed, and that he would punish vice and reward virtue, and that he had no contempt for God or religion. The Board reported, recommending that the suspension be removed; but, on the report being brought before Grand Lodge, it was ordered that the matter be referred to the Grand Master for inquiry and action. At this meeting of Grand Lodge, it was resolved that the entire Districts be re-distributed by a committee, under the presidency of Right Worshipful Brother J. Ross Robertson and Right Worshipful Brothers J. S. Dewar, R. L. Patterson, William Forbes, R. Ramsay, and William Longmore. Most Worshipful Brother Murray was reëlected Grand Master.

The thirty-first annual communication was held, in July, 1886, at Windsor. Two hundred and seventy-nine lodges were represented. With reference to the case of agnosticism, the Grand Master said that the brother had failed to convince him that his suspension should be removed. The Grand Master reviewed the case at length. He referred to the excellent work of the committee on the re-distribution of the Districts and the preparation of the Masonic map. The constitution was revised and the words "In the Province of Ontario" added to the title of the Grand Lodge, making it "The Grand Lodge of Canada in the Province of Ontario." Right Worshipful Brother Henry Robertson, of Collingwood, was elected Grand Master.

The thirty-second annual communication of Grand Lodge was held at Brockville, in 1887. Two hundred and thirty-three lodges were represented. The Grand Master in his address rejoiced that the Craft was in a prosperous condition. He referred to the General Masonic Relief Association of the United States and Canada, an organization formed for the purpose of protecting the Craft from tramp Masons and impostors. He referred to the fact

that the territory of the Grand Lodge had been invaded by Quebec, but that the Grand Master of that jurisdiction had promptly suspended the Worshipful Master of the lodge for the infringement. Most Worshipful Brother Henry Robertson was reëlected.

The thirty-third annual communication was held at Toronto, in 1888. Harmony had been universal during the year. Two hundred and sixty lodges were represented. In this year Lodge No. 159, at Vankleek Hill, in the County of Prescott, the last of the lodges on the Irish Register working in Canada, asked for admission and was received into the Grand Lodge of Canada. The funds of Grand Lodge were reported at $69,243. Right Worshipful Brother R. T. Walkem was elected Grand Master.

The thirty-fourth annual communication was held at Owen Sound, in 1889. Two hundred and fifty-three lodges were represented. The total vote represented at the meeting was 1080. The Grand Master had, in accordance with the resolution of Grand Lodge in 1888, agreed to act as a friendly medium for the purpose of bringing about a reconciliation between Quebec and England and that, acting on his suggestion, the edict issued by Quebec against England had been withdrawn. He said that he would endeavor to arrange a satisfactory basis of settlement. The Grand Master also pointed out that the invested funds were $60,000, with about $10,000 in the funds of Grand Lodge, and that from 1868 to 1888 the capital account had increased from $35,000 to $69,000, and that $171,139 had been paid for benevolence. A proposal to have all work in private lodges performed in the Third degree was rejected, and a resolution, proposed by Right Worshipful Brother J. Ross Robertson, looking to the celebration of the one hundredth anniversary of the establishment of Masonry in Ontario, was carried. Most Worshipful Brother Walkem was reëlected Grand Master.

The thirty-fifth annual communication of Grand Lodge was held in Kingston in July, 1890. Two hundred and seventy-four lodges were represented. Five hundred and forty-two names were registered, having a total vote of 1118. The Grand Master gave an instructive address. He referred to a visit paid to England and the cordial reception he had received from the English Craft. Ninety-two pages of the annual report contain most interesting reports from the District Deputy Grand Masters. The Grand Treasurer reported the invested funds as $70,564.06. Right Worshipful Brother J. Ross Robertson was elected Grand Master.

This review of Craft work in Canada brings the writer down to the days of 1890–1891. With a desire simply to record the actual work that has been done in the jurisdiction since the last communication of Grand Lodge, the writer has only to say that since his occupation of the Grand East he has visited one hundred and twenty-five lodges of the jurisdiction; that the time occupied in these visits was between three and four months; that, in order to cover the entire jurisdiction, it required ten thousand miles of journeying by road and

rail; and that, in the aggregate, nearly ten thousand brethren were present at these meetings, or nearly one-half of those on the Register of Grand Lodge.

The present year promises to be one of prosperity for the Canadian Craft. The indications are that the Fraternity will have a much greater meed of success in the future than it has had in the palmiest days of the past. The merits of the Craft work are being appreciated by an ever-growing number of the best and most intelligent men in the country, and the lodges are gradually attracting a class of brethren that will reflect credit not only upon the Masons of this land but upon the Fraternity at large.

This history of the Craft has been inspired by a wish to describe the activities of Craft life in Upper Canada during the past century. He who reads will readily realize not only what Craft life was but what Craft life is. Our records, to which it would be impossible to give more than a passing notice, show that the Craftsmen of the olden time did a great deal of good work, and, though we may not trace our antiquity to as early a date as is possible in a few other jurisdictions, we, at least, have the satisfaction of knowing that our history has not been an inglorious one. Many may assert that our brethren of long ago heeded not the guide-posts which marked the pathway, and that the pioneers, who, in the early days, carried the Craft flag, made many mistakes. Yet all must admit — and especially we who have a direct knowledge of their work — that in their mission they were earnest and sincere and did the right as God gave them to see the right. Their successes and reverses, their triumphs and tribulations come to the Masons of Canada as a lesson eloquent of instruction. Profiting by their errors — whatever they may have been — should we not look with favor on the work of our forefathers and make the present an example for the rising generation of Masons, who, kneeling at our altars, and guided by the three Great Lights, shall have imprinted upon their hearts the truth of the story symbolized in the teachings of the Craft, — teachings which are founded upon the truths we find in the volume of Holy Writ, that lies unfolded upon the Craft altars of every jurisdiction within the bounds of an empire whose drum-beat encircles the world?

Yours Fraternally
J. Ross Robertson

FREEMASONRY IN THE NORTH.

History of the Grand Lodges of Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and British Columbia.

By John H. Graham, LL.D.,
Past Grand Master of the M.·.W.·. Grand Lodge of Quebec.

CHAPTER II.

Masonry in the British Provinces.

The Grand Lodge of Quebec. — "The Imperial Act, relating to the Confederation of the Dominion of Canada and of the various Provinces therein contained," and intitled the "British North America Act, 1867," came into force by royal proclamation, July 1, 1867.

By the aforesaid act the "Province of Canada," as then existing, was "severed and formed into two Provinces," called the "Province of Ontario," and the "Province of Quebec."

Organization. — On the 20th day of October, 1869, the Grand Lodge of (the Province of) Quebec, Ancient Free and Accepted Masons, was established by the representatives of twenty-one lodges, three of which were of the Registry of England, one of the Registry of Scotland, seventeen of the Registry of Canada, and constituted a majority of all the lodges in the Province.

Lodges and Membership. — In the year 1870 one lodge, R. E., and six lodges, R. C., became of allegiance to the Grand Lodge of Quebec; in 1872 two lodges, R. C.; in 1874 seventeen lodges, R. C. (some being of recent institution), united with the Grand Lodge of Quebec; in 1881 three lodges, R. S. (two of recent institution), became of allegiance thereto; and new lodges have been warranted almost yearly by the Grand Lodge of Quebec. In 1889 there was a total of sixty-three working lodges in its Registry.

At its organization, 1869, its membership was about one thousand; and in 1889 it was three thousand and fifty-two. Hence it appears that during these twenty years the number of lodges increased threefold, and the total membership also trebled.

Finances. — In 1889 the receipts from private lodges, for initiations, dues, etc., were $2193.75; the Grand Lodge appropriations for relief were $300;

cash in hands of the treasurer, to the credit of the general fund, $1821.66; benevolent fund invested in city of Montreal bonds, $7083.96; and on deposit in name of trustees, towards proposed Masonic Home, $583.96; making a total of $9489.58, of general and benevolent funds invested at the close of the year 1889. This shows a modest average increase of cash accumulations, over and above expenditures for all purposes, of about $500 annually, during the twenty years of its existence. Quebec does not pay travelling or *per diem* expenses of representatives of lodges, in attendance at the communications of Grand Lodge. The *minimum* fee for initiation is $20, and for lodge dues $3 *per annum*. The library contains about two hundred volumes.

It appears from the foregoing that in the increase of the number of its lodges, and of its membership, and in its finances and beneficent work, the steady domestic progress of the Grand Lodge of Quebec has been almost phenomenal, when it is borne in mind that about two-thirds of the population of the Province are under a "home and foreign" influence, and domination hostile to Freemasonry.

Recognition by Other Grand Lodges. — The establishment of the Grand Lodge of Quebec involved all the fundamental principles of jurisprudence and of procedure, pertaining to the rightful and regular formation of Grand Lodges of Freemasons (especially in dissevered territories); and, as every step taken therein was "challenged" by the Grand Lodge of Canada, it therefore awakened the deepest interest among the leaders of the Craft throughout the world; and hence the prompt, hearty, and thoroughly fraternal "recognition" of Quebec, as follows, by sister Grand Lodges, is one of the most significant and instructive Masonic events of modern times: —

In 1869–1870 Quebec was duly recognized as a rightfully and regularly constituted Grand Lodge by nine sister Grand Lodges (first by the Grand Lodge of the District of Columbia, on report of Most Worshipful Brother, the Hon. B. B. French; second by the Grand Lodge of Maine, on report of Most Worshipful Brother, the Hon. Josiah H. Drummond; third by the Grand Lodge of the "Old Granite State," etc.); in 1871 Quebec had been recognized by twenty-two Grand Lodges; in 1872 by thirty-one; in 1873 by thirty-six; in 1874 by the Grand Lodge of Canada and others; and in 1889 Quebec interchanges Grand Representatives with fifty-nine regular Grand Lodges, including all in the Dominion of Canada, the United States of America, the Grand Lodge of Ireland, and others in foreign lands on both hemispheres. The exceptions existing (1889) are England and Scotland. The latter has now no private lodges in the Province of Quebec, but is seemingly awaiting the action *in re* of the former.

The Attitude of Canada. — The Grand Lodge of Canada claimed continuous jurisdiction over the lodges of its institution, situate in the severed (1867) "Province of Quebec"; combated the right of the Craft therein to form an independent Grand Lodge; and affirmed that "there were no prece-

dents therefor, as far as known, either in the old world or on this continent." *Per contra*, and in vindication of "Quebec," its Grand Master cited, among others, the following: —

Precedents. — "Omitting the erection of the Grand Lodge of the District of Columbia, and several other instances in the earliest history of Freemasonry in the United States, of the formation of Grand Lodges in Provinces, then lately severed from the territorial jurisdiction of existing Grand Lodges, such as resulted upon the dismemberment of the north-west territory of Virginia, and the old Louisiana Territory, etc.; it is deemed amply sufficient, in proof, to submit the following precedents, which are familiar to every well-read and intelligent Mason: —

"The Territory of the (now) State of Maine, after a union of one hundred and sixty-seven years, was severed from Massachusetts in 1819, and admitted into the Union early in the year 1820. Shortly after the severance, the Grand Lodge of Maine was duly formed — incorporated by the State, June 16, 1820, and consecrated on the Festival of St. John the Baptist, June 24th. Most, if not all, of the lodges which united in forming it, retained, and are to this day working under their original warrants received from the Grand Lodge of Massachusetts.

"In 1849–1850 the Grand Lodge of the 'Territory of Oregon' was regularly formed. In 1857–1858 the 'Territory of Oregon' was severed by the 'Federal Government,' and the northern portion erected into the 'Territory of Washington,' and in the same year (1858) the 'Grand Lodge of the Territory of Washington' was duly formed by four of the lodges situated therein, and the Grand Master installed by Past Master, Worshipful Brother T. M. Reed.

"In the year 1862, the State of West Virginia was duly recognized as a separate State, by the Federal authority, erected out of the western portion of the State of Virginia; in which severed territory the Grand Lodge of the State of West Virginia, in 1865, was regularly formed by a minority of the lodges situated therein, and has been recognized by nearly all the Grand Lodges of the world as a sister Grand Lodge.

"In 1867 (the same year in which the territory of the 'Grand Lodge of Canada' was severed by the British Government), the 'Territory of Washington,' — which had previously been severed from Oregon, — was itself severed by the Federal Government of the United States, and its eastern portion erected into the 'Territory of Idaho'; and in December of the same year, the lodges situated in the dissevered territory formed the 'Grand Lodge of the Territory of Idaho,' which was duly recognized by the Grand Lodge of Washington Territory at its first subsequent communication.

"These precedents alone are deemed amply sufficient to show the general practice of the Fraternity in regard to the formation of new Grand Lodges in 'Territories' and 'States' dissevered by the supreme political authority of the land, from the *territorial* jurisdiction of existent Grand Lodges; and in all of these cases, with one or two unwise exceptions, the parent Grand Lodges peacefully and fraternally coincided, and bade their offspring God-speed.

"Moreover, the Grand Lodge of Texas now exercises exclusive Masonic jurisdiction over that magnificent State; yet no one dreams that, should the increase of population and other circumstances cause its political disseverance into the *four* States contemplated by the original resolution of Annexation to the United States, the Grand Lodge of Texas would lay claim to perpetual Masonic jurisdiction over these new States, because they were formerly an integral portion of her territory; but she would regretfully, of course, yet peacefully, gracefully and proudly, recognize each Grand Lodge when formed, as her own offspring."

In his address at an emergent communication, December 1, 1869, the Grand Master of Canada, *inter alia*, asserted that the Grand Master of Quebec had not been "regularly" installed by Brother J. H. Isaacson, Past Master (*the Senior Past Master present*).

The Grand Master of Quebec replied: —

"We affirm, without fear of successful contradiction, that from the installation of Brother Anthony Sayer as Grand Master of Masons of England, in 1717, to the installation of the Grand Master of Quebec, in 1869 (152 years), that over one-third of the first Grand Masters of all the regular Grand Lodges in the world have been installed by *Past Masters*."

In his next subsequent report of foreign correspondence, Past Grand Master Drummond of Maine said: "If Quebec is 'irregular' in this, she is in good company." He then enumerates, among "others," seventeen United States and two Canadian precedents therefor, and adds: "We reckon this list of precedents settles the question."

Attitude of England. — In correspondence and otherwise the officials of the Grand Lodge of England raised objections to the claim of "Quebec" to have and to exercise *exclusive* jurisdiction within its territorial limits. They expressed their willingness that the three lodges, R. E., in the city of Montreal, adhere to the Grand Lodge of Quebec, giving the assurance that no new English lodges would be established in the territory of Quebec; but they affirmed the right of these three lodges to a continuance at will of allegiance to "England." (The Grand Lodge of England proffered recognition conditioned on the foregoing. Quebec declined.) It was, moreover, affirmed by leaders in England, that the right of "exclusive jurisdiction" claimed by "Quebec" was an "American Masonic doctrine."

In reply thereto, by citations from the constitutions and records of the Grand Lodges of England, Ireland, and Scotland (and by corroborative proof from the early declarations and procedure of the oldest Grand Lodges of the United States), the Grand Master of Quebec irrefutably demonstrated, as is generally conceded, the following propositions and conclusions therefrom: —

"The principle of coincidence or coterminousness, of political and Masonic boundaries, is an acknowledged law of the constitutions of the Grand Lodges of England, Ireland, and Scotland.

"The jurisdiction of each of these Grand Lodges is exclusive within its geographical limits.

"Each of these Grand Lodges claims to be, and is, absolutely sovereign, and may and does enforce its territorial, exclusive, sovereign authority, by the most extreme Masonic penalties, against all lodges not of its registry, existing within its boundaries, in contravention thereto or in violation thereof, even if said lodge (or lodges) were of 'institution' anterior to that of said Grand Lodge.

"The doctrine of *exclusive* Grand Lodge jurisdiction cannot, therefore, with propriety, be called an American doctrine only; but it is a doctrine of the Ancient Constitutions of Freemasonry, as expressed in the constitutions of the premier of modern Grand Lodges.

"Moreover, the Province of Quebec is a federal Province of the Dominion of Canada, and has a political autonomy with legislative, judicial, and executive powers, which are not possessed by England, Scotland, or Ireland, as parts of the United Kingdom of Great Britain and Ireland; and hence the Grand Lodge of Quebec is as much (and, *a fortiori* more), entitled to have and to exercise exclusive Masonic authority within her territorial limits, as is either of the Grand Lodges of the United Kingdom within its geographical boundaries."

No official or other reply has ever been made to the foregoing; and, more recently, the difficulty *in re* with England is stated to be that she has not hitherto *conceded* the right of exclusive sovereignty to a Grand Lodge in any dependency of the empire.

The Grand Master of Quebec replied that the said "right" is inherent, inalienable, and imprescriptible, and not one of "concession," and that an "imperial Masonic policy" on the part of England which is not in accord with her own "Constitutions," and which is not, as has been so often manifest,

promotive of the peace, harmony, and prosperity of the Craft, ought to be changed without delay.

Seemingly in order to complete the vindication of his own Grand Lodge, and to submit to the Craft universal his "readings" of the constitution, the jurisprudence and procedure of the Fraternity *in re*, the first Grand Master of Quebec, in his ninth annual address (1883), made, *inter alia*, the following statement of laws governing the establishment and interjurisdictional relations and procedure of Grand Lodges: —

"**The Twelve Tables.**" — I. At least three duly represented private lodges must unite in the establishment of a Grand Lodge, and the number of lodges thus coöperating should constitute a majority of all the regular private lodges existing within the territory for which the sovereign Grand body is formed. The union and coöperation of all the lodges so situated is supremely desirable, when practicable.

II. It is the duty of every private lodge situated within the territorial jurisdiction of a regularly formed Grand Lodge, but which, through any cause, was not represented at its organization, to become, at an early day thereafter, of allegiance to the new Grand body, and be enrolled on its Registry; or, upon its refusal it may be deemed and declared to be an irregular lodge in not submitting to the lawfully constituted Masonic sovereignty of the country.

III. At the formation of a Grand Lodge, it is not required to issue new warrants to the lodges which united in its establishment, or to those which subsequently become of its allegiance; but an endorsement of the transference of allegiance may be made on the margin of the charter of the adhering lodge or lodges.

IV. At the formation of a Grand Lodge, in the absence of a Grand Master or Past Grand Master of another Grand Lodge, the oldest Past Master of a private lodge present, may install the Grand Master-elect.

V. From its formation, every regularly constituted Grand Lodge, as to its privileges, prerogatives, and duties, and as to whatever else of right appertains to a Grand Lodge of Freemasons, is the peer of every other regular Grand Lodge, and no other Grand body can lawfully exercise Masonic Craft authority within its territorial jurisdiction.

VI. Upon the consensus of a majority of sister Grand Lodges as to the right of existence, and the regularity of the formation of a new Grand Lodge, the remaining regular Grand Lodges should deem themselves to be bound by the award, duly pronounced, of their sister Masonic sovereignties, and seek the establishment of interjurisdictional relations with the new territorially supreme Grand body.

VII. Any Grand Lodge may charter private lodges in any territory unoccupied by a local sovereign Grand Lodge; but the exercise of this right is with propriety restricted to unoccupied territories belonging to the country within whose domain the chartering Grand Lodge is situated, or to exterior countries within whose limits a Grand Lodge does not exist.

VIII. A Grand Lodge cannot rightfully constitute a new lodge, or continue to exercise jurisdiction over any lodge formerly chartered by it, after the regular formation of a Grand Lodge within the territory in which said private lodge is situated.

IX. A Grand Lodge cannot rightfully extend to, or receive from, another Grand Lodge qualified or conditional recognition, or lawfully establish interjurisdictional relations based thereon.

X. A Grand Lodge violating any of the essential Landmarks of the Order should be deemed and declared to be an irregular body as long as such violation of the Constitutions of the Fraternity is persisted in.

XI. Any order or organization allied to Ancient Craft Masonry, by requiring candidates for admission thereto to be Freemasons, should be deemed and declared to have forfeited said alliance, should they wilfully violate, or endeavor to annul, the Landmarks, Laws, and Constitutions of Ancient Freemasonry.

XII. The several federal Provinces constituting the Dominion of Canada, and the Colonies throughout the British Empire, having local constitutional governments, are severally as much entitled to form and to have Grand Lodges, possessing and exercising exclusive sovereign jurisdiction within their respective geographical and legislative boundaries, as are England, Scotland, and Ireland, as component parts of the United Kingdom of Great Britain and Ireland; or as are the several federal States and organized Territories of the United States of America; or as are any separate and distinct kingdoms, or the like.

Proclamations of Non-Intercourse. — In 1873 "Quebec" declared non-intercourse with "Canada" for invasion of her territory. Interjurisdictional harmony was fully restored, in 1874, upon the adhesion of the "Canada" lodges in Quebec to the Grand Lodge of Quebec.

In 1878 "Quebec" proclaimed non-intercourse with "Scotland" for estab-

lishing two new lodges in the city of Montreal, and the formation of a District Grand Lodge therein. In 1881 intercourse was resumed when Elgin Lodge, R. S., and the two lodges, R. S., of recent institution, became of allegiance to the Grand Lodge of Quebec. Grand Representatives (1890) have not been interchanged with Scotland.

In 1884 "Quebec" suspended fraternal intercourse with the three lodges, R. E., in Montreal; and in 1886 she declared non-intercourse with the Grand Lodge of England. In 1889 both these edicts were withdrawn, pending mediatory negotiations between "England" and "Quebec" by the Grand Master of "Canada in Ontario," 1889–1890.

Freemasonry in Canada, 1760–1790. — The French garrison at the city of Quebec capitulated to the British troops, September, 1759; and that of the city of Montreal, September, 1760. A number of military lodges came into Canada with the British and Colonial forces.

In 1760 (*circa*), the Hon. Col. Simon Frazer was appointed Provincial Grand Master; in 1762 Milborne West, Esq., was appointed Provincial Grand Master for Canada (the Grand East at the city of Quebec), by Lord Blaney, Grand Master, England ("Moderns"); in 1767 the Hon. John Collins, by the Duke of Beaufort, Grand Master; in 1786 Col. Chris. Carleton; and in 1788 Sir John Johnson, Bart., by the Duke of Cumberland, Grand Master. (Among the lodges chartered [1791] under the Provincial Grand Mastership of the latter, was Dorchester Lodge, Vergennes, Vermont, now No. 1 on the Registry of the Grand Lodge of that State. It was named from Sir Guy Carleton [Lord Dorchester], then Governor and Commander-in-Chief of the British forces in Canada.)

Lower Canada, 1791–1869. — By an Imperial Act (1791) Canada was divided into two provinces, called "Upper Canada" (now Ontario) and "Lower Canada" (now Quebec). During the above period there were two Provincial Grand Masters of England ("Ancients") for Lower Canada. H.∴R.∴H.∴ the Duke of Kent, father of Her Majesty Queen Victoria, was installed at the city of Quebec, June 22, 1792; and the Hon. Claude Denechau, in 1797, antedated from 1823, *honoris causa*.

On April 2, 1823, H.∴R.∴H.∴ the Duke of Sussex, Grand Master of the "United Grand Lodge of Ancient Freemasons of England," divided Lower Canada into two districts, called the "District of Quebec and Three Rivers" (with its Grand East at the city of Quebec); and the "District of Montreal and William Henry" (now Sorel), (with its Grand East at the city of Montreal). The Hon. William McGillivray was appointed District Grand Master of the latter, and the Hon. Claude Denechau District Grand Master of the former. In 1841 Upper and Lower Canada were reunited.

On May 1, 1852, Thomas Douglas Harington was, by patent from the Earl of Zetland, appointed District Grand Master of "Quebec and Three Rivers." On September 14th, of the same year, he was, by "deputation," installed by

Brother George Thompson of Albion Lodge, whom he appointed District Deputy Grand Master.

On December 12, 1857, James Dean was appointed District Grand Master. He was installed by George Thompson as Provincial Grand Master, May 17, 1858. Brother Dean resigned a short time prior to the "formation" of the Grand Lodge of Quebec (1869), by which he was elected an Honorary Past Grand Master. He died November, 1870.

In 1826 the Hon. John Molson was appointed District Grand Master of "Montreal and William Henry"; the Hon. Peter McGill, in 1846; and the Hon. William Badgely, in 1849. The latter died in 1888.

A successor has not been appointed (1889–1890) by the Grand Master of England. There are three lodges, R. E., in the city of Montreal. The Grand Lodge of Canada, now the Grand Lodge of Canada in Ontario, was formed in 1855; and, with the Grand Lodges of England and Scotland, exercised jurisdiction in Lower Canada, till the organization of the Grand Lodge of Quebec in 1869.

Reminiscences. — Antiquity Lodge, city of Montreal, No. 1, Q. R., was of Irish institution, No. 227, and was named the Lodge of Social and Military Virtues. It was warranted May 4, 1752, Lord Kingsborough, G. M., and was attached to the 46th Regiment of Light Infantry. For nearly a century its meetings were held in many countries throughout the world.

In 1756 meetings of the lodge were held at Halifax, Nova Scotia. [See Grand Lodge of Nova Scotia.]

In 1760 it held its first meeting in Montreal, shortly after the "capitulation" of the city to the British.

In 1764–1766 "the 46th" was in several of the American (U.S.A.) Colonies, and "tradition" indicates that it was during this period that Lodge No. 227 became possessed of the "famous old Bible" (of date 1712), which was used when George Washington received a degree in Freemasonry; but whether in lodge or chapter does not appear. This "tradition" seems to have very considerable incidental documentary evidence in its support. In 1767 the Regiment returned to Ireland; and it landed at Staten Island, New York, in 1776.

In 1777–1778 "the 46th" was stationed at Philadelphia, Pennsylvania, and during this period its famous "bullock chest with brass mountings," containing the lodge warrant, working-tools, regalia, etc., fell into the hands of the American troops; but it was shortly thereafter returned to the Regiment by Brother General George Washington, under a flag of truce, and escorted by a guard of honor.

In 1803 while the Regiment was at Dominica, the "sacred old trunk" was captured by the French troops, but it was returned to the Regiment by Napoleon I.

In 1816 (–1817) "the 46th," with its famous Lodge No. 227, I. R., arrived

at Sydney in the Colony of New South Wales, Australia, where No. 227 held meetings. A warrant, No. 260, I. R., of date (?) August 12, 1820, was obtained by certain brethren at Sydney, for establishing the first lodge on "the continent" of Australasia, which was called, The Australian Social Mother Lodge. In 1877 this lodge became No. 1, on the Registry of the Grand Lodge of New South Wales, and designated Social Mother. At the happy "union," in 1888, it became No. 1, on the Registry of the United Grand Lodge of New South Wales. At the "constitution" of No. 260, the "famous Bible," the working-tools and regalia of the renowned No. 227 were used; and the "work" on that memorable occasion was probably, in most part, done by its officers. [See Division X., Grand Lodge of New South Wales.]

In 1846 "the 46th" was at Kingston, Canada West, and the lodge property was then given to Brother Sergeant-Major W. Sheppard, of the Royal Artillery, for the purpose of establishing a permanent military lodge at Montreal, Canada East. At this period (1847–1848), the Grand Lodge of Ireland granted a renewal of the warrant.

In 1857 the lodge became of allegiance to the Grand Lodge of Canada, its name being changed to "Antiquity." It was the oldest lodge on that Registry, and it was authorized to wear "gold." It united with the Grand Lodge of Quebec in 1874.

Albion Lodge, city of Quebec, was originally attached to the Fourth Battalion Royal Regiment of Artillery. It was warranted as No. 9, June 22, 1751; Antrim, Grand Master; Laurence Dermott, Deputy Grand Master; Thomas Harper, Senior Grand Warden; James Perry, Junior Grand Warden; and John McCormick, Grand Secretary. This warrant was renewed December 30, 1787. In 1814 Albion was numbered 17, R. E., and in 1870 it became No. 2, Q. R. It is but one month and eighteen days the junior of Antiquity, No. 1, Q. R., Montreal. Albion received, from the Grand Lodge of England, an authorization to wear a "special centenary jewel," April 3, 1862. It is the second on the list of such, Royal York Lodge of Perseverance, No. 7, London, England, being the first.

There is very much concerning these and other Quebec lodges, of unusual and absorbing historic interest.

Nova Scotia. — On the 20th day of February, 1866, the Grand Lodge of Ancient Free and Accepted Masons of (the Province of) Nova Scotia was formed, at the city of Halifax, by the representatives of the nine following lodges: Burns' Lodge, 352, R. S.; Athole, 361, R. S.; Keith, 365, R. S.; Scotia, 411, R. S., all of Halifax; Eldorado, 434, R. S., Wine Harbor; St. Mark's, R. S., Baddeck, Cape Breton; Acacia, 330, R. I., Amherst; and Ophier, Tangier, and Queen's, Sherbrooke, U. D.

W. H. Davies was elected Grand Master, 1866–1867; J. R. Graham, Substitute Grand Master; W. Taylor, Deputy Grand Master; R. J. Romans,

Senior Grand Warden; A. K. MacKinlay, Grand Treasurer, 1866–1868; and C. J. Macdonald, Grand Secretary, 1866–1868. R. Sircom was elected Grand Master, 1868; and N. W. White, Substitute Grand Master. During 1866–1869 the number of lodges on the Registry had increased twelve, making a total of twenty-five in the latter year. Nova Scotia has nine District Deputy Grand Masters.

On June 23, 1869, the District Grand Lodge, R. E., with twenty-five lodges on its Registry, one lodge, R. S., and the Grand Lodge of Nova Scotia, with twenty-five lodges on its Registry happily "united," under the designation of "The Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia," and elected its Grand officers, who were installed the following day, June 24th, by A. A. Stevenson, Grand Master of Canada.

In 1889 there were sixty-seven lodges on the Registry, with a membership of about 2900.

The income of the Grand Lodge, 1888–1889, from lodge dues, fees, etc., was $2717.05; from rents, Freemasons' Hall, $1822; total, $4539.05. Cash balance in hands of Treasurer, $1436.21, with rents due, $642.25; making a total to credit of Grand Lodge, $2082.46.

The Grand Lodge has a fine Masonic Temple. There is an indebtedness upon it, to liquidate which steps are being taken.

Some progress has been made in forming a Grand Lodge library.

This Grand Lodge interchanges Grand Representatives with most of the regular Grand Lodges throughout the world. The motto upon its seal is "SOLI DEO GLORIA." This is unhappily *ambiguous*. The Grand Lodge of Nova Scotia praiseworthily attends divine service just after the formal opening of its annual communication.[1] Its Book of Constitution and Forms, 1888–1889, is, in many respects, a model of excellence.

Reminiscences, 1756–1890. — In the year 1713 Acadia, which included Nova Scotia, New Brunswick, and Prince Edward Island (St. John), was ceded by France to Great Britain, and during the same year British troops took possession of Annapolis Royal as "headquarters" for the whole of Acadia. Cape Breton Island was not ceded to Great Britain till 1763.

It appears from tradition, apparently somewhat supported by collateral documentary proof, that a lodge was instituted at Annapolis Royal, by virtue

[1] On September 24, 1784, the "Grand Lodge" was opened by prayer by Rev. Brother Joshua Wingate Weeks, from which we make the following extract: —

"Pour down thy gifts and graces on the head and heart of thy servant, our Grand Master-elect, whom thy providence hath called to preside in Solomon's chair. May he be enabled wisely to unfold the mysteries of Masonry, and to maintain the dignity of the Craft. May his officers be, like pillars in the Temple, a support to his authority and the ornament of their profession, and may all the brethren be workers together with God in raising up the beautiful fabric of charity, which may afford them shelter and relief in the hour of distress. Thou who hast called the faithful throughout the earth into one body, may they be of one heart and soul, that harmony, peace, and happiness may ever prevail, and that finally they may be admitted into that heavenly lodge which is made without hands, eternal in the heavens, and dwell therein for ever and ever. Amen." The Grand Master on that occasion was Most Worshipful John George Pyke. — *Hon. W. Ross, Grand Secretary.*

of a "deputation" granted to Erasmus James Phillips, who was "made" at Boston, November 14, 1737, by the Henry Price Provincial Grand Lodge, Boston, Massachusetts, about 1737–1738!

On June 21, 1749, H.·.M.·. ship *Beaufort* arrived in Chebucto, now Halifax, harbor, in command of Edward Cornwallis, who was the first governor of Nova Scotia. The city of Halifax was founded the following January, 1750.

There is a tradition, seemingly supported by documentary evidence, that a civil and military lodge, of which Governor Cornwallis was the first Worshipful Master, was instituted at Halifax, July 19, 1750, by warrant from Erasmus James Phillips, Provincial Grand Master at Annapolis Royal!

In 1756 lodge meetings were held at Halifax by the Lodge of Social and Military Virtues, No. 227, Irish Registry (attached to the "46th Regiment of Light Infantry"), and now Antiquity Lodge, Montreal, and No. 1 on the Registry of the Grand Lodge of Quebec. [See Grand Lodge of Quebec.]

At Halifax, in the year 1758 (about seven years after the formation at London, England, of the Grand Lodge of the "Ancients"; and also called the York, Atholl, and Dermott Grand Lodge), Erasmus James Phillips received a Provincial Grand warrant[1] (still in existence), written by Dermott, and

[1] The Grand Lodge of Nova Scotia is in possession of a large amount of valuable and interesting Masonic documents, such as charter to form a Provincial Grand Lodge, which is dated December 27, 1757. Registered in Grand Lodge of England's records [Vol. 3, letter C].

We have a complete register of the members of the different lodges from 1784 up to the present time. From 1784 to 1820 there were thirty-six lodges under the Provincial Grand Lodge. Of these four were in New Brunswick and one in Prince Edward Island, showing the strong and wide-spread hold Freemasonry had obtained in the early history of Nova Scotia.

We also hold continuous copies of warrants from September, 1784, down to the present time, with the respective names of the honored Grand Masters who followed each other on the roll of time. These ancient warrants, with their old-fashioned seals of wax stamped into a leaden mould, tell the early history of many a lodge which still exists in strength, love, and unity in the city of Halifax and throughout the Province.

The three oldest lodges now working in Halifax are: St. Andrew's, chartered March 26, 1768; St. John's, chartered June 30, 1780; Virgin, chartered February 18, 1782. The latter lodge has records and list of members complete from 1782 to 1890.

Among the members of these three lodges were several who were or afterward became generals, admirals, governors, and judges, — men who served their country with distinction in their various professions, — and many of them received well-earned honors at the hands of their sovereign. Of these we name Captain, afterwards Gen. Sir John Moore, who was killed at the battle of Corunna, and who was a member of St. John's Lodge in 1787.

Edward, Duke of Kent (then in command of H.·.M.·. troops in British North America), father of H.·.M.·. Queen Victoria, laid the corner-stone of Freemasons' Hall, Halifax, on June 5, 1800. This stone was removed in 1876, when the old building was taken down to make room for the present Freemasons' Hall, in which it now occupies a conspicuous place. The inscription reads as follows: —

In the name of
GOD
In the Reign of GEORGE III
His Royal Highness
Prince EDWARD Duke of KENT
Commander-in-Chief of British N. America
G. M. of Lower Canada
In behalf of R^D. BULKELEY
Member of His Majestys Council
G. M. of N. Scotia
Laid this Foundation Stone of
FREE MASONS HALL
5th June Anno Domini 1800
And of Masonry 5800.

— *Hon. W. Ross, Grand Secretary.*

designated No. 65 (!), in England, and No. 1, in Nova Scotia, and bearing date December 27, 1757. Blesinton, Grand Master; William Halford, Deputy Grand Master; Robert Goodman, Senior Grand Warden; William Osborn, Junior Grand Warden; and Laurence Dermott, Grand Secretary. There accompanied this, two lodge warrants of same date, numbered respectively No. 2 (!), and No. 3 (!). It does not appear that either of these three warrants was ever used.

On the 2d day of June, 1784, a warrant (renewal of "1757"), "No. 65" (!), was granted by the Dermott Grand Lodge for a Provincial Grand Lodge for Nova Scotia, which was established September 24, 1784: John George Pyke, Provincial Grand Master; Joseph Peters, Grand Secretary; and William Hall, Deputy Grand Secretary. By this warrant the officers of the Provincial Grand Lodge, "together with their lawful assistants, that is to say, the regular Masters, Wardens, and Past Masters only," were "authorized and empowered to nominate, choose, and install their successors," etc., "upon or near every St. John the Evangelist's Day, forever" (!); thus making it a *quasi*-Grand Lodge, by authority of "Grand Master Antrim; Deputy Grand Master Laurence Dermott; James Read, Senior Grand Warden; Peter Fehr, Junior Grand Warden; Robert Leslie, Grand Secretary."

During the years 1786–1791, His Excellency John Parr, Governor-in-Chief of Nova Scotia, the Islands of St. John (P.E.I.), and Cape Breton, Vice-Admiral, etc., was Provincial Grand Master. In the former year, 1786, New Brunswick was formed into a separate Colony.

From 1791 to 1800, the Hon. Richard Bulkeley was Provincial Grand Master; Duncan Clark, Provincial Grand Master, 1800–1801; Lieutenant-Governor, the Hon. John Wentworth, LL.D., Provincial Grand Master, 1801–1810; and John George Pyke, 1810–1820. At the close of the preceding thirty-six (1784–1820), years of all but uninterrupted harmony and prosperity, there were thirty-one lodges on the Provincial Registry. A serious interruption of harmony occurred in 1820–1821, regarding the "election" of a successor to Provincial Grand Master Right Worshipful Brother Pyke, which was much intensified during the year 1825–1826, by the application for a warrant to the Grand Lodge of Scotland, by certain brethren in Halifax. The latter caused the Provincial Grand Lodge to "resolve" that by its warrant, etc., "It possessed the sole and exclusive right to grant warrants," etc., in Nova Scotia!

Provincial Grand Master Pyke "continued" in office one year (1820–1821); and, during the years 1821–1829, John Albro was "elected" Provincial Grand Master.

As a result of representations, etc., to England, the Duke of Sussex, Grand Master of the United Grand Lodge of Ancient Freemasons of England, on April 2, 1829, "appointed" John Albro Provincial Grand Master for Nova Scotia. At this period there appeared to be but sixteen lodges on the Registry.

Through varying fortunes this noted Provincial, or District Grand Lodge continued its work and governance till its auspicious "union" (twenty-five lodges being on its Registry), with the Grand Lodge of Nova Scotia, in 1869, after an honored and beneficent existence of eighty-five years (1784–1869).

New Brunswick. — On the 10th day of October, 1867, the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of (the Province of) New Brunswick was organized at the city of St. John, by the representatives of the fourteen following lodges: Albion, No. 400, R. E.; St. John's, 436, R. E.; Carleton Union, 424, R. E.; Midian, 527, R. E.; Union of Portland, 535, R. E.; Woodstock, 553, R. E.; Alley, 664, R. E.; Northumberland, 701, R. E.; Miramichi, 775, R. E.; New Brunswick, 1084, R. E.; Hibernia, 301, R. I.; Sussex, 327, R. I.; Leinster, 347, R. I.; and St. Andrew's, 376, R. S.; and being a majority of the twenty-six lodges then existing in the Province.

There were nineteen lodges represented at the convention, but the delegates from St. Andrew's Lodge, 364, R. S., being in favor of postponing action, "asked and obtained permission to retire from the convention"; and the delegates from Howard Lodge, 668, R. E., and from Zetland Lodge, 886, R. E., stated that although "personally in favor of 'the resolution' for the immediate organization of a Grand Lodge for New Brunswick, they had no authority to record a vote for their respective lodges." The representatives of Solomon's Lodge, 522, R. E., and of St. George Lodge, 629, R. E., who favored memorializing the parent Grand Lodges *in re*, were not present when the vote was taken by the preceding fourteen lodges.

"The Constitutions of the Grand Lodge of England" were, *mutatis mutandis*, adopted *pro tempore*.

Robert T. Clinch, District Grand Master, R. E., was unanimously elected Grand Master.

To a delegation from Grand Lodge, proffering him the Grand Mastership, Brother Clinch replied that he could not consistently accept the distinguished position, as he had not resigned the office of District Grand Master, R. E.; and moreover that he had no desire to fill any office, although he fully appreciated the compliment paid him. Brother Clinch and Past Provincial Grand Master, R. E., Alexander Balloch, were afterward elected Honorary Past Grand Masters.

On report to Grand Lodge of Brother Clinch's declination, the following Grand Officers "were duly nominated and unanimously elected by acclamation": B. Lester Peters, Grand Master; William Wedderburn, Deputy Grand Master; Hon. William Flewelling, Senior Grand Warden; David Brown, Junior Grand Warden; Rev. William Donald, D.D., Grand Chaplain; and William H. A. Keans, Grand Treasurer.

On January 22, 1868, the Grand Master-elect was duly installed "in the presence of a large and influential gathering of the Craft," of the Registries of

England, Ireland, and Scotland, "from all parts of the Province," by Worshipful Brother John Willis, Past Master of Hibernia Lodge, and the Senior Past Master of the jurisdiction. The Grand Lodge was thereupon "consecrated and dedicated."

A resolution was adopted proffering equal privileges to all outstanding lodges in the Province, which should adhere to the Grand Lodge of New Brunswick, on or before the 31st day of March following; and that any lodge not of allegiance to Grand Lodge, on or before the 31st of May succeeding, should be dealt with by the Grand Master as he may in his wisdom and discretion determine, until the next communication of Grand Lodge.

A resolution was passed favoring the early erection of a Masonic Temple in the city of St. John. A constitution was also adopted.

During the year 1867–1868, ten lodges, R. E., became of allegiance to the Grand Lodge of New Brunswick, making a total of twenty-four lodges on the Registry September 23, 1868.

St. Andrew's Lodge, 364, R. S., Fredericton, became of obedience to the Grand Lodge September 20, 1872, as No. 29, Registry of New Brunswick. This rendered the jurisdiction of the Grand Lodge complete within the Province.

New Brunswick is divided into five districts, in charge of District Deputy Grand Masters. Something has been done towards a Grand Lodge library.

The Grand Lodge of New Brunswick interchanges Grand Representatives with nearly all the regular Grand Lodges throughout the world.

In 1889 the number of lodges on its Registry was thirty-two, with a membership of 1833 (1887–1889).

In 1888–1889 the income of Grand Lodges from all sources, including special subscriptions, was $2333.64. Outlays, $1968.17. Cash on deposit to credit of Grand Lodge, $1563.76.

Reminiscences, 1786–1890. — In the year 1786 the Province of New Brunswick was formed out of that portion of Nova Scotia (Acadia) west of the Bay of Fundy.

The (now) city of St. John was then named Parr Town, after "His Excellency John Parr, Captain-General and Governor-in-Chief, in and over His Majesty's Province of Nova Scotia, the Islands of St. John (P.E.I.) and Cape Breton and their Dependencies; Vice-Admiral of the same," etc., and who had been "elected" Provincial Grand Master of Ancient Masons of Nova Scotia, at Halifax, 1786–1791.

On March 6, 1784, application was made to John George Pyke, Provincial Grand Master-elect, at Halifax, by Elias Hardy, Master of Lodge 169, for a dispensation to establish a lodge of Ancient York Masons at Parr Town; and that the Rev. John Beardsley, late Junior Grand Warden to the Provincial Grand Lodge of New York, be nominated Master; Captain Oliver Bourdell, Senior Warden; and John Grinley, Junior Warden.

In 1784 Hiram Lodge, Parr Town, was "warranted by dispensation" from

lodges Nos. 155 and 211, at Halifax. In 1795 this lodge "rebelled" against the authority of the Provincial Grand Lodge, at Halifax, by which it had been warranted as No. 17. On September 7, 1796, its warrant was withdrawn by the Provincial Grand Lodge, and all its members, twenty-two in number, were "expelled for apostacy," etc.

On August 7, 1789, an authorization was given by "J. Parr, Grand Master," and "signed" by "J. Peters, Grand Secretary," at Halifax, to Rev. John Beardsley, as Deputy Grand Master and others, to "open and hold a Grand Lodge, within twenty-one days" from the receipt of the said authorization, "between the hours of ten o'clock in the morning and eight o'clock in the evening; and to continue open during the space of three hours and no longer, and solemnly constitute and install Samuel Ryerse, Master; Abraham de Peyster, Senior Warden; and Caleb Mallery, Junior Warden, of St. George's Lodge, No. 19; at the house of Brother Nathaniel Underhill, in the township of Maugerville, in the County of Sunbury, New Brunswick."

On August 22, 1792, a warrant was granted by the Provincial Grand Lodge at Halifax, to Ephraim Betts and others, at St. Ann's (now Fredericton, the capital of New Brunswick), for Solomon's Lodge, No. 22; and now No. 6, Registry of New Brunswick. In 1783 correspondence had passed between a Brother Jared Betts, of that town, and "J. Peters, Secretary, Master's Lodge, (211), Halifax." Brother Betts said he had been Master of "Lodge No. 535"; and that he had the old warrant thereof, "granted by Dermott, Grand Master of *Ireland*" (!); and also that he had been "installed in Lodge No. 512, in South Carolina, held in His Majesty's 63d Regiment of Foot."

In 1792 Brother Joseph Peters, who had been Postmaster-General of Nova Scotia, at Halifax, removed to St. John, to organize the postal department of New Brunswick. Brother Peters, as Secretary of Lodge No. 211, Halifax, among others, signed a memorial to the Atholl Grand Lodge, England, praying for a warrant to constitute a Provincial Grand Lodge for Nova Scotia, on November 22, 1781; and again, on November 27, 1792. This warrant was granted of date, June 2, 1784 (see Grand Lodge of Nova Scotia). Brother Peters was Provincial Grand Secretary, 1786–1792.

On June 7, 1826, J. Albro, Provincial Grand Master, Halifax, appointed Benjamin L. Peters, Deputy Grand Master for the city of St. John and the town of St. Andrew's, New Brunswick.

On November 29, 1826, certain "resolves" of "censure and threatenings" were passed by the Grand Lodge at Halifax, against some brethren in Halifax, who had applied for a warrant to the Grand Lodge of Scotland; but it was further "resolved" that the aforesaid "censures," etc., should not apply to the Royal Arch Chapter at St. John, in New Brunswick, under warrant from Scotland, provided its members, jointly and severally, pay due obedience to the Grand Lodge (at Halifax), and comply with the rules and regulations at present in force under it, or which it may at any time enact!

On March 10, 1829, a warrant, No. 52, was made out by the Provincial Grand Lodge at Halifax, for Albion Lodge, No. 841, R. E., St. John, New Brunswick: Thomas Leavitt, Worshipful Master; William Durant, Senior Warden; and Robert Ray, Junior Warden. This lodge, formerly, also, No. 400, R. E., is now No. 1, Registry of New Brunswick.

There is much concerning other early and later lodges in New Brunswick, of very great local and general interest and importance to the Craft.

Prince Edward Island. — On the 23d day of June, 1875, the Grand Lodge of Prince Edward Island, Ancient Free and Accepted Masons, was organized by the following eight lodges, being all then working in the Province: St. John's, King Hiram, St. George, Alexandra, Mount Lebanon, and True Brothers, all of the Registry of England; and Victoria, Registry of Scotland.

The constitution of the Grand Lodge of New Brunswick was adopted *mutatis mutandis*. The Honorable John Yeo was elected Grand Master, and Brother B. Wilson Higgs, Grand Secretary. The Grand officers were installed on the following day, June 24th, by Most Worshipful Brother John V. Ellis, Grand Master of New Brunswick.

The Grand Lodge of Prince Edward Island is in fraternal correspondence with all the Grand Lodges in Canada, the United States, and with some others abroad.

In 1882 a new constitution was adopted. In 1889 there were twelve lodges on its Registry, with a membership of about five hundred. During 1888 the income from all sources was $294.70. The balance in the treasury was $218.47. The fee for initiation in Charlottetown, the capital of the Province, is $20; in country lodges, $16.

In 1889–1890 a beginning had been made towards the erection of a Masonic Temple in the city of Charlottetown.

Manitoba. — On May 12, 1875, the Grand Lodge of Manitoba, Ancient Free and Accepted Masons, was formed at Fort Garry, now the city of Winnipeg, by the three following lodges: Prince Rupert, Lisgar, and Ancient Landmark, all of the Registry of Canada.

The Rev. W. C. Clarke, who had held the offices of Grand Chaplain, and Vice-President of the Board of General Purposes, in the Grand Lodge of Quebec, was elected Grand Master, and John H. Bell, Grand Secretary.

Manitoba has nine District Deputy Grand Masters. In 1889 there were forty lodges on the Registry, — a thirteen-fold increase in thirteen years, — with a present membership of about seventeen hundred. In the same year there was a cash balance in the treasury of $334.70. Ten per cent of the total receipts of the Grand Lodge are set aside for a general Benevolent Fund. The *minimum* fee for initiation, passing, and raising, is $25. The annual lodge dues are $3. The library contains about one thousand volumes. Two lodges own the halls in which they meet.

The Grand Lodge of Manitoba is in fraternal correspondence with nearly all the regular Grand Lodges throughout the world. It was incorporated, in 1884, by the legislature of the Province. Private lodges may become incorporated by filing the necessary papers with the Provincial Secretary.

In 1878 a schism occurred over the question of "ritual," and a rival Grand body was formed. Peace was happily restored, 1879, on the following basis: —

"That each lodge in the jurisdiction, or that may hereafter be formed under the Grand Lodge, be accorded the privilege of adopting the 'Ancient York work,' or the 'Canada work,' as they may deem most suitable."

In 1874, one year prior to the organization of the Grand Lodge of Manitoba, a dispensation was granted for a lodge at Fort Garry, by the Grand Master of Minnesota. It continued U. D. for about three years, when the Grand Lodge of Minnesota cancelled the dispensation.

Lodge No. 18, named "Al Moghreb Al Aksa" (signifying "The Far West"), was opened at Gibraltar, with the intention, after a time, of removing it to Morocco; but chiefly on account of the protests of the Grand Lodges of England, Scotland, and Ireland, it was shortly transferred to the city of Tangier, Morocco. Its "work" is done in the English, French, Spanish, and Arabic languages. Its membership is upwards of fifty, and it is composed of English, French, Austrians, Belgians, Spaniards, Turks, Portuguese, and Brazilians. They are Christians, Jews, and Mohammedans.

This lodge was established by the efforts of Brother Rev. R. S. Patterson, Chaplain to Her Majesty's Forces at Gibraltar, but formerly a resident of the city of Winnipeg, having been the first Worshipful Master of Prince Rupert's Lodge, No. 1, M. R., and District Deputy Grand Master of Canada, for Manitoba. It appears that the way is being paved for an independent Grand Lodge for Morocco.

Peguonga Lodge, No. 22, had been established by the Grand Lodge of Manitoba, in the district of Kuwatin, but a large portion of that territory having been adjudged by the Privy Council, England, to belong to the Province of Ontario, Lodge No. 22, M. R., on the suggestion of the Grand Master of Manitoba, transferred its allegiance, 1887, to the Grand Lodge of Canada in Ontario.

The Grand Lodge of Manitoba continues to prosper, and gives promise of becoming the "mother" of two or more new Grand Lodges in the western and north-western territories of Canada.

British Columbia. — On the 21st day of October, 1871, the "Grand Lodge of Ancient, Free and Accepted Masons of" (the Province of) "British Columbia" was organized by the representatives of the eight following lodges: Victoria, Nanaimo, and British Columbia, of the Registry of the United Grand Lodge of England; and Vancouver, Caribou, Caledonia, Mount Hermon, and Quadra, of the Registry of Scotland. The District Grand Master of England and the Provincial Grand Master of Scotland happily coöperated in the

formation of an independent Grand Lodge. The Grand officers were installed by R.∴W.∴Robert Burnaby, District Grand Master, R. E. The first Grand Master was Israel Wood Powell.

In 1872 Union Lodge, R. E., the only one in the Province which was not represented at the convention which formed the Grand Lodge, became of obedience thereto.

In 1874–1875 Caledonia and Nanaimo Lodges amalgamated as Ashlar Lodge; in 1878 British Columbia and Victoria Lodges united as Victoria-Columbia Lodge; in 1878 Quadra and Vancouver Lodges amalgamated as Vancouver-Quadra Lodge; and, in 1883, Cascade Lodge having been burned out at Yale surrendered its warrant, and its name was adopted by a new lodge formed at Vancouver.

The first lodge established, by the Grand Lodge of England, in the "Colony of Vancouver Island and British Columbia" was Victoria, 783, March 19, 1859; and the first chartered therein by the Grand Lodge of Scotland was the Vancouver Lodge, 1862.

In 1889 there were ten warranted lodges in the Province, with a membership of 587, being an increase of 91 during the preceding year.

The Grand Lodge owns twenty shares ($4000) in the Masonic Temple, city of Victoria, and has about $600 on deposit to its credit. It interchanges Grand Representatives with most sister Grand Lodges at home and abroad. The future holds out very considerable promise for the Craft in this "Ultima Thule" of the New World.

Yours fraternally,
J. W. Graham.

DIVISION X.

OTHER COUNTRIES.

Outline History of Freemasonry in Continental Europe.

By Alfred A. Hall, P.G.M.,
Of the M.·.W.·. Grand Lodge of Vermont.

CHAPTER I.

The Grand Lodges, the Grand Orients, etc.

Introductory. — Dr. Albert G. Mackey, the ripe Masonic scholar and eminent writer, in speaking of the universality of Masonry, has well said: —

> "It is not a fountain giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream penetrating through every hill and mountain and gliding through every field and valley of the earth, bearing on its beneficent bosom the abundant waters of Love and Charity for the poor, the widow, and the orphan of every land."

No pleasanter study can be found for the Masonic student than the birth, growth, and development of Freemasonry in the various countries of the globe; for truly, the verity of its ritual is proved, and to-day its length is "from the East to the West," and its breadth "from the North to the South."

Masonry in Continental Europe may well be divided into two classes: that which embraced the Masonic Guilds, the Corporations of Builders, the travelling Freemasons, and other similar societies prior to the eighteenth century, and the Institution as it has stood since the formation of the Grand Lodge of England, upon a purely Speculative basis, in 1717; from this Grand Lodge may be traced, directly or indirectly, the organized lodges and Grand Lodges throughout all Europe. It will be the object of this article to treat of Freemasonry in Continental Europe as a Speculative organization merely, not for want of material or lack of interest in the earlier history, but because of the limited space at my command.

Austria. — Francis I. was made a Mason in 1731, while Duke of Lorraine, and his patronage and protection were secured for the Institution in Austria. The first lodge was established at Vienna, in 1742, under authority from some of the Masonic organizations at Berlin, and was known as the "Three Cannons." After a few years it met with such opposition and persecution, through Papal influences, that it was compelled to suspend its labors, but, later on, it resumed work and was prosperous.

The Grand Lodge of Austria was formed at Vienna, in 1784. Under the reign of Joseph II. Freemasonry flourished, but by an imperial injunction the establishment of lodges was limited, and a record of members, times and places of meetings, and the names of Masters was required to be submitted to the Ministerial department. His successor, Francis II., influenced by the members of an Anti-Masonic society, caused all the lodges to be abolished; and, to make his work complete, by a special enactment in 1801, it was provided that every civil officer should bind himself not to belong to, and not to visit, any secret society: this was the death-blow to Freemasonry in Austria.

Belgium. — In 1770 a lodge was established at Mons, under the name of "Perfect Union." It received its warrant from the Grand Lodge of England, and had a slow and steady growth during the first few years. In 1785 there were sixteen lodges in the kingdom; but it was compelled to pass through perilous times, and was interdicted during the French Revolution. Labor was resumed openly in 1798, under the protection of the Grand Orient of France; but in 1814, when French dominion ceased, the lodges declared themselves independent.

The Grand Lodge of Belgium and the Netherlands was formed in 1817, but in 1830 the lodges of the two kingdoms dissolved by mutual consent.

The Grand Orient of Belgium was formed in 1832. In 1845 the members were declared to be excommunicated, by an edict of the Bishop of Luxemburg. This did not have the desired effect, and the matter was carried into politics, — the Grand Orient becoming an important factor, attempting to justify its un-Masonic course upon the ground of self-defence. The result was a protest from nearly all the Grand Lodges of Europe, and the Grand Orient lost recognition as a legitimate Masonic body. Since that time Masonry has been conducted upon different principles, and the Grand Lodge has at present sixteen subordinate lodges under its jurisdiction.

Bohemia. — Freemasonry was introduced into Bohemia in 1749, the Grand Lodge of Scotland having granted authority to establish a lodge at Prague. It prospered until the time of the French Revolution, when it was suppressed by the Austrian Government; later, it was reëstablished, but it has no Masonic standing at the present time.

Denmark. — In 1743 Freemasonry came to Denmark from Berlin, and in 1745 Lord Cranstoun, Grand Master of the Grand Lodge of England, issued a warrant for a lodge at Copenhagen. Others followed, and Lord Byron, when

Grand Master, established a Provincial Grand Lodge, and appointed Count Denneskiold Laurwig Provincial Grand Master for Denmark and Norway.

The Grand Lodge of Denmark came into existence in 1792, when the Landgrave, Charles of Hesse, assumed the title of Grand Master. Through his influence it received recognition from King Christian VII., and after his death his successor, King Christian VIII., assumed the Protectorship. He was a zealous Mason, and under his reign the Institution was highly prosperous, and has so continued. The Grand Lodge now has eighteen subordinates, and the Crown Prince holds the position of Grand Master.

FRANCE. — Various Masonic historians place the date of the introduction of Freemasonry into France from 1721 to 1732, but it is probable that a lodge was formed at Dunkirk at the earliest date. Lord Derwentwater and others founded the first lodge in Paris, in 1732, under authority from the Grand Lodge of England, and it was named St. Thomas. Other lodges were formed under the same authority, but Masonry was conducted secretly until 1736.

Lord Harnouster was chosen Grand Master of the French Masons in 1736, but no name appears to have been given to the united lodges. In 1737 Louis XV. issued an edict prohibiting his loyal subjects from holding intercourse with Freemasons. Those belonging to the nobility were not permitted to appear at court, but meetings were held and the membership increased. From various causes Freemasonry degenerated to a thing of form and show; higher degrees were added, and the peculiar system was known as "French Freemasonry," notwithstanding it assumed the misnomer of *Grand Lodge Anglaise de France.*

The Grand Lodge of France was the outgrowth of this, in 1755. A new Constitution was adopted, which partook strongly of Scottish Masonry, and higher degrees were conferred in the lodges.

The Grand Orient of France was the name finally adopted by the Grand Lodge National, that had been formed in 1773. The old Grand Lodge declared this unlawful, and a bitter quarrel ensued. The order of Strict Observance gained a foothold, and Freemasonry was again fast degenerating when, as Findel says, "The French Revolution put an end to all the disputes, but at the same time snapped the bands of the Fraternity in twain."

In 1795 Alexander Louis Roëttiers de Monteleau called a meeting of influential Masons to form a new centre of Freemasonry. Those who met were made members of the Grand Orient, and Roëttiers was made Grand Master. He succeeded in uniting the two Grand bodies, and the Grand Orient was soon in a flourishing condition.

The Grande Loge Générale Ecossaise de France was formed, and threatened another disturbance, but a treaty of union was made in 1804. In 1805 Napoleon consented that his brother Joseph should be Grand Master, and a brilliant epoch in Freemasonry followed. In 1814 political disturbance caused an interruption in Masonic work; the office of Grand Master was abolished,

and three Grand Conservators were chosen to discharge the duties. On Napoleon's return from Elba, the Grand Master was reinstated, only to be deposed after Waterloo. A war of rites followed between the Grand Orient and the *Supreme Counseil.* Amusing incidents connected with this difficulty are found in the feast given by the latter body in honor of Lafayette, *Sov.·. Gr.·. Ins.·. Gén.·.*, October 10, 1830, followed by a similar demonstration on the part of the Grand Orient, October 16th, in honor of King Louis Philippe I. In 1852 Murat was made Grand Master over five hundred lodges, but his administration was anything but successful, and from various causes, at the close of his official career, there were only two hundred and sixty-nine. Although the history of Freemasonry in France is exceedingly interesting, she has utterly failed to maintain the influence in the Masonic world to which her importance as a nation entitled her. The principal reason has been an ambition to "add to the original plan of Freemasonry." The Grand Orient of France is governed by a President and Grand Council, and although it has over three hundred subordinate lodges, is not recognized by the leading Grand Lodges of the world.

GERMANY.—In 1733 Lord Strathmore, Grand Master of the Grand Lodge of England, granted a dispensation to eleven German Masons, authorizing them to open a lodge at Hamburg, but whether such a lodge was ever formed is not known. It appears to have been revived October 23, 1740, and soon afterward assumed the title of "Absalom." On the 11th day of August, 1738, the Crown Prince, afterward Frederick the Great, was initiated at Brunswick, and soon after, ascending the throne of Prussia, became the founder of lodges and an active Masonic worker. This naturally attracted the German nobility, and Freemasonry became exceedingly popular. On the 13th of September, 1740, he organized a new lodge at Berlin called "The Three Globes."

The Grand National Mother Lodge of the Three Globes in Berlin (*Grosse National Mutterloge "zu den drei Weltkugeln"*), was the outgrowth of the Grand Mother Lodge, which title was assumed by the "Three Globes" in 1744, when the king became Grand Master. Although Freemasonry gained a strong hold in Germany during the first half of the eighteenth century, it lost much of its vantage in the decades following. Coming, as it did, from Protestant England, the Church was suspicious of it, and the Officers of State became enlisted against it. As a natural result, it became somewhat demoralized, spurious degrees were adopted, and an Order known as the Strict Observance, claiming succession from the Templars, supplanted Freemasonry. Members of the Order associated themselves with the Illuminati, and its growth was arrested and its influence clouded; it rallied, however, and none of the Grand Lodges has been more prosperous than the Mother Lodge, which now has one hundred and thirty-three subordinates, and is the first body in the German Grand Lodge Union.

The National Grand Lodge of Germany (*Grosse Landeloge der Freimaurer von Deutschland*). — In 1770 twelve lodges at Berlin had adopted the Swedish ritual; for the purpose of having an acknowledged head, they united June 24th of that year, under the name of the "Grand Lodge of all the Freemasons of Germany," and adopted regulations, as Nettlebladt says, "According to the principles of Freemasons in general, and after the pattern of the Grand Lodge of England." This, however, may be doubted, but it has grown and occupied an important position in the Masonic galaxy of Germany ever since. It became a member of the Eclectic Union formed in 1783, and is now the second body in the Grand Lodge Union, having ninety-three subordinates and three Provincial Grand Masters.

The Grand Lodge York of Friendship (*Grosse Loge v. Prussengen "Royal York zur Freundschaft"*). — The Lodge Royal York of Friendship was originally known as *Lodge de l'Amité*, but, in 1765, changed its name in honor of the Duke of York. It was connected with the Grand Lodge of Germany for a time. In 1783 the celebrated German Mason, Ignatius Aurelius Fessler, was made a member of the lodge, and through his labors many lodges were founded. In 1788 it separated itself from the Grand Lodge of Germany and resumed work under its old French ritual, styling itself the Mother Lodge, and on the 11th day of June, 1798, the Grand Lodge bearing its present name was formed, with Fessler as Deputy Grand Master. At the formation of the Eclectic Union of the Prussian Grand Lodges, the Royal York became a member, and it now ranks as third in the Grand Lodge Union, having sixty-five subordinates and one Provincial Grand Master.

The Grand Lodge of Hamburg (*Grosse Loge von Hamburg*), was founded in 1740, as a Provincial Grand body to England, but lost its position. After the dissolution of the Strict Observance, the former alliance between the lodges of Hamburg and the Grand Lodge of England was renewed under the leadership of Schröder, a co-worker of Fessler's, and he was made Deputy of the Provincial Grand Master. The "Old Charges" were adopted, and Freemasonry was brought back to its original purity; the result was a marked increase of lodges, and in 1811 the Provincial Grand Lodge declared itself separate and independent and has since maintained its sovereignty. Schröder was rewarded for his labors by being made chairman, on the death of his worthy chief, Dr. Beckmann, who was first Grand Master. It was the first Grand Lodge of Germany to join the Prussian lodges in the Grand Lodge Union, and ranks as fourth, with thirty-one subordinates.

The Grand Lodge of the Sun (*zur Sonne*) **at Bayreuth.** — The lodge *zur Sonne*, formed under the Strict Observance, joined the Grand Lodge "Royal York" in 1800, and was made a Provincial Grand Lodge. It adopted Fessler's Rite and his design of a Constitution. In 1811 it became independent, and occupies the fifth position in the Grand Lodge Union, with twenty-five subordinates.

The Grand Lodge of Saxony at Dresden. — In 1805, at the call of Brother von Band, an eminent attorney, a convention of Saxon lodges that had been previously formed was called; but little seems to have been accomplished towards establishing a union, until 1811, when a general meeting was held at Dresden, represented by twelve lodges. This resulted in the formation of a Grand Lodge, which was soon joined by nearly all the Saxon lodges; great liberty of ceremony and instruction was given, and the Grand Lodge became popular and prosperous. It is the sixth body in the Grand Lodge Union, and has twenty subordinates.

The Grand Lodge of the Eclectic Union, Frankfort-on-Main (*Grosse Mutterloge des Eklektischen Freimaurer-Bundes*). — In 1814 the Lodge *zur aufgehenden Morgenröthe* was compelled from political reasons to separate itself from the Grand Orient of France. Soon afterward it received a warrant from the Landgrave, Charles of Hesse, but as it contained a requirement that the Chairman should be a Christian, a division resulted, and a new lodge was formed composed of Christian members, under the name of *Carl zum aufgehenden Lichte*. The old lodge met with considerable opposition, but finally received a Constitution from the Grand Lodge of England. Freemasonry was in an unsettled state for many years, until in 1823 the Provincial Grand Lodge of Frankfort declared its independence. While the Grand Lodge claims to have been founded in 1783, the date of its earliest chartered lodge, in fact, its Grand Lodge, did not become independent until 1823. Since the latter date it has been fairly prosperous. It is the seventh member of the Grand Lodge Union, and has fourteen lodges.

The Grand Lodge zur Eintracht at Darmstadt. — The Lodge Carl having expressed its decided disapproval of the statutes of the Eclectic Fraternity, the latter, in 1844, cut her off from membership by an arbitrary resolution, and while the Lodge Carl may have been in the wrong, it received the sympathy of many on account of the severity of the punishment. Soon after the lodges at Darmstadt and Mainz voluntarily left the "Fraternity," and, with the approval of the Grand Duke of Hesse, joined the Lodge Carl in a movement for a union of the Freemasons in Southern Germany.

In March, 1846, the Grand Duke approved the constitution, accepted the patronage, and the Grand Lodge was formed. The Grand Duke is styled the Protector, and it now has eight subordinates, and ranks as the eighth body in the Grand Lodge Union.

Free Union of the Five Independent Lodges in Germany. — As the name indicates, five of the German lodges having maintained their independence from other Grand bodies, associated themselves in a Free Union for mutual benefit, and have a President, who is their executive head. This organization is of sufficient importance to occupy a position in the Grand Lodge Union, and while it ranks as ninth and last, has many prominent and influential members.

The Protectorship of Kaiser Wilhelm. — At a conference of the Grand Masters' Union, May 18, 1840, it was stated that Prince William of Prussia was inclined to join the Fraternity. The matter was submitted to his royal father, Frederick William III., who consented, upon condition that he should not belong to any one lodge, but to all the lodges in the Prussian States, and that he should assume Protectorship over them. On May 22, 1840, the Grand Masters' Union was specially convened, and, in the most solemn and impressive manner, the Crown Prince was initiated into the mysteries of Freemasonry, in the presence of the Grand Officers and the Chairmen of the fifteen Berlin lodges.

In recent years Freemasonry has been in a flourishing condition in Germany, and occupies a high moral, social and philanthropic position. In addition to its lodges, nearly every important city has a Masonic club or charitable society, and its influence is felt in every quarter of the Empire.

Greece. — Prior to 1867, the Grand Orient of Italy had established eight lodges in Greece, and a Constitutional assembly met in May of that year. A Deputy Grand Master was appointed by the Grand Orient of Italy, and it remained as a Provincial Grand Lodge until May 22, 1876, when it became independent, and is known as the Grand Orient of Greece, being governed by a President and Council.

Holland. — By virtue of a special dispensation of Lord Lovel, Grand Master of England, the Earl of Chesterfield called an emergent lodge at Hague, in 1731, for the purpose of conferring the first two degrees upon the Duke of Lorraine, afterward Emperor Francis I., who subsequently received the Third degree in England. A permanent lodge was established in 1735, and a Grand Lodge in 1756. When Holland came under French rule, the Grand Orient of France sought to establish itself in that Province. It is now known as the Grand Orient of the Netherlands, with headquarters at Hague. The higher degrees are conferred in the lodges without protest, and Masonry seems to be flourishing with upwards of ninety lodges under its obedience.

Hungary. — In 1760 a lodge was instituted at Presburg. In 1783 there were several lodges, but it was not until 1870 that a Grand Lodge was formed. In 1886 its name was changed to the Grand Orient of Hungary, and it now has thirty-nine subordinate lodges.

Italy. — Freemasonry was carried to Italy by Lord Charles Sackville, in 1733. It was known as the "Company of the Trowel." In 1735 the Grand Duke Francis was initiated, and following that date the Institution flourished, but, later on, received a set-back through Papal opposition. Under French rule it received a new impetus, and a Grand Lodge was formed in 1809. After Napoleon's downfall persecutions were renewed. The secret society of Carbonari, a political organization, had a serious effect upon Freemasonry, and from 1814 until 1860 it was almost extinct. In 1861 Garibaldi formed a Grand Orient at Palermo, which was reconstructed in

1872. It has several Honorary Grand Masters, a large Executive Council and numerous lodges.

Luxemburg. — The Supreme Ruling Council of the Grand Duchy of Luxemburg was formed in 1849; and, while it has only one active lodge, has the honor of being presided over by a Grand Master, assisted by a Deputy.

Poland. — In 1736 Freemasonry was introduced into Poland, but was soon suppressed through the influence of the Church. From 1742 to 1780, the Institution grew rapidly, and a Provincial Grand Lodge was established. In 1807 the Grand Orient of France issued warrants to a number of lodges; and the Grand Orient of Poland was formed and continued until 1823, when the Emperor Alexander prohibited all secret societies and the lodges were closed. A few lodges have sprung up from time to time since, but have been short-lived, and Freemasonry has no standing in Poland.

Portugal. — Freemasonry reached Portugal in 1735. The first lodge was naturally established at Lisbon, and under authority of the Grand Lodge of England. An attempt was made by John Coustos to form a lodge in 1743, but the organization was arrested by the Inquisition and suppressed. The Rites continued to be practised, but the Institution met with great opposition from Church and State, during the eighteenth century. In 1805 Freemasonry had gained sufficient strength to organize a Grand Lodge. In 1818 John VI., although in exile, issued an edict against Masons, commanding that they be arrested, put to death, and their property confiscated. This edict was not obeyed, but, in 1823, after his restoration, he issued another decree and Freemasonry was only practised secretly. In 1834 it was revived, but remained in an unsettled state until 1869, when, by a solemn compact of union, the Grand United Lusitanian Orient was formed and has since continued.

Roumania and Bulgaria. — The Grand National Lodge of Roumania was formed September 8, 1880; it embraces higher degrees, and is similar to the Grand Orients.

Russia. — In 1771 a warrant was issued by the Grand Lodge of England to form a lodge at St. Petersburg. Freemasonry flourished, and was patronized by the nobility, the Emperor Peter III. acting as Master. In 1783 a National Grand Lodge was organized. Subsequently, influenced by the opposition of the Church and State, open meetings were dispensed with, and all communications were held in the most secret manner. From 1808 to 1822, the order was prosperous, but in that year Alexander issued an unexpected order that all lodges should be closed. An eminent writer has said: "This was like a flash of lightning in a serene sky"; but its effect was paralyzing, and since that date Freemasonry has slumbered in Russia.

Spain. — In no country has Freemasonry been subject to greater persecutions than in Spain. The first lodge was chartered in 1728, and the following year a Grand Lodge was formed. In 1740, in consequence of a Papal bull, the members of the lodge at Madrid were arrested, thrown into prison, and

several were sent to the galleys. In 1751 Joseph Torrubia was initiated, and afterward appeared before the Inquisition, charging that Freemasonry was dangerous to religion and good government. There is no doubt but that he was a tool of the Inquisition, that his charges led the king to issue a decree forbidding the assemblies, and declaring that all violators would be held guilty of treason, and be punished accordingly. In 1793 the Cardinal Vicar issued a decree of death against all Freemasons. Several lodges continued to hold meetings, and under Joseph Napoleon all restrictions were removed. In 1811 a National Grand Lodge was formed, called the Grand Orient of Spain. The overthrow of French dominion restored the Spanish power, and the Inquisition was again reëstablished; perilous times followed, but it is now firmly established with a large number of lodges.

Sweden and Norway. — Freemasonry was carried to Sweden, through France, in 1735. A lodge was instituted, but little is known of its history. October 21, 1738, a royal decree was issued, forbidding members of the Order to meet, on pain of death; but it was rescinded, two years later, and Masonry had a strong following in 1746. In 1762 King Adolphus Frederick declared himself the Protector of Swedish lodges. In later years Freemasonry has become connected with another order, and is hardly recognizable; but it maintains a Grand Lodge at Stockholm, has five Provincial Grand Lodges, twelve St. Andrew's Scottish lodges, and twenty-five St. John's lodges.

Switzerland. — In 1737, under authority from the Grand Lodge of England, a Provincial Grand Lodge was established at Geneva. The following year an order was issued by the magistrates to suppress all lodges. Other similar orders were issued, from time to time, but the members were little daunted, and made vigorous replies in published articles. The Order of Strict Observance had its demoralizing effect upon Freemasonry in Switzerland. In 1785 a conference of the Swiss lodges was called at Zurich, but nothing was accomplished. The Grand Orient of France gained some power over the lodges, but seven Genevan lodges, remaining faithful to the English system, organized the Grand Orient of Geneva, and, in 1789, became subject to the Grand Lodge of England. The lodges were divided into so many governing heads and systems that a union seemed absolutely necessary; and, on June 22, 1884, a new Grand Lodge was organized, under the title of the Grand Lodge of Alpina. It is located at Winterthur, and has over thirty subordinates.

Conclusion. — The conflict of authority, in many instances, the meagre data at command, and brief space allotted to this chapter, have combined to render a simple outline all that is practicable; but from this it will readily be seen that Freemasonry has had a checkered history upon the Continent. In almost every country it was received with favor, met with opposition from Papal influences, rallied, and, unless menaced by political edicts or honeycombed by innovations, has grown and flourished until it stands at the head

of all moral and beneficial societies. Among the noted rulers who have figured in this history may be mentioned Frederick the Great, Prince Jerome Bonaparte, William III., and Garibaldi; while Napoleon, though not a Mason, appears to have been its friend, for Freemasonry everywhere flourished under his rule. As the Order of Strict Observance was the *bête noir* of Freemasonry in the eighteenth century, so the introduction of the higher degrees, under the authority of the several Grand Orients, must seem, to the lover of Ancient Craft Masonry, to be the baneful influence of the present century. When Freemasons all over the world leave the so-called higher degrees to the higher bodies, and plant themselves, as far as lodges and Grand Lodges are concerned, upon the English Constitution and Ancient Landmarks, — the basis of Speculative Masonry, — the foundation cannot be shaken nor removed, but success like that of the grand old lodge of England, with its legion of subordinates and army of members, will surely follow.

Yours Fraternally,
Alfred A. Hall, P.G.M.

FREEMASONRY IN AUSTRALASIA AND NEW ZEALAND.

By William James Hughan, European Editor; and John H. Graham, LL.D., P.G.M.

CHAPTER II.

Grand Lodges of the Southern Sun.

AUSTRALASIA. — Much Masonic enthusiasm has been developed of late years in Australia, by the organization of Grand Lodges in several of the Colonies, and undoubtedly the movement which has been started in the direction of independence will not cease until all Australasia (wherever there are populations and Colonies of sufficient extent), is covered with a net-work of

Grand Lodges, as in the United States, the boundaries of each jurisdiction being accepted as the limits wherein the several Grand Lodges are sovereign.

For several years past, lodges in Australia, under the trio of British and Irish Grand Lodges, have not been easy in their subordination to bodies so far away; and, consequently, brethren hailing from England, Ireland, or Scotland, Masonically, — sometimes from all three, — have united to form Grand Lodges of their own, the first to be recognized by the Mother Grand Lodge being that of South Australia.

A "Grand Lodge" was formed in New South Wales in 1877, but did not receive the general support of the lodges in that Colony. Happily a better spirit prevailed as the years rolled onward, and this small body, — composed mainly of Irish lodges, — was regularized (so to speak), by joining with the larger number of English and Scottish lodges (that had previously held aloof), in forming the "*United Grand Lodge of New South Wales*," on August 16, 1888. There were 80 lodges of the "E. C.," 55 of the "S. C.," and 51 of the "N. S. W. C." (186 in all), which took part in this grand movement, which was duly recognized, by the Grand Lodge of England, on December 5th of the same year. The Grand Master, elected and installed, was His Excellency Lord Carrington, Governor of the Colony, and the main contributing cause to this most Masonic result was the lamented Earl of Carnarvon, M. W. Pro G. M. of England, who died soon afterward, regretted by the universal Craft.[1]

Another "Grand Lodge" was constituted at Melbourne, for Victoria, in 1883, but had even less support than that of a similar body, started a few years earlier in New South Wales. The three District Grand Lodges under England, Ireland, and Scotland went on their way all the same, and prospered, having Sir William J. Clarke, Bart., as District Grand Master for each of the districts, — a unique position. It was felt ultimately, however, that a really "United Grand Lodge for Victoria" would be a great blessing for all concerned; and hence that very desirable event was consummated, on March 20, 1889, with Sir William Clarke as Grand Master. One hundred and forty, out of a total of one hundred and forty-two, gave their consent to this new organization; and, since then, one of the two dissentients has given in its adherence, so that the union is practically unanimous. Ere long, for the sake of complete harmony, it is not likely that any brethren will keep apart from such a powerful and truly fraternal body. Most Worshipful Brother Lord Carrington was the installing officer, and recognition was granted by the Grand Lodge of England, on June 5, 1889, that of many other Grand Lodges being either agreed to, or will soon follow.

The third Grand Lodge was formed in and for South Australia, on April 16, 1884, and was the first of the three to obtain recognition from the senior of the parent Grand Lodges (viz.: June 3, 1885). The Honorable Chief Justice

[1] For a more extended account of this body, Dr. Graham's monograph, which follows this, should be carefully read.

Way was elected Grand Master, and continued to enjoy the unanimous suffrages of the members until he voluntarily resigned the honor, so as to clear the way for the nomination and choice of His Excellency the Earl of Kintore (Governor of South Australia), as his successor, who was installed in ample form by Most Worshipful Brother Lord Carrington, October 30, 1889, in the Freemasons' Hall, Adelaide. The Honorable S. J. Way accepted the position of Most Worshipful Pro Grand Master, the Chief Justice being always ready to render any service in his power for the Craft in South Australia, in particular, or Freemasonry in general. There are now thirty-eight lodges on the Roll, the last to be warranted being that of "St. Alban," which was consecrated in December, 1889, the aim of the members being to promote the study of Masonic history; and, mainly, to work on lines similar to the famous "Quatuor Coronati Lodge, No. 2076," England, but for local purposes only. I wrote rather a long article on the origin of this Grand Lodge in the *Freemason* (England), for January 10, 1885, drawing attention to the fact that Brother J. H. Cunningham, G. S., had promised that no obstacle would be placed in the way of any lodge desirous of continuing under their original Constitution, and also stated it as my conviction, that no Grand Lodge had ever been formed "in a fairer, or more Masonic manner." Unfortunately one lodge still keeps out of the fold, viz.: the "Leinster, No. 363," Adelaide, dating from 1855; but this ought not to be any bar to a generous recognition of the Grand Lodge of South Australia.

Like the Grand Lodge of Scotland, South Australia recognizes the "Mark," and, moreover, has a Grand Chapter of its own, for the Royal Arch degree, also authorized by the Grand Lodge, the latter having been duly recognized by the Grand Chapter of England on November 7, 1888. The Grand Chapters for New South Wales and Victoria have likewise been acknowledged by the English authorities, and all the warrants of the latter are cancelled, it being a fundamental rule of the Grand Chapter of England that no charters are granted or permitted to continue working under its authority unless held under the wing of lodges under the same jurisdiction. Hence, when the lodges in these three important Colonies withdrew from the Grand Lodge of England and formed their own Grand Lodges, the chapters previously connected with several of these bodies virtually ceased to exist, according to English rule and custom.

A pleasing and fraternal finish to the constitution of the three Grand Lodges has been furnished by the gracious consent of H.·.R.·.H.·. the Prince of Wales, M. W. G. M., to become "Grand Patron" of each of the Grand Lodges thus formed, as well as by the permission so readily accorded, that lodges may preserve their old and now superseded warrants, as souvenirs of their former connection with the Grand Lodge of England.

Freemasonry in Queensland is represented by a total of 65 lodges, 33 being under the English Constitution, 16 under Ireland, and 16 under Scotland. These are duly grouped under their respective districts, having District Grand

Masters appointed by the parent Grand Lodges or Grand Masters. The senior lodge under each of the Grand Lodges is held in Brisbane, No. 796, "North Australian," E. C., dating from 1859, and Nos. 279 and 435 of the Irish and Scotch Constitutions having been chartered in the year 1864.

In Western Australia there are nine lodges, all under the rule of the District Grand Master, appointed by the Grand Lodge of England; and there is also a lodge at Albany, under the same Constitution, but no District Grand Lodge.

The senior lodge in the Colony is "St. John, No. 485," Perth, which was warranted in 1842. It is somewhat singular that neither Ireland nor Scotland has secured a footing in Western Australia, so that happily there are no rival jurisdictions, and peace and harmony prevail throughout the District Grand Lodge.

An extraordinary movement, — united and enthusiastic, — in favor of the formation of the *Grand Lodge of Tasmania*, which began a few years since, culminated in the establishment of that sovereign and independent body on June 26, 1890. The Rev. R. D. Poulett-Harris, M. A., was installed as the Grand Master by the Most Worshipful Brother Lord Carrington (who has had a most unusual experience in such matters), the Board also consisting of the Most Worshipful Brother Sir W. J. Clarke, Bart., G. M. of Victoria; the Most Worshipful Brother His Excellency the Earl of Kintore, G. C. M. G., Grand Master of South Australia; His Honor Chief Justice Way, M. W. Pro G. M. of South Australia; and other Masonic notables. An interesting account of this special communication, at Hobart, appeared in a supplement to the *South Australian Freemason* for July 7, 1890, and from it, it may be gathered that, throughout the preliminaries, the motto of our Tasmanian Craftsmen was, "*Unity or Nothing*," the result being that such a truly fraternal sentiment secured a unanimity of action almost unexampled, and thus conserved the self-denying labors of the promoters. Hearty recognition was accorded by the Grand Lodge of England on December 3, 1890.

There were nine lodges hailing from England, having the Rev. Brother Harris, until recently, as their District Grand Master; the same number from Ireland, and five from Scotland, making twenty-three in all. The Provincial Grand Master, representing the Grand Lodge of Scotland (Right Worshipful Brother P. Barrett), was appointed Most Worshipful Pro Grand Master of the new organization.

The senior lodge of the three Provinces, now united in one compact whole, is No. 345, Hobart Town, of the year 1834, the oldest of English origin being No. 536, A.D. 1846; and for Scotland, No. 591 *bis*, of A.D. 1876.

There are two lodges in the *Fiji Islands* (one English and another Scottish), and another in *New Caledonia*, chartered by the Grand Lodge of England June 1, 1880.

Freemasonry was regularly planted in Australia by the Grand Lodge of Ireland, in the third decade of this century, viz.: at Hobart (1820–23), though military brethren had, possibly, worked the ceremonies prior to that period.

The oldest existing lodge in the country is that of the "Australian Social Mother," Sydney, New South Wales, which was chartered under English auspices in 1828, and whose members were granted the unusual privilege of wearing a special jubilee jewel, by that Grand Lodge, in 1878, on completion of fifty years of continuous existence. There is only one other lodge similarly distinguished, viz.: the "Harmonic, No. 356," St. Thomas' Island, W.I.

The first lodge warranted for South Australia, which is still as active and vigorous as ever, is the "Friendship," Adelaide, warranted in 1834. At the completion of its jubilee in 1884, Brother Philip Samson read an excellent sketch of its history, since amplified and printed in a neat volume. Its early doings, agreed to by the authorities, were particularly noteworthy, for the lodge met for regular business first of all in London, and initiated several gentlemen about to proceed to the Colony; so that it was consecrated in the English Capital. Among the first initiates was Mr. (afterward *Sir*) R. D. Hanson, who, later on, was Attorney General, and Chief Justice, and Chancellor of the University of Adelaide.

New Zealand. — Quite recently, by the premature action of certain brethren, the previous happy condition of the Craft has been sadly interfered with. It is to be hoped, however, that, as with New South Wales and Victoria, some means will be discovered whereby unity may be attained, and a governing body erected that will obtain the support of all the Fraternity.

A Grand Lodge was formed at *Christ-Church*, with Brother Henry Thompson as Grand Master, on April 29, 1890; but the promoters of this organization did not receive sufficient support to warrant them in such a course, and had they been content to delay such proceedings, it is quite probable that His Excellency the Earl of Onslow, would have consented to become Grand Master, and thus unite the whole body. In fact, his Lordship offered to accept that position, provided 120 out of 142 lodges would support the movement.

According to the official lists of lodges under the three Grand Lodges, there are 155 in the Colony, viz.: England, 87; Ireland, 15; and Scotland, 53.

Another difficulty has also arisen, and this the most serious of all, by the constitution of the "*Lodge L'Amour de la Vérité*," in Wellington, N.Z., by the Grand Orient of France! The first Worshipful Master, *mirabile dictu*, is Sir Robert Stout, K. C. M. G., a Past Grand Officer of England, and D.·.D.·. Provincial Grand Master of Otago and Southland! Naturally his career will be ended as respects England, or regular Freemasonry anywhere, but it is a sad finish, and utterly inexplicable to the writer.

Fraternally Yours
Wm James Hughan

NEW SOUTH WALES.

The United Grand Lodge of New South Wales. — On December 23, 1877, the "Grand Lodge of Free and Accepted Masons of New South Wales," Australia, was formed at the city of Sydney, by the representatives of thirteen lodges, having a membership of 968. The Hon. James Squire Farnell was elected Grand Master, 1877–84; and Nicholas Weekes, Grand Secretary, 1877–87. The Hon. Dr. H. J. Tarrant was Grand Master, in 1884–88.

It appears that a larger number of lodges would have been represented at the organization of the Grand Lodge but for certain mandatory official action adverse thereto.

In 1888 the number of lodges on its Registry had increased to fifty-one, with a membership of 3792.

During these eleven years the Grand Lodge of New South Wales had been fraternally recognized by forty-four sister Grand Lodges, and had interchanged Grand Representatives therewith; and, in addition to its large outlays for benevolence, working expenses, the beginning of a Grand Lodge library, etc., it had erected a superb building containing a public hall, a Grand Lodge room, and private lodge rooms, library, supper, and secretarial rooms, at a cost of £22,000 ($110,000); and, in 1888, an addition thereto was built, at a cost of £8000 ($40,000), making a total cost of $150,000.

The Masonic Temple at Sydney, the Mother City of Australia and the Capital of New South Wales, "vies in beauty and completeness with almost any Masonic temple in the world"; and it has been truly said that "the founders and upbuilders" of the Grand Lodge of New South Wales might well feel proud of the result of their unselfish and beneficent labors!

During the years 1887–88, — chiefly through the laudable efforts of Grand Master Tarrant; Past Grand Master Farnell; Lord Carrington, Governor of New South Wales, and District Grand Master, R. E.; the late Earl of Carnarvon, Pro G. M. of England (then visiting Australia); Grand Master Chief Justice Way, of Adelaide, So. Australia; the Hon. W. H. Piggott, R. E.; John Slade, W. H. Coffey, A. W. Manning, James Hunt, F. T. Humphreys, Thomas E. Spencer, T. F. de Courcey Browne, and others of like fraternal spirit and ability, — the United Grand Lodge of New South Wales was happily formed in the Great Hall of the Sydney University, on August 16, 1888, by the union of the 51 lodges on the Registry of the Grand Lodge of New South Wales, the 55 lodges, R. S., and the 80 lodges, R. E., making a total of 186 lodges on the Registry of the United Grand Lodge, with a membership of about 10,000.

Governor Lord Carrington was elected Grand Master. He appointed Past Grand Master Dr. H. J. Tarrant, Pro G. M. The other Grand Officers

were elected; and the Constitution of the United Grand Lodge of England, *mutatis mutandis*, was adopted *pro tempore*.

On September 18, 1888, in the Exhibition building, Sydney, Lord Carrington, Grand Master-elect, was installed in the presence of four thousand brethren, by Most Worshipful Chief Justice Way, Grand Master of the Grand Lodge of Victoria. The Grand Master having been seated in the "Oriental Chair," the Installing Officer addressed him in most fitting and eloquent terms. The Pro Grand Master and Deputy Grand Master having been duly installed, the Grand Master invested the remaining Grand Lodge Officers with the jewels of their respective offices.

Among the distinguished brethren present, from other jurisdictions, were the Honorable John Douglass, District Grand Master, R. S., Queensland; Edmund MacDonnell, representative of the Provincial Grand Lodge, R. I., Queensland; and James H. Cunningham, Grand Secretary, South Australia.

The following Grand Representatives near the Grand Lodge of New South Wales, having been duly presented to the Grand Master, tendered their hearty congratulations to him and to the United Grand Lodge: Most Worshipful H. J. Tarrant, South Australia and New Mexico; Right Worshipful Brothers Neitenstein, Washington; J. Hunt, Iowa; F. T. Humphreys, Spain; De Courcey Browne, Italy; I. Lee, Montana; J. Slade, Indian Territory; G. Larsen, Idaho; R. V. Gale, Colon and Cuba; M. Stephenson, Wyoming; J. F. Horne, Roumania; J. Nobbs, Peru; W. Mason, Oregon; J. P. Howe, Alabama; A. Smith, Arkansas; J. Hurley, Maryland; R. C. Willis, Kansas; W. Cary, Ohio; D. J. Monk, Nevada; U. W. Carpenter, Michigan; and A. Henry, Victoria.

In 1888–89 the Grand Lodges of England and Scotland, and other foreign Grand Lodges, extended fraternal recognition to the United Grand Lodge, making a total of fifty-three Grand Lodges with whom Grand Representatives have been interchanged.

Finances. — In 1888–89 the income of the United Grand Lodge, from all sources, including £1500 from the District Grand Lodge, R. E., and £997 9*s*. 9*d*. from the District Grand Lodge, R. S., was £3540 19*s*. 6*d*. Outlays, £2683 17*s*. 9*d*. Balance in Treasury, £857 1*s*. 9*d*. Of the Benevolent Fund the income was £3224 12*s*. 11*d*. Outlays for relief, £688 14*s*. 6*d*. Balance on deposit, £2535 18*s*. 5*d*.

Steps are being taken to found a "Masonic Orphanage for Boys." The late District Grand Lodge, R. E., is establishing a "Masonic Cottage Hospital," open to all Freemasons; and the United Grand Lodge has a "Masonic Scholarship" in the Sydney University, transferred thereto by the District Grand Lodge, R. E.

The United Grand Lodge of New South Wales began its auspicious existence in the first year of the second century since the settlement of this, the parent Colony of the "Continent of Australia." May it flourish evermore!

1816–1890. Reminiscences. — It appears that, in the year 1803, a person applied to the governor of New South Wales for permission to open a lodge of Freemasons. This was not granted. A lodge was, however, held; and on May 16th of that year the leading party thereto was, for the "irregularity," adjudged to a lengthened involuntary residence, with due physical exercise, in Van Diemen's Land!

In 1816–17(?) the 46th Regiment of Light Infantry, to which was attached the "Lodge of Social and Military Virtues, No. 227," R. I., arrived at Sydney.

This famous old lodge, which was warranted May 4, 1752, is now the "Lodge of Antiquity," in the city of Montreal, Province of Quebec, Canada, and is No. 1 on the Registry of the Grand Lodge of Quebec.

As was its wont, wherever "the 46th" was stationed in the "four-quarters" of the globe, "No. 227," R. I., held meetings; and did "good work" at the Capital of New South Wales.

On August 12, 1820(?), the "Australian Social Mother Lodge, No. 260," R. I., was established at Sydney. On this memorable occasion the "famous Bible" [see Grand Lodge of Quebec], the working tools, and the regalia of "227" were used; and it is probable that most of "the work" was done by its officers and members, who had spread the light of Freemasonry in so many places throughout the world.

"No. 260, R. I.," the premier lodge of Australia, afterward became "Social Mother Lodge, No. 1," Registry of the Grand Lodge of New South Wales, and it is now No. 1 on the Registry of the United Grand Lodge.

On January 26, 1824, "Leinster-Marine Lodge of Australia," R. I., was established at Sydney, and is now No. 2, Registry of the United Grand Lodge of New South Wales. Many eminent men have been "made" in this lodge, among whom were the Hon. William Charles Wentworth, LL.D., the founder of "responsible government" in New South Wales, and Charles Farnell, the father of the Hon. James Squire Farnell, the first Grand Master, Grand Lodge of New South Wales. In 1825 an address was presented by this lodge to Sir Thomas Brisbane, on his arrival in the colony, and in 1838 Brother Rogers established the first "Lodge of Instruction" in Australia. In 1841 "Leinster-Marine" accepted an invitation to "dine" with "Lodge 548," R. E.

There is much of unusual historic interest connected with the foregoing and other early and later lodges, formerly on the Registries of England, Ireland, and Scotland, which it is hoped local lodge historians will soon give to the Masonic world.

In 1839 the Provincial, afterward District Grand Lodge, R. E., was formed; in 1855 the Provincial, afterward District Grand Lodge, R. S.; and in 1858 the Provincial Grand Lodge, Registry of Ireland.

In 1847 it was proposed to establish a "Grand Lodge of Australia." A meeting was held there anent, but no action was taken.

In 1855 a difficulty sprang up between the Irish and English "Constitu-

tions," in consequence of the former having extended fraternal recognition to "Lodge St. Andrew," R. S. This was shortly afterward amicably settled.

In 1878 a "jubilee medal" was granted by the Grand Lodge of England to "Australia Lodge," chartered in 1828. This was the second of the only two such medals granted.

The three Provincial Grand Lodges of England, Scotland, and Ireland continued their work and governance, till the formation of the Grand Lodge of New South Wales, in 1877, upon whose Registry the lodges of Irish institution became enrolled. The English and Scottish District Grand Lodges continued till their union with the Grand Lodge of New South Wales, in the formation of the United Grand Lodge, in 1888.

Right Worshipful Brother Nicholas Weekes, G. S., 1877–87, died June 9, 1887, somewhat over one year before the "blessed union." The labors of Brother Weekes, in the establishment and upbuilding of the Grand Lodge of New South Wales, can hardly be overestimated. A monument has been erected at his grave by the Grand Lodge; and tablets in remembrance of him and of Right Worshipful Brother William Booth, P.D.D.G.M., R.E., have been placed in the walls of the Grand Lodge room in the Masonic Temple. The Masonic epitaph of Brother Weekes might appropriately be: "*Si quæris monumentum, circumspice.*"

Most Worshipful the Honorable James Squire Farnell, the first Grand Master, died August 21, 1888, just five days after "the union," whose consummation he had so devoutly desired. He was buried August 23d, when a "Lodge of Sorrow" was held, at which Most Worshipful Brother Tarrant, Pro G. M., presided.

Right Worshipful Brother John Starkey, G. T., the safe Keeper of the Key of the "£ S. D." Box, and who so often made personal cash advances to meet the emergent requirements of Grand Lodge, has held that important office all but continuously since 1877–89.

Early in 1889, the remaining "outstanding" lodge in the jurisdiction became of allegiance to the United Grand Lodge.

There is evidently a great future for the Craft, not only in New South Wales, but throughout the "Continent of Australasia." May the beams of the sun by day, and of the "Southern Cross" by night, ever auspiciously shine upon the Antipodean "Sons of Light."

Yours fraternally,
J. H. Graham.

DIVISION XI.

THE MORGAN EXCITEMENT.

An Exhaustive Account of that Historic Affair in the United States, written from a Masonic Stand-point.

By Jesse B. Anthony, 33°,

Past Grand Master, M∴ W∴ Grand Lodge, State of New York.

CHAPTER I.

The Civil, Social, and Masonic Aspects.

Introductory. — In presenting an account of the period known as the Anti-Masonic times, — embracing the years 1826 to 1845, — we do not expect to offer anything new; but, as forming an important period in Masonic history, we shall endeavor to outline the facts. In this labor we have availed ourselves of the excellent account of Josiah H. Drummond, the exhaustive papers of Rob Morris, and other writers, who have investigated the matter thoroughly.

Up to the year 1826, the growth of the Fraternity had been very rapid; lodges were instituted without that regard for perpetuity and solidity which is a vital element in the welfare of an Institution of the character of ours. Not this alone, but there was, in our judgment, a laxity in regard to the material accepted, and while we had gained in numerical strength, its component parts were not properly assimilated, and at the first opposition the ranks were largely depleted in certain sections. This reverse was of such a character that it bid fair to destroy our Institution in this country.

Its effects were felt in the New England States, Pennsylvania, and more particularly in the State of New York, where the trouble arose.

In reviewing the history of those times, and weighing the cause, we cannot but conclude that, in a large degree, its effects were attributable to the lack of judgment and unnecessary alarm on the part of a few over-zealous members of the Craft, which, combined with other causes, — notably of a political character, — fanned the flame into a raging fire.

The various accounts published at the time are necessarily colored by the interest of the writers, and even the light of the present day does not enable us to present much that is new.

The Account in Detail. — The originators of this scheme lived in Batavia, Genesee County, N.Y., and consisted of William Morgan and David C. Miller.

Morgan was a man of no repute, of idle and dissipated habits, harassed by debt; his time was mostly spent in bar-rooms, and without corroborative evidence no credence would be given to any statement made by him. In 1821 he was a brewer near York, Upper Canada; failing there he moved to Rochester and wrought at his trade, that of a stone-mason; from thence he went to Batavia in 1823.

William L. Stone, author of the Anti-Masonic letters to John Quincy Adams, says: —

> "He had received a common school education; he was a hard drinker, and his nights and sometimes his days also were spent in tippling houses, while occasionally, to the still greater neglect of his family, he joined in the drunken carousals of the vilest and most worthless men, and his disposition was envious, malicious, and vindictive."

Was Morgan a Mason? — Where he received his degrees is not known; he claimed to have been made a Mason in Canada or some foreign country, and, having obtained the confidence of some of the Fraternity, he succeeded in entering the lodge at Batavia (Wells Lodge, No. 282, established in 1817), as a visitor. We doubt whether he ever lawfully received the "Blue" lodge degrees. Declaring upon oath that he had received the preceding six degrees in a regular manner, he was made a Royal Arch Mason in Western Star Chapter, No. 33, at LeRoy, N.Y., May 31, 1825.

Upon his removal to Batavia, it being in contemplation to establish a Royal Arch chapter at that place, in 1826, his name was attached to the first petition prepared for that purpose.

Afterward, some parties seeing his name attached to the petition, and being opposed to having so dissolute a person as a member, a new petition was substituted, leaving him out entirely. He subsequently applied to the chapter for affiliation and was rejected. This naturally had a tendency to irritate him considerably, and being unprincipled enough to do almost anything, he with his associates originated this scheme for the purpose of revenge, and also of realizing untold wealth.

Associated with him was David C. Miller, editor of the *Republican Advocate*, a weekly paper published in Batavia. He is said to have received the first degree in a lodge at Albany, N.Y., many years before, but owing to developments of his character, had never been advanced further.

His habits were in harmony with those of Morgan; he was embarrassed financially, and in general disrepute. Undoubtedly the thought of the pecuniary gain which could be realized by a venture of this character was the inspiring motive of these two worthies.

There had been intimations of this intended publication at different times, mostly by Morgan himself when under the influence of liquor, and also articles having reference thereto in Miller's weekly sheet; but they attracted little attention, until, on the morning of a day in the summer of 1826, a group of men might have been seen in the bar-room of a certain tavern in Batavia, who appeared greatly excited. One of them held in his hand a copy of the weekly paper edited by Miller, in which it was stated, "There will be issued from the press in this place, in a short time, a work of rare interest to the *uninitiated*, being an exposition of Ancient Craft Masonry, by one who has been a member of the Institution for years."

Morgan's Book. — Had Morgan been permitted to print the book without notice, the work would have fallen quietly from the press and died a natural death.

Masonry, like Christianity, must have her indiscreet champions.

Efforts were made to induce Morgan to suppress the publication, and while he professed to be willing to do so, and did in fact deliver up a part of the manuscript, it was found that the publication was being pushed by Miller as rapidly as possible.

Early in September, 1826, it became known that the work was already partially in print in Miller's office, and from the 8th to the 14th of September was a time ever to be remembered, not only in Central New York and in the immediate vicinity of where these events transpired, but also rendered memorable by the disastrous consequences of the proceedings then carried out, which were felt all over the Union, not only then but for some twenty years afterward.

A plan was set on foot by a few misled Masons to obtain possession of the manuscript at all hazards. On the night of the 8th of September a party of forty persons assembled with the object of sacking Miller's office; but the better class of citizens, as well as Miller's friends, rallied to his support, and no such rash measures were undertaken.

Miller's office was discovered to be on fire on the 10th of September; but the flames were speedily extinguished by means which were conveniently at hand, and the incendiaries escaped.

The freemen of that place offered a reward of one hundred dollars for the arrest and conviction of the incendiary.

Morgan's Arrest and Subsidiary Events. — Some time previously, Morgan, while at Canandaigua, had borrowed, of a hotel-keeper, wearing apparel which he promised to return. Having failed to do so, and probably for the purpose of intimidating him, a warrant was issued against him for larceny. He was arrested September 11th, and carried to Canandaigua by a *posse*, among whom were Nicholas G. Chesebro, Edward Sawyer, Loton Lawson and John Sheldon, and on the case being heard he was acquitted of felony, on the ground that he had borrowed the articles he was charged with stealing

After his discharge he was arrested for a small debt due another hotel-keeper, judgment confessed, and under the execution he was committed to jail.

Miller was also arrested and under a strong guard carried to LeRoy. The constable left Miller with the magistrate and went to find the plaintiff, Daniel Johns; but, not returning at once, the magistrate discharged Miller, just as the constable was coming in; the latter attempted to re-arrest Miller, but he eluded the officer and returned home during the night. This Johns was said to have been a financial partner in the scheme, and desiring to get back the money (forty dollars), he had advanced, he sued out the warrant against Miller and had him arrested. To effect Morgan's release his wife went to Canandaigua and proposed to deliver up the manuscript, but was informed — as she subsequently stated — that the debt had been paid and Morgan released, but again re-arrested and taken out of the State.

Upon her return she was accompanied by a leading Mason, and it was claimed that the assurance had been given that her husband was alive; that, while she might not see him for some time, she and her family would be provided for. Some days intervened, and no intelligence being received from Morgan, the friends of the family sent a special messenger to Canandaigua to make inquiries regarding him.

He reported that Morgan had been released from jail, on the evening of September 12th, by the payment of the debt; that on leaving jail he was seized by Lawson and another, and in spite of cries of "murder" was dragged down the street; that standing by, but not interfering, were Chesebro and Sawyer — one of whom picked up Morgan's hat which had fallen off — who followed the party down the street; that a carriage at once followed them, and soon returned and was driven off toward Rochester, being empty when it went down and having several persons in it when it drove back; that it arrived at Rochester about daylight of the 13th and was driven three miles beyond, when the party alighted and the carriage returned; that the driver stated the parties were all strangers to him, and that he did not notice any violence. While there was no positive proof that Morgan had been carried away, this report aroused the most intense excitement.

Reviewing the matter at this time, Morgan's seizure cannot be justified by legal, moral, or Masonic principles. The publicity of the transaction, however, precludes the idea that any personal harm was intended. Our own conviction is that, for a suitable compensation, he consented to go away, being fearful of subsequent outrage. He had lost the esteem of the community and the respect and confidence of Masons, and was without motive to return home.

Documentary Evidence. — To substantiate this view, we learn that one of the party accompanying the constable had borne a letter to Morgan containing these propositions: —

(1) To separate him from David C. Miller.

(2) To provide for his family.

(3) To remove him to Canada.

(4) To place in his hand the sum of five hundred dollars in good money upon his arrival in Canada, on his pledge never to return.

This letter was conveyed to Morgan, and his acceptance thereof was privately made known to Nicholas G. Chesebro.

The beginning of public interest in the affair may be attributed in a great degree to the inflammatory hand-bills which were issued and scattered broadcast. The following is a copy of one issued October 4, 1826, about three weeks after Morgan's disappearance, of which some 50,000 copies were circulated in Western New York: —

"*To the Public:* — On the 11th of September, William Morgan, a native of Virginia, who had for about three years past resided in this village, was, under pretext of a justice's warrant, hurried from his home and family and carried to Canandaigua. The same night he was examined on a charge of petit larceny and discharged by the justice. One of the persons who took him away immediately obtained a warrant against him in a civil suit for an alleged debt of two dollars, on which he was committed to the jail of Ontario County. On the night of September 12th he was released by a person pretending to be his friend, but directly in front of the jail, notwithstanding his cries of murder, he was gagged and secured and put into a carriage, and driving all night he was left, as the driver of the carriage says, at Hanford's Landing, about sunrise on the 13th, since which he has not been heard of.

"His distressed wife and two infant children are left dependent on charity for their sustenance. The circumstances of the transaction gives rise to the most violent fears that he has been murdered. It is, however, hoped by his wife and friends that he may be now kept concealed and imprisoned in Canada. All persons who are willing to serve the cause of humanity, and assist to remove the distressed apprehensions of his unfortunate wife, are earnestly requested to communicate to one of the committee named below, directed to this place, any facts or circumstances which may have come to their knowledge and are calculated to lead to the discovery of his present residence or the particulars of his fate, if he has been murdered.

"Dated Batavia, October 4, 1826.

"N. B. — It is hoped that printers throughout the State, in Canada, and elsewhere will give the above a few insertions and thus serve the cause of justice and humanity."

Conventions and Public Meetings. — This naturally added to the excitement. Conventions were held in adjacent counties, investigating committees appointed, and the indiscreet conduct of some Masons, together with remarks made, which were repeated with additions and embellishments, worked up the public mind to a high pitch of excitement and served to increase the feeling against the Fraternity.

Public meetings were held in Batavia, October 4th, to denounce the outrage and secure the punishment of those concerned in it. Prominent Masons took part in them and were the foremost in demanding an investigation.

The cry was raised that Morgan had been abducted and killed; that he had been traced to Fort Niagara, and taken out in a boat upon Lake Ontario and drowned.

All sorts of improbable stories were circulated, and one man said he knew Morgan had been killed because the carcass of a sturgeon, with *Morgan's boots in it*, had been washed ashore on the banks of the Niagara River, just below

the falls. (If so, no wonder the sturgeon died.) The effect of this excitement, although bad, would have been of short duration and its destructiveness limited, if it had not been taken advantage of by reckless and unscrupulous politicians to advance their interests for political and party purposes.

The consequence was that, while the great body of the Fraternity denounced the abduction, they were all equally assailed, and the Institution had to suffer for the foolishness and indiscretion of a few of its members.

Governmental Action. — DeWitt Clinton, a distinguished and eminent Mason, was Governor of the State of New York at that time.

He issued a proclamation, October 7, 1826, enjoining upon all officers and ministers of justice in the State, and particularly in the county of Genesee, to pursue all proper and efficient measures for the apprehension of the offenders and the prevention of further outrages, etc. A second proclamation was issued on the 26th of October, offering a reward for the discovery and conviction of the offenders.

March 19, 1827, another proclamation with a reward of one thousand dollars and a free pardon to any one, who, "as accomplice or coöperator shall make a full discovery of the offender or offenders."

These are among the public evidences of the desire of Governor Clinton to maintain the ascendency of the law.

Subsequent to the Disappearance, Trials, etc. — The investigations of the committee, appointed at the Batavia meeting, showed that when the parties left the carriage beyond Rochester, on Wednesday morning, September 13th, they entered another and proceeded west by the way of Clarkson, Gaines, Lewiston, and so on to Fort Niagara, arriving there on the morning of the 14th, changes of horses being provided as if by arrangement.

A part of the journey Eli Bruce, — the sheriff of the county, — was with them. Upon their arrival at Fort Niagara, the four occupants of the carriage — one of whom was Bruce — left it, dismissed the driver, and proceeded toward the fort, which was about eighty rods distant.

This was the last that was seen of Morgan, as shown by the record before us; and what transpired afterward will be developed in our review of some of the trials arising therefrom.

Two Theories. — From this affair can be deduced two theories: —

(1) That the arrest of Morgan was a blind to get him away from his friends in Batavia; that he was released from jail at Canandaigua under false pretences, conveyed by violence and against his will out of the country, and finally put to death by drowning or other violent means.

(2) That the whole transaction, commencing at Batavia and terminating upon Canadian soil, was undertaken and finished with the consent and coöperation of Morgan, and that no violence was at any time exercised or attempted upon him.

Upon the first theory, the Anti-Masonic party was established, enlisting

among its leaders such men as Francis Granger, W. H. Seward, Thurlow Weed, M. Fillmore, Solomon Southwick, John C. Spencer, William Wirt, John Quincy Adams, William Slade, and others.

The second theory to our mind is much more in accord with the facts, and more likely to be the truth. It may not be amiss to mention here the following account, given at a subsequent period by Jeremiah Brown, who acted as driver of the coach a part of the way: —

"That Morgan went of his own free will and accord; he was going among old friends in Canada, where he could turn over a new leaf and begin life anew.

"On Saturday, September 16th, he was again taken across the river and committed to the care of two Canadian Masons. Morgan was paid the full sum of five hundred dollars, in good money, and he signed an 'undertaking' not to return to the States without written permission from John Whitney or N. G. Chesebro, — or to leave Upper Canada."

Rise of Anti-Masonry. — This occurrence naturally aroused the most bitter feeling against the Fraternity. Members were arrested on different charges growing out of these transactions, and suits were pending for years. Some were imprisoned, among the number Eli Bruce, of whom we shall speak hereafter. The last Canandaigua trial came off in May, 1831, and during the preceding four years there was at all times confined in the jail some one connected with this affair.

Bruce was immediately arrested on the charge of the abduction of Morgan, but was acquitted by the magistrate, because it could not be proven that any one was abducted, or that any force or violence had been exercised toward any person in the carriage.

Governor Clinton propounded a series of written interrogatories relative to his agency in the transaction, and on his refusal to answer issued a proclamation removing him from office.

In an interview which the sheriff sought, the Governor said: —

"Strong as is my attachment to you, I will, if you are guilty, exert myself to have you punished to the full extent of the law."

And to show his opinion of the transaction, in a private letter, he says: —

"I have always condemned the abduction of Morgan, and have never spoken of the measure but as a most unwarrantable outrage and as deserving the most severe punishment."

Among those upon whom the utmost vials of the Anti-Masonic wrath were poured was Eli Bruce, and inasmuch as the developments on the trial present to us occurrences after Morgan left the fort, we give full mention of the same. At the time of the events recorded here he held the position of High Sheriff of Niagara County, having been elected in 1825.

He was serving as Principal Sojourner in the Royal Arch chapter at Lewiston, and was also a member of the council of Royal and Select Masters at Lockport.

Early in 1827 he was arraigned before A. J. Henman, justice of the peace at Lockport, for assisting in the abduction of Morgan, but was acquitted.

Complaint being made to Governor Clinton, he was summoned to Albany, to show cause why he should not be removed from office. His reply, by counsel, did not satisfy Governor Clinton, who required that he should prove his innocence. He was tried before the Circuit Court of Ontario County, sitting at Canandaigua, August, 1828, upon two counts.

(1) For conspiracy to abduct Morgan.

(2) For the abduction itself.

He was sentenced to twenty-eight months' imprisonment. On appeal, the execution of the sentence was postponed until May 13, 1829, and he was imprisoned in Canandaigua jail May 20, 1829, and remained there until September 23, 1831.

From the evidence given at the trial, we gather that Bruce was informed that Morgan was coming *voluntarily*, and that he had been requested to prepare a cell for him in the jail at Lockport, to be occupied temporarily until he could be conveyed to Canada, said Morgan being desirous of severing his connection with Miller.

He declined at first to take any part in the proceedings, but finally consented. With his companions he crossed the river to Canada, having Morgan in the boat; but the expected arrangement for the reception of Morgan there had not been made, and it was thought best to wait a few days. Morgan was accordingly brought back to this side of the river and put in the magazine in Fort Niagara, to await the completion of the arrangements, which were to place him upon a farm in the interior of Canada. This occurred on the morning of the 14th of September.

Bruce testified that he had never seen Morgan since and did not know what became of him; further, that he always supposed Morgan went voluntarily. He was unaware of any force having been used, if indeed any had been.

Mr. Bruce, as a peace officer, burdened with public responsibility, should have declined to listen to any proposition to remove a man privately from the State, even if agreeable to the will of the man himself. It is impossible in an article of this nature to present a *résumé* of the trials, and for our purpose it seems unnecessary.

In many instances they were largely influenced and biased by the spirit which prevailed at that time.

Ontario County was the theatre of the first judicial investigation, and November, 1826, two indictments were found against Loton Lawson, Nicholas G. Chesebro, Edward Sawyer, and a man by the name of John Sheldon:—

"(1) With conspiracy to seize and carry William Morgan from the jail to foreign parts, and there continually to secrete and imprison him.

"(2) That on the evening of September 12th they did so seize him, etc., in pursuance of the conspiracy."

The trial was had at the Court of Oyer and Terminer held at Canandaigua, January 1, 1827. The three former plead guilty to both indictments, but it was adjudged that they could be sentenced only on one.

Sheldon admitted the abduction, but denied that he was concerned in it; an *alibi* was proved by overwhelming evidence, but it did not avail, and he was found guilty. They were all sentenced to imprisonment in jail; Lawson for two years, Chesebro for one year, Sheldon for three months, and Sawyer for one month.

Progress of Anti-Masonry. — Conventions followed the judicial investigations before referred to, self-constituted parties travelled from place to place, and through their committees decided upon the guilt or innocence of suspected persons, and got up systematic prosecutions to force Masons to secede.

Freemasonry was more fiercely denounced than ever; the community was in a whirlpool of passion, and politicians came to the front and procured the passage at public meetings of resolutions against voting for Freemasons for any office whatever. It was voted to hear no Mason preach unless he boldly denounced Freemasonry as a bad institution. Masonic clergymen were dismissed from their charges, and Masonic meetings were to be prevented by force of arms. At a convention of delegates from several Baptist churches, held at LeRoy, N.Y., January, 1827, it was

"*Resolved*, That all such members as belong to the Baptist Church, and who also belong to the Society of Freemasons, be requested to renounce publicly all communications with that Order, and if the request is not complied with in a reasonable time to excommunicate all those who neglect or refuse to do so."

There was no perceptible abatement of the excitement; all kinds of stories were invented and circulated. A committee reported the "finding of blood in the magazine at Fort Niagara." Subsequently a member of the said committee authorized the statement "that *no* signs of blood, or any other probable evidences of the murder of Morgan, had been discovered at Fort Niagara."

The excitement was greatly increased by the flight of Burrage Smith, John Whitney, and Colonel William King, who had been charged with participation in the abduction of Morgan. Colonel King ultimately returned of his own accord and surrendered himself for trial, but died before the trial came on. In May, 1829, John Whitney, who voluntarily returned from the South for that purpose, was tried. It was proved that Whitney was in Canandaigua, Tuesday, September 12, 1826, and at the chapter installation at Lewiston the 14th, but that he did not accompany the steamboat party that night to Rochester. This seemed to connect him with the whole Morgan movement. He was declared guilty and sentenced to one year's imprisonment in the county jail. He entered the prison June 8, 1829, and was freed August 30, 1830.

Many persons were arrested and tried for participation in the affair, but they were acquitted on the ground that they only had been concerned in

carrying Morgan to jail, and that in his arrest they were protected by the warrant.

Governor Clinton's Letter. — Governor Clinton addressed letters to the governors of the two Canadas, requesting them to cause inquiry to be made respecting Morgan, as it was suspected he had been carried to one of their provinces. In his letter he says: —

"During the last year he [Morgan] put a manuscript into the hands of a printer at Batavia, purporting to be a promulgation of the secrets of Freemasonry. This was passed over by the great body of that Fraternity without notice and with silent contempt; but a few desperate fanatics engaged in a plan of carrying him off, and on the 12th of September last [1826] they took him from Canandaigua by force, as it is understood, and conveyed him to the Niagara River, from whence it is supposed that he was taken to His Britannic Majesty's dominions. Some of the offenders have been apprehended and punished, but no intelligence has been obtained respecting Morgan since his abduction."

Government Action in "Upper Canada." — In response to this communication, Sir Frederick Maitland, Lieutenant-Governor of Upper Canada, issued the following proclamation: —

"£50 REWARD. — His Excellency the Lieutenant-Governor, having received a communication from His Excellency the Governor of the State of New York, by which it appears that William Morgan, who some years ago exercised the calling of a brewer in this place, and who has recently resided at Canandaigua, in the State of New York, was some time in the last year conveyed by force from that place, and is supposed to be forcibly detained in some part of this Province; any person who may be able to offer any information respecting the said William Morgan, shall, upon communicating the same to the Private Secretary of His Excellency the Lieutenant-Governor, receive the reward above offered.

"Government House, January 31, 1827."

The Lewiston Convention. — Conventions were held in different parts of the State of New York; and, at the one known as the Lewiston Convention (1827), the following catalogue of the pretended discoveries was published: —

"(1) That the unhappy Morgan was taken to Newark, Upper Canada, gagged, bound, and blindfolded.

"(2) That he was there offered to the British Masons of that place, with a request that they should get him on board of a British Man-of-War or *turn him over to Brandt the Indian Chief and a Mason, to be executed with savage cruelty.*

"(3) That the Newark Lodge assembled on this proposition, and sent for Brandt who came accordingly.

"(4) Brandt proved himself too noble of nature to have anything to do with so cowardly, inhuman, and wicked a transaction. The savage hero disdained to do that which cowardly white monsters urged him to do.

"(5) The Newark Masons, thus rebuked by savage justice and magnanimity, likewise finally declined to take charge of the miserable victim.

"(6) The diabolical wretches, who had him in custody, brought him back as far as Fort Niagara, and there murdered him in cold blood, cutting his throat from ear to ear, cutting out his tongue, and burying him in the sand, and concluding the hellish rites by sinking the body in the lake."

These allegations do not harmonize well with the body discovered and identified as that of Morgan, alluded to in another part of this paper. Further, upon the above becoming known to Colonel Brandt — who was a

gentleman of standing in Upper Canada — he, in a personal letter, denied the charge as far as it referred to himself.

Newspaper Investigations. — The Rutland (Vt.) *Herald*, after publishing the horrid stories related by members of the above convention, says: —

"After all this, we confess we are among the number of unbelievers to these tragic tales. That Morgan was abused and carried off, we have no doubt;

"But that he is now somewhere in the British Provinces, profiting and speculating by these repeated bloody recitals, by issuing edition after edition of his "Mysteries of Freemasonry Unveiled," accompanied with all these seeming barbarous and unrelenting cruelties, we have scarcely a doubt remaining.

"The probability after all is, that Morgan has voluntarily absented himself, and is continuing in seclusion with a view to promote the sale of his book, and that the excitement which has been raised about it has been created for political purposes."

Last Declaration of Governor Clinton. — To show the malignity of the opposition, let me recite the fact that, at the death of Governor Clinton, which occurred in 1828, they went so far as to say that "stung with remorse for sanctioning Morgan's death, he had taken his own life." Against this accusation, we direct attention to his official action, and would also quote from his private letter to the Batavia Convention, under date of January 8, 1827, in which he says: —

"I am persuaded, however, that the body of Freemasons, so far from having any participation in this affair or giving any countenance to it, reprobate it as a most unjustifiable act, repugnant to the principles and abhorrent to the doctrines of the Fraternity. I know that Freemasonry, properly understood and faithfully attended to, is friendly to religion, morality, and good government. . . . It is no more responsible for the acts of unworthy members than any other institution or association."

Masonic Aspect; Action Thereon. — A careful examination shows that, at the time of Morgan's arrest, the Masons who had interested themselves in the matter supposed that they had secured enough of the manuscript to prevent Miller going on with the work, unless Morgan should replace what was missing. To make sure that Morgan would not do that, a plan was undoubtedly laid to get Morgan away from Miller; either to get him into Canada, and arrange for him to stay there, or else to send him out of the country on a sea voyage.

Quite a number were cognizant of the plan, and the leading spirits were John Whitney and Nicholas G. Chesebro, together with Colonel William King, Burrage Smith, Loton Lawson, and Eli Bruce; financial means were supplied for the purpose. We do not, however, find that an officer of any Grand body was connected therewith.

Of the fact that the scheme was a local arrangement, the action taken by the various Grand bodies, of which we have knowledge, is conclusive; and, to substantiate the position, it is only necessary to recite a few instances.

The Grand Chapter of New York. — The committee appointed by the Grand Chapter of Royal Arch Masons of the State of New York, on the

William Morgan affair, reported February 9, 1827, being its first convocation after the occurrence, as follows: —

"That they had attended to the duties assigned them, and that from the highly agitated and inflamed state of public feeling on this subject, and from the false and undeserved imputations which have been thrown upon Freemasons and the Masonic Order generally, the committee deem it proper that this Grand Chapter should make a public expression of its sentiment in relation to the affair alluded to.

"'Your committee, as expressive of their views on the subject embraced in this report, would offer for the consideration of the Grand Chapter the following preamble and resolutions: —

"'*Whereas*, The right of personal liberty and security are guaranteed by the free constitution under which we, the members of this Grand Chapter, in common with the rest of our fellow-citizens, have the happiness to live, and

"'*Whereas*, We esteem the preservation of these rights of vital importance to the perpetuity and full enjoyment of the blessings of our republican institutions, and

"'*Whereas*, The community has lately witnessed a violation of the same under the pretext of the Masonic name and sanction (in the case of William Morgan), and

"'*Whereas*, The principles of our Ancient and Honorable Fraternity contain nothing which, in the slightest degree, justify or authorize such proceedings; but, on the contrary, do in all their tenets and ceremonies, encourage and inculcate a just submission to the laws, the enjoyment of equal rights by every individual, and a high and elevated spirit of personal as well as national independence; therefore be it

"'*Resolved*, By this Grand Chapter, that we, as members individually and as a body, do disclaim all knowledge and approbation of the said proceedings, in relation to the abduction of the said William Morgan, and that we disapprove of the same, as a violation of the majesty of the law, and an infringement of the rights of personal liberty, secured to every citizen of our free and happy Republic.

"'*Resolved*, That the foregoing Preamble and Resolutions be adopted.'"

The Grand Lodge of New York. — Some Grand Lodges issued an appeal, and upon the question of the expediency of making an address to the public, etc., the Grand Lodge of the State of New York in 1831 adopted the following, which is the only action had in the premises: —

"*Whereas*, It is alleged that an outrage has been committed on the body of William Morgan, and

"*Whereas*, Proceedings in consequence of such allegations have been made in courts of justice in relation to the subject, and

"*Whereas*, By reason of foul misrepresentation, an effort has been made to impress the public mind with an opinion, that the Grand Lodge and the Fraternity in general, have attempted to screen, if not protect the perpetrators of this alleged outrage; therefore be it

"*Resolved*, That the Grand Secretary be instructed to ascertain from the public record a statement of the facts in relation to the persons said to have been Masons, charged and convicted of the abduction of Morgan, and report to this Grand Lodge at its next annual communication."

In 1832 a supplemental report was adopted: —

"That participating with the members of this Grand Lodge, and the great body of the Masonic Fraternity, in a feeling of deep abhorrence of the outrage, which was a violation alike of Masonic obligation and the law of the land, they [the committee] have examined the papers submitted thereto with that attention which the importance of the subject demands.

"The voluminous nature of the papers presented and the shortness of the time have, however, prevented them from investigating the subject as fully as they would desire, and further time was asked in which to formulate a report."

ORIGINAL SITE OF CLEOPATRA'S NEEDLE, EGYPT.

Dating by its deeply incised hieroglyphics from fourteen to sixteen centuries B.C. It is said that Masonic emblems were found beneath its foundation.

Grand Lodge of Vermont. — Among the appeals issued against the Anti-Masonic persecutions, we present the conclusion of that issued by the Grand Lodge of Vermont, October 7, 1829: —

"As Masons we hold ourselves *guiltless*, in any manner, of the shedding of human blood — *guiltless*, in any manner, of conspiring against the liberties and privileges of the people, or endeavoring to monopolize an unequal portion of those privileges to ourselves, or to abridge the rights of others — *guiltless*, in any manner, of impeding, retarding or diverting the cause of justice — *guiltless*, in any manner, of an intrusion into the three great departments of our government — *guiltless*, in any manner, of attempting to identify the subject with politics, or of making the latter a matter of discussion or remark — *guiltless*, in any manner, of performing any rite, or doing any act, immoral or irreligious — and *guiltless*, in any manner, of entertaining the remotest suspicion that the life of a fellow-being was subject to our control."

Other Grand Lodges. — From another we excerpt the following: —

"We claim of our fellow-citizens the same rights enjoyed by other men, and *no more*. The constitution proscribes no man who well performs the duties of his citizenship. Disregarding this truly republican principle, the avowed design of Anti-Masonry is a universal proscription of men, simply because they are Masons. Let a principle of this description once gain the ascendancy among us, let the passions become enlisted in it, and no man can foretell the desolation of the end.

"We deprecate all persecution, no matter what name it bears, or what garb it assumes. It is dangerous to society, dangerous to individuals, and is the tyrant's usual engine to destroy the great cause of liberty itself."

Declaration by the Fraternity of Boston. — We have before us a *Declaration of the Freemasons of Boston and Vicinity*, dated December 31, 1831, which so concisely and plainly presents the subject that the affecting nature of the appeal must have given it an immense power for good: —

"While the public mind remained in the high state of excitement, to which it had been carried by the partial and inflammatory representations of certain offences, committed by a few misguided members of the MASONIC INSTITUTION, in a sister State, it seemed to the undersigned (residents of Boston and vicinity), to be expedient to refrain from a public DECLARATION of their principles and engagements as MASONS. But believing the time now to be fully come, when their fellow-citizens will receive with candor, if not with satisfaction, A SOLEMN AND UNEQUIVOCAL DENIAL OF THE ALLEGATIONS, which, during the last five years, in consequence of their connection with the MASONIC FRATERNITY, have been reiterated against them, they respectfully ask permission to invite attention to the subjoined

"Declaration: —

"*Whereas*, it has been frequently asserted and published to the world, that in the several degrees of FREEMASONRY, as they are enforced in the United States, the candidate, in his initiation and subsequent advancement, binds himself by oath to sustain his Masonic brethren in acts, which are at variance with the fundamental principles of morality, and incompatible with his duty as a good and faithful citizen, in justice therefore to themselves, and with a view to establish TRUTH and expose IMPOSITION, the undersigned, many of us the recipients of every degree of Freemasonry, known and acknowledged in this country, do most SOLEMNLY DENY the existence of any such obligations in the MASONIC INSTITUTION, as far as our knowledge respectively extends. And we as SOLEMNLY AVER that, no person is admitted to the Institution, without first being made acquainted with the nature of the obligations which he will be required to incur and assume.

"FREEMASONRY secures its members in the freedom of thought and of speech, and permits each and every one to act according to the dictates of his own conscience in matters of religion,

and of his personal preferences in matters of politics; it neither knows, nor does it assume to inflict upon its erring members, however wide may be their aberration from duty, any penalties or punishments, other than those of ADMONITION, SUSPENSION and EXPULSION.

"The obligations of the Institution require of its members a strict obedience to the laws of God and Man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen who becomes a Mason, is doubly bound to be true to his GOD, to his COUNTRY and to his FELLOW-MAN.

"In the language of the Ancient Constitutions of the Order, which are printed and open for public inspection, and which are used as text books in all the lodges, he is required to keep and obey the MORAL LAW; to be a quiet and peaceful citizen, true to his government and just to his country.

"MASONRY disdains the making of proselytes; she opens the portals of her asylum to those only who seek admission, with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate his assent to one great, fundamental, religious truth, — THE EXISTENCE AND PROVIDENCE OF GOD; and a practical acknowledgment of those infallible doctrines for the government of life, which are written by the finger of God on the heart of man.

"ENTERTAINING such sentiments, as MASONS, as CITIZENS, as CHRISTIANS, and as MORAL MEN, and deeply impressed with the conviction that the MASONIC INSTITUTION has been, and may continue to be, productive of great good to their fellow-men; and having 'received the laws of the society, and its accumulated funds, in sacred trust for charitable uses,' the undersigned can neither renounce nor abandon it.

"We most cordially unite with our brethen of Salem and vicinity, in the declaration and hope that, 'should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions, and the wholesome spirit of just laws and free governments, a vast majority of the Fraternity will still remain firm, confiding in God, and the rectitude of their intentions, for consolation, under the trials to which they may be exposed.'"

To this were appended the signatures of 1469 Masons from fifty-four towns and districts, — Boston of course furnishing the largest number, 437; — but all parts of the State were worthily represented.

Lodges and Chapters in New York. — Action was taken by lodges and chapters in the various parts of the State of New York. All repudiated the act as an outrage upon public liberty, and a flagrant violation of the laws of the land. Without multiplying instances we append the action and resolutions adopted in Lyons Royal Arch Chapter, March 15, 1827: —

"*Whereas*, The abduction of William Morgan has given rise to much excitement in the public mind against the Fraternity of Freemasons, and as efforts have been made both in public newspapers and private circles to charge this outrage upon his person against the whole body of Masons as such, and

"*Whereas*, Many pretend to believe and endeavor to inculcate that belief in others, that the Masonic Fraternity claims a right to inflict corporal punishment, and even to put to death such of its members as reveal its secrets or violate its laws; therefore

"*Resolved*, That we declare unto the world, that Masons acknowledge no laws which contravene the Constitution and laws of their country, and that the Masonic Institution claims no right to inflict corporal or other punishment upon its members except suspension and expulsion, and that the exercise of any further or any greater power than this would be in violation of the most sacred principles of our Order.

"*Resolved*, That we view with deep regret the gross violation of the laws of our country and the rules and principles of Masonry, by members of our Institution in the late affair of William Morgan, and that we utterly disclaim all knowledge or participation whatever in the abduction of said Morgan, and that we will as Masons have no communication with those persons who were engaged in the perpetration of this outrage."

Many lodges surrendered their charters, the reason being given in one case Ballston Spa, N.Y., 1828) : —

"It is, briefly, that the present state of public excitement on the subject of Masonry is such, that it produces discords in neighborhoods, and among members of the same family, and even in the Church of Christ, to allay or prevent which is one of the fundamental principles of our Order."

The General Grand Royal Arch Chapter. — The General Grand Royal Arch Chapter of the United States was in session in New York City during the week of Morgan's abduction, the session commencing on the 14th of September, 1826, and the following, which we find in Josiah H. Drummond's account of that period, is of interest : —

"Samuel L. Knapp, a member of the General Grand Chapter from Massachusetts, says that on the second day of the session, the presiding officer stated that a special communication had been received from the western part of New York, and suggested that it be referred to a committee without reading; this was done, Knapp being chairman of the committee. The committee found in their room a young man in a high state of excitement, who put into their hands some printed pages and a manuscript, stating that some of the Fraternity in his part of the country apprehended that mischief might arise from its publication. The committee heard his story, deliberated upon it, and returned the papers to the messenger without examination, telling him distinctly that it was a subject in which the General Grand Chapter could take no part; they made a verbal report, and it was accepted with few or no remarks, and without a dissenting voice. The General Grand High Priest (Clinton) was not present, and when he came in and was told what had been done, approved the course taken, saying that the body had nothing to do with the subject, and it was not worthy the notice of Masons. The messenger seemed disappointed, and hinted that the writer of the manuscript might at that time be in prison for debt, but was told if that was so to go and raise the money among the Fraternity, pay the debt, and restore the manuscript."

CHAPTER II.

Political Aspect, Effect on Masonic Bodies, and the Deportation of William Morgan.

Political Aspect. — One great factor which tendea to keep this excitement alive was the influence of politicians, who sought to use this as a lever to lift themselves into power. The election was approaching, and all manner of stories were put in circulation and printed by the Anti-Masonic papers, a a large number of which had sprung into existence. Prominent among them may be noted Miller's *Republican Advocate,* Southwick's *Observer,* Stone's

Spectator, Ward's *Anti-Masonic Quarterly Review*, and the *Albany Evening Journal*, which last was established in the winter of 1830, under the editorial management of Thurlow Weed, then a member of the legislature from the county of Monroe.

It is said that in 1830 there were more than one hundred and thirty Anti-Masonic papers in existence — principally in New York and Pennsylvania — and their violence and bitterness surpass description.

As an illustration, we present the following from Southwick's *Observer:* —

"Freemasonry is the step that leads down to the dark gates of hell — the paths of perdition — conclaves of corruption and licentiousness — protection of fraud and villainy — the genuine academies of tippling — manufactories for noodles," etc.

Among the choice epithets given to the Craft were the following: —

"Banditti brethren — vile impostors — hypocrites — time-fuddlers — sharpers — knaves — noodles — fools — blackguards — drunkards — gullies — impostors — dumpling-heads — nincumpoops — blockheads," etc.

The above are fair samples from the newspapers of those days, and we wonder at the effrontery and knavishness of the writers, as well as the credulity of the believers.

The Anti-Masonic party had grown rapidly in New York and adjacent States; it soon became thoroughly political, and no opportunity was lost for furthering its ends. They murmured against Governor Clinton. He had, to be sure, removed Eli Bruce from his office as sheriff, but not as promptly as they desired. To show to what ends they descended, and with what avidity everything was accepted which harmonized with their desires, we direct attention to the following incident: —

The (Alleged) Body of Morgan. — The body of a drowned man was found October 7, 1827, on the beach at Oak Orchard Harbor, about forty miles from Niagara. An inquest was held on the body of the stranger, and "accidental death" was the verdict of the coroner's jury.

From the description of the body, as elucidated at the inquest, note the following: —

"Length of corpse, 5 feet 10 inches. No scars noticeable in the condition of the flesh. A man about forty-six years of age. Remains of heavy whiskers and thick hair over the head. Teeth sound, and nothing remarkable about them.

"The two Potters, who first discovered the body, and were well acquainted with William Morgan, testified that the corpse had no resemblance by which they should recognize Morgan.

"Clothing, etc., fully described. In one of the pockets a package of religious tracts," etc.

The body — badly decayed — was buried with all convenient speed, but it was not destined to remain undisturbed; for, on the facts of the inquest being published, a party consisting of Thurlow Weed, Russel Dyer, David C. Miller, and a number of Batavia people met at Oak Orchard, Saturday, October 13, 1827, repaired to the grave, had the body disinterred, taken to Carlton, and examined.

Another inquest was held on the Monday following, and the description is, in some particulars, different from the first: —

"The head was now so nearly bald that only a few stray tufts of hair could be seen. The bunch of whiskers had disappeared. The cavities of the ears and nostrils were ingeniously adorned with long white hairs."

At the second examination, *three* parties who saw the body at its first discovery, and testified at the first inquest, were not sworn.

The assertion was made that it was Morgan's body, and that it had been hastily buried to prevent identification. To be sure, if we were to believe the stories then in circulation, "Morgan had been dead some *thirteen* months," and the physical impossibility of an identification after that length of time was treated as of no account. It was announced all over the country that "Morgan's body had been found"; and, at the second inquest, Mrs. Morgan and other witnesses were examined, and they *identified* the body.

It is said that Mrs. Morgan was so wrought upon that she thought it might be Morgan, yet she admitted that she could *see no resemblance.*

A dentist who had extracted two of Morgan's teeth, produced them and declared that they fitted into a place on the same side of the mouth where the deceased had lost two teeth. Certainly it was a very accommodating body.

It is true that not a single article of clothing upon the body had ever belonged to Morgan or had been worn by him; nor was there anything upon or about the body which could be traced back to Morgan. This was, however, ignored, it being said that the change of clothing was a trick of the Masons.

The body was officially declared by the inquest to be that of William Morgan. It is evident, however, that the more intelligent were not prepared to wholly accept the statement; and a distinguished politician — Thurlow Weed — (who probably knew) is said to have remarked, "*It's a good enough Morgan till after election.*"

The funeral followed, the body being removed, October 19, 1827, with much parade, to Batavia, creating a great sensation. The air actually rang with imprecations, not only upon the murderers of Morgan, but upon the whole Fraternity, all of whom were charged with being accessory to his murder.

The cry of vengeance was wafted on every breeze. After the funeral came hand-bills, addresses, and appeals to the worst passions of the people.

But this body was not destined to *rest*, and when the account of the above proceedings was published, it directed attention to the disappearance of one Timothy Monro, of the township of Clark, Upper Canada, who left that place in a boat September 24th for Newark (or Fort George), on the American shore, and who while returning was upset and drowned.

Accordingly the widow and other friends came on, and another inquest was held at Batavia, October 26, 1827; and the result of legal and formal investigation demonstrated conclusively that it was the body of Timothy

Monro, "who was drowned in the Niagara River on the 26th of September, 1827."

The body was taken to Canada and buried. The evidence adduced at the last inquest presented facts which proved conclusively that it could not have been the body of Morgan. From the material differences, the conclusion is inevitable that the second inquest was largely biased in one direction, — the interest of certain parties being to establish, at all hazards, the identification of Morgan. A body was needed for political purposes, the comedy was arranged, and Timothy Monro made a "good enough Morgan until after election."

Thurlow Weed, who took an active and efficient part in smothering the truth, was accused of having shaved and stripped off the hair and whiskers of the body found in Carlton, in order that it might resemble Morgan.

Thurlow Weed's Last Fulmination. — We should not feel justified in making this personal allusion, but that, within a few years, we find an article from his pen, published in the daily press, alluding to those times and reiterating the old story.

In a letter dated and published September 9, 1882, he gives the following, claiming that it was detailed to him by John Whitney, while at his house in 1831, and promulgates it as the history of Morgan's abduction and fate: —

"The idea of suppressing Morgan's intended exposure of the secrets of Masonry was first suggested by a man by the name of Johns. It was discussed in lodges at Batavia, LeRoy, and Rochester. Johns suggested that Morgan should be separated from Miller and placed on a farm in Canada West. For this purpose he was taken to Niagara and placed in the magazine of the fort until arrangements for settling him in Canada were completed; but the Canadian Masons disappointed them.

"After several meetings of the lodge in Canada, opposite Fort Niagara, a refusal to have anything to do with Morgan left his 'kidnappers' greatly perplexed.

"Opportunely a Royal Arch Chapter was installed at Lewiston. The occasion brought a large number of enthusiastic Masons together. 'After labor,' in Masonic language, they 'retired to refreshment.' Under the exhilaration of champagne and other viands, the chaplain (Rev. F. H. Cummings of Rochester) was called on for a toast.

"He responded with peculiar emphasis and in the language of their ritual, 'The enemies of our Order, may they find a grave six feet deep, six feet long, and six feet due east and west.'

"Immediately after that toast, which was received with great enthusiasm, Col. William King, an officer in our war of 1812, and then a member of the assembly from Niagara County, called Whitney of Rochester, Howard of Buffalo, Chubbuck of Lewiston, and Garside of Canada, out of the room, and into a carriage furnished by Major Barton. They were driven to Fort Niagara, repaired to the magazine, and informed Morgan that the arrangements for sending him to Canada were completed, and that his family would soon follow him.

"Morgan received the information cheerfully, and walked with supposed friends to the boat, which was rowed to the mouth of the river, where a rope was wound around his body, to each end of which a sinker was attached. Morgan was then thrown overboard."

In continuing the narrative, Weed says: —

"Of course a secret thus confided to me (?) was inviolably kept; and twenty-nine years afterward, while attending a National Republican Convention at Chicago, John Whitney, who then resided there, called to say that he wanted me to write out what he had once told me was Mor-

gan's fate, to be signed by him in the presence of witnesses, to be sealed up, and published after his death.

"I promised to do so before leaving Chicago, but there was no time for it, and in the excitement of the canvass I neglected the important duty of securing the confession Whitney was anxious to make.

"In 1861 I went to Europe, and while in London, wrote a letter to Whitney, asking him to get Alex. B. Williams, then a resident of Chicago, to do what I had so unpardonably neglected. *That letter reached Chicago one week after Whitney's death*, closing the last and only chance for the revelation of that important event."

We are at a loss to understand why these charges should be made at this late date. The story is improbable on its face, and we have no hesitancy in saying that if the opportunity had ever been afforded Mr. Weed to obtain any such confession, the "excitement of no campaign" would have allowed him to miss the opportunity.

We have only to say that if the facts (?) as stated above are no more correct than those given as an excuse for not securing the said revelation, we hardly think much credence can be given them.

John Whitney's Version. — The facts are that John Whitney did not die until *May 3, 1869;* and, furthermore, the testimony of one who was present at the interview mentioned by Weed as occurring in Chicago, is to the effect that the affair was in every sense different from the account given by Weed:—

"Whitney accosted Weed with the query: 'What are you lying about me so for? What are all these stories you are telling about me and Morgan?' Weed endeavored to quiet him, begging him not to be angry, and assured him he was only using the stories for political effect. But Whitney insisted that they should be stopped, nor would he desist until Weed had promised to say no more about the matter."

Mr. Weed also reiterates the old story, which was a part of the declaration of the Lewiston Convention of 1827, of a toast said to have been offered by Rev. Francis H. Cummings. That charge has been denied repeatedly. Rev. Bro. Cummings was a settled clergyman, of the Protestant Episcopal Church, at Rochester, and regarded as one of the most respectable of his profession. It was without doubt one of the Anti-Masonic slanders of that time. In the present instance it seems the old feeling was not yet dead.

The Anti-Masonic Political Party. — At the spring elections of 1827, Freemasons were proscribed simply because they were Freemasons, the movement in this respect being nearly simultaneous in Genesee and Monroe counties. In the fall, the Anti-Masonic party took the field, having as its aim the destruction of Freemasonry through the instrumentality of the ballot-box. The first nomination was George A. S. Crooker as Senator for the 8th Senatorial District; but he was defeated. The party carried Genesee, Monroe, Livingston, and Niagara counties, in the face of both the other parties.

In 1828 the first General convention was held at LeRoy, composed of delegates from twelve of the Western counties, and at the State convention, held at Utica, in August, Solomon Southwick of Albany received the nomination for Governor of New York State. The total vote was 33,345, and,

although defeated, yet in the more radical counties he received a large vote — in that of Genesee, 4794.

In 1829 they elected Albert H. Tracy Senator for the 8th District, by a majority of about 8000 votes; and at the State election the same year they carried the counties of Erie, Niagara, Orleans, Genesee, Livingston, Monroe, Alleghany, Cattaraugus, Chautauque, Steuben, Ontario, Wayne, Yates, Seneca, and Washington, and polled about 67,000 votes.

At the Anti-Masonic convention, held at Utica, August, 1830, forty-eight counties were represented by 104 delegates. Francis Granger, a prominent member of the Anti-Masonic party, received the nomination for Governor, polled 120,361 votes, but was defeated. He also received the nomination in 1832, and was again defeated, — his vote was 156,672.

The Votes Polled. — As illustrative of the growth of the Anti-Masonic party we give the vote in New York State: —

In 1828, 33,345; 1829, 68,613; 1830, 106,081; 1831, 98,847; 1832, 156,672. In 1833 its estimated strength in the United States was 340,800. It had its most rapid growth in the State of New York, and attained such prominence that, in 1832, it actually carried the State of Vermont in favor of its candidate for President. In Maine, the Anti-Masonic count in 1831 was 869 votes, in 1832, 2384 votes, and in 1833, 1670 votes, and that was the end of the party.

The Philadelphia Convention of 1830. — At the proceedings of the Anti-Masonic convention, held at Philadelphia, September 11, 1830, an address was adopted upon the report of a committee, of whom Myron Holley of New York was chairman, reciting the fact "that Morgan was foully murdered, pretends to rehearse the several obligations of Freemasonry, and demands the suppression of the Institution."

A few excerpts will suffice to show its spirit: —

"To this government Freemasonry is wholly opposed. It requires unresisting submission to its own authority in contempt of public opinion, the claims of conscience, and the rights of private judgment. It would dam up the majestic currents of improving thought, among all its subjects throughout the earth, by restricting beneficial communication. In attempting to do this it has stained our country with a brother's blood, tempted many of our influential citizens into the most degraded forms of falsehood, and burst away with its powers undiminished, its vengeance provoked, and its pollution manifest, from the strong arm of retributive justice. The means of overthrowing Freemasonry cannot be found in any, or in all, of our executive authorities. They cannot be found in our judicial establishments.

"The only adequate corrective of Freemasonry — that prolific source of the worst abuses — is to be found in the right of election, and to this we must resort.

"There is therefore no impropriety in resorting to the elective franchise to correct the evils of Freemasonry.

"It, Freemasonry, ought to be abolished; it should certainly be so abolished as to prevent its restoration. No means of doing this can be conceived so competent as those furnished by the ballot-boxes."

The Last National Convention. — In 1836 the Anti-Masons held their last National convention, at Philadelphia, and nominated Gen. William H.

Harrison for President, and Francis Granger for Vice-President. Practically, its influence as a factor in politics ended about this time.

This country has seen fierce and bitter political contests, but no other has approached in intensity those of the Anti-Masonic times. None but those who witnessed it can justly appreciate the condition of things at that time, and to what extent feeling was carried.

One writer describes it: —

"That fearful excitement which swept over our land like a moral pestilence; which confounded the innocent with the guilty; which entered even the temple of God; which distracted and divided churches; which sundered the nearest ties of social life; which set father against son and son against the father; arrayed the wife against her own husband; and, in short, wherever its baleful influences were most felt, deprived men of all those comforts and enjoyments which render life to us a blessing."

Desperate attempts were made to take away chartered rights from Masonic corporations, and to pass laws that should prevent Masons from meeting and practising their ceremonies.

Effect on Masonic Bodies, Localities, etc. — Although the events described happened in the State of New York, the excitement was not confined to it, and while raging with more violence in some sections than others, its effects were felt all over the country.

The Grand bodies generally (as has been stated), passed temperate resolutions, disclaiming all connection or sympathy with the outrage.

There is no question but that the very general practice of giving credit for degrees, which prevailed from 1820 to 1826, led very many to repudiate their debts and vows together, as soon as the public mind against Masonry was sufficiently excited to enable them to do so with impunity. At that time it became a question of consideration among adhering Masons, what course, under existing circumstances, it was expedient for them to pursue.

A great many of those who were warmly attached to the Institution were of the opinion that it was advisable to yield, for a time at least, to the storm, and close their work and surrender their charters. This opinion was extensively acted upon.

No conciliatory course was of any avail to stay the storm, and naturally the growth and progress of the Institution suffered to a great extent.

In some States the Grand bodies suspended their meetings for years; but in every jurisdiction were to be found some faithful brethren who maintained faith in the ultimate result, and kept alive the Masonic fire upon the altar.

In Vermont[1] not a single lodge continued its work.

[1] [This is the statement of Records G. L. Vermont, 1794–1846, compiled by Bro. George F. Koon (printed in 1879); also, Proc. G. L. Canada, 1857, p. 125; *et al.*, but in Drummond's Am. App. Yorston & Co.'s edition of Gould's Hist., Vol. IV. pp, 455, 456, it is said: That at the meeting of the Grand Lodge of Vermont in 1834, only *seven* lodges were represented; that in 1836, Grand Master Haswell, the Grand Secretary, and the Grand Treasurer were empowered to meet every two years, and adjourn the Grand Lodge (three being a quorum), biennially or oftener; that this was done during the years 1837, 1838, 1840, 1842, and 1844; that in 1845 these grand officers took counsel to "resume labor"; that various constituent lodges also "resumed labor," as if communi-

In Maine the Grand Lodge failed to meet for several years, and had merely nominal meetings in others. The Grand Lodge from 1834 to 1843 met annually, but once without a representative from a single lodge, and had representatives but twice during that time from more than four lodges. Indeed, almost all the lodges suspended their meetings and became dormant, even if they did not surrender their charters.

In New Jersey, where gatherings at the Grand Lodge in 1824 and 1825 embraced the representatives of from 22 to 33 subordinate lodges, after passing through the dark valley of persecution these were reduced to about six lodges.

In the State of New York in 1826, there were about 480 lodges, with a membership of 20,000. From 1827 to 1839, the Grand Lodge maintained its existence, meeting annually, with a representation of from 50 to 90 lodges. The stronghold was in the city of New York, for almost every lodge on the northern and western borders succumbed to the Anti-Masonic storm.

The New York Roll of Honor. — In 1835 there were but 75 lodges, of which 25 were located in the city of New York, with a membership of 3000.

In 1839 the lodges in New York State were located as follows: —

In New York City and Brooklyn, 22, and the remainder (53) in the following counties: —

Albany	4	Schenectady	1	Montgomery	1
Columbia	2	Ulster	5	Rensselaer	4
Queens	1	Madison	2	Saratoga	3
Oneida	4	Ontario	2	Cayuga	2
Genesee	1	Tompkins	1	Seneca	1
Monroe	1	Jefferson	3	Dutchess	2
Broome	1	Chenango	2	Herkimer	1
Steuben	2	Greene	1	Livingston	1
Richmond	1	Alleghany	1	Total	75

Freemasonry touched its lowest ebb about 1840, when it began to exhibit signs of resuscitation, and brethren awakened from the blight and persecution of the thirteen preceding years as from a troubled dream.

The Local Lodges. — While it is impossible to particularize, yet it may not be inappropriate to allude to some of the lodges located in the immediate vicinity of the place where the excitement was inaugurated.

Olive Branch Lodge No. 39, LeRoy, Genesee County, never suspended its communications, and is regarded as the parent and preserver of Masonry in Western New York. It also stood firm among the numerous lodges west of the Genesee.

Seven of the most zealous and devoted members entered into a solemn agreement, "to meet once in four weeks, for the purpose of opening and closing the lodge and keeping up the work," and right nobly did they keep their

cations had never ceased, their charters not having been surrendered. Indeed, these all followed the civil law as to associations, and have, therefore, maintained a consecutive legal existence from a date prior to Anti-Masonry. — ED.]

engagement — never once violating the same during all that time — some of them having to travel a distance of more than thirty miles to the place of meeting.

Fidelity Lodge (originally at Trumansburg, Tompkins County), is one of the few that never surrendered. Although proscribed as citizens, as mechanics, and as merchants, subjected to the attacks of the mob while assembled around their mystic altar, they remained faithful, until their members became reduced to *twelve* (commonly known as the twelve apostles), who continued to meet and pay dues until 1849, when the location of the lodge was changed to Ithaca, N.Y.

Union Lodge No. 45, Lima, Monroe County, — although the members were frequently assailed by the foul tongue of slander, — continued to meet regularly, elect officers, and transact such portions of the business as the interests of the lodge required.

Ark Lodge No. 33, Geneva, Ontario County, located in the midst of the exciting scenes of those times, never surrendered; but, through the zeal and integrity of the "immortal seven," kept up the meetings and paid its dues regularly. They were obliged to meet in a clandestine manner, by taking the by-lanes in going to their place of meeting, and then, one by one, at long intervals, gaining admittance through a back door; until the darkness of passion and prejudice had given away.

Batavia Lodge was revived in 1842, after laying dormant for sixteen years. This was the lodge located at the place where the Morgan trouble began.

Conclusion. — It is said that the excitement at that time was unparalleled, and it was the great topic of the day. It was undoubtedly true that, among the more excitable Masons, there was a determination to prevent the publication of what was claimed to be the full secret ceremonies.

It was at this point that the great mistake was made. The Fraternity showed needless excitement and took the most inexcusable measures to suppress the publication. They should have reflected that this was not the first attempt to *expose* Freemasonry; that, in England, a number of different books had been published from time to time, all professedly on the same subject, and that others will continue to be published just as long as any one can be found who will buy them.

It hardly seems possible that credence would be given to the statement of a man, who, by such a publication, if true, would thereby be perjuring himself.

Morgan's Fate. — The question which arises is, What became of Morgan? To this no definite answer has ever been or, as far as we can judge, ever can be given.

In the narrative furnished by Judge Henry Brown, the following suggestions are worthy of respectful consideration: —

"(1) That fear prevented Morgan's return from whatever place of exile he had sought. Having been exposed to one expatriation, he might not care to wish another.

"(2) That there was no particular object to be gained by his return, especially after his wife had married again.

"(3) Intemperate habits, inattention to his family, held in low esteem by the community, and possessing no property, why should he come back?

"(4) He may have gone to foreign countries, and have died a natural death."

The last, to our mind, seems the most reasonable supposition and more in accord with common-sense. He was supplied with a sum of money, which seemed a fortune to this thriftless, impecunious man, and it is not unreasonable to conclude that he shipped on some vessel (possibly as a sailor), at Quebec or Montreal, and thus vanishes from history.

How different would have been the effect if the Masons of that place had let the conspirators go on in their work, paying no attention to the proceedings! It would have died a natural death; but the very opposition was the means of bringing it into prominence, and the reacting effect was felt on the Fraternity for years.

That the perpetrators of the abduction of Morgan had no excuse for their act, is not more true than that they found not the slightest warrant for it in the laws and principles of Freemasonry.

A few misguided men did it all, and it is believed that many who participated did so in ignorance of the real nature of the transaction.

There is no evidence that any Masonic body encouraged or participated in the outrage, but there is abundant proof of the most honest and hearty condemnation of violence, upon the part of all governing Masonic bodies, and the chief rewards offered for the apprehension of those concerned in the plot were offered by leading Masonic officials.

From all the facts before us, we do not believe that William Morgan was murdered. But, even if he was murdered by individual Masons, the Masonic Fraternity could no more be held responsible therefor, than religious organizations can be held responsible for the misdeeds and criminal acts of professing Christians.

What the actual fate of Morgan was has never been ascertained, and we do not think it ever will be.

We do not suppose that those originally engaged in this scheme had any idea of the result of their act. They thought it necessary to obtain his silence and prevent his coöperation with Miller in the furtherance of the work; and, with this object in view, it is fair to presume that the intention was to have him depart from that section of the country; and with his consent — being furnished with money — that arrangement was carried out.

The most searching investigation has failed to disclose any facts in regard to his final disappearance. All those connected therewith have since died. The last survivor, Orson Parkhurst, who drove Platt's carriage from Rochester thirty miles to Gaines, died very recently at Ludlow, Vt.

There were reports made in 1829 that Morgan had been seen in Smyrna, Turkey. A. G. Goodale (in 1867) said that while in Constantinople he had several interviews with persons living in that city, who informed him that they were personally acquainted with Morgan; and Joseph Alexander Bloom is authority for saying that, in 1831, he became acquainted with an American gentleman whom he believed to be William Morgan.

Whether this is true or not we have no means of knowing, but we think it more reasonable to believe that he fled from the country than that the members of the Craft put him to death.

Posthumous Narrative of Morgan's Deportation. — In the foregoing we have given our conclusions, based upon what we have read in the preparation of this paper.

Since then our attention has been directed to a statement made by John Whitney to Rob Morris, and which was not to be published until after Whitney's death, and then only should a new attack be made upon the Masonic Institution. It harmonizes with much which has been developed, and, we deem fair to conclude, is a true statement of the occurrence: —

"The plan, from inception to completion, contemplated nothing more than a deportation of Morgan, by friendly argreement between the parties, either to Canada or some other country. Ample means were provided for the expenses and the after-support of Morgan and his family. This plan had been perfected from the fact that for several months the minds of Masonic brethren through the counties of Monroe, Ontario, and Genesee (New York) had been agitated by rumors that William Morgan was preparing an exposition, and would be prepared to spring it upon the public early in the winter following."

A sum of money was secured with which to purchase of Morgan his manuscripts and his agreement to move to some foreign country, to separate him not only from Miller and his other partners, but also, in our judgment, to rid themselves of one who had imposed himself upon the Fraternity; and, owing to the laxity of those times, it is a grave question whether he (Morgan) ever legitimately had any Masonic degrees, with the single exception of the Royal Arch, at LeRoy, N.Y.

"Whitney met Morgan September 5, 1826, and in the course of the conversation said, 'I am here for the purpose of suppressing that publication of yours, and if you will put confidence in me I will make it worth your while to follow my advice.'"

It was then mutually agreed: —

"That Morgan should destroy all the MSS. and printed sheets connected with the 'Illustrations'; that he should taper off drinking, and with the money which Whitney would give him at that time ($50), he would clothe himself decently, provide for the more pressing wants of his family; that he would refuse all interview with his partners, and finally hold himself in readiness, at an hour's notice, to go to Canada, settle down there, and reform in the way of industry and temperance.

"It was agreed that Morgan should be well-treated, and that on the day he reached the appointed place in Canada, he should receive $500 — in good money — to be absolutely his own upon his written pledge to stay there and never return to the States.

"Whitney also agreed that Morgan's family should be cared for and sent to Canada as soon as a suitable home had been provided for them."

This was agreed to, the only embarrassment being as to how Morgan could get away from Batavia. He was on jail limits; and even if these debts were paid, others would be brought forward. This embarrassment had been foreseen, and finally the fifty dollars was paid at that time, and Morgan then handed over various memorandums, and also the last printed proofs of the "Illustrations."

"The object and aim was to remove Morgan from under the influence of Miller, and the other parties associated with Whitney in the plan always said that 'Morgan had freely consented to go away.'"

The plan was carried out as has been developed in other parts of this paper.

"He was arrested on a criminal charge, and brought to Canandaigua. The *posse* consisted of Nicholas G. Chesebro, Henry Howard, Harris Seymour, Moses Roberts, and Joseph Scofield.

"The party reached Canandaigua a little before night, and the constable, Halloway Hayward, delivered the prisoner [Morgan] to Squire Chipman.

"It was a part of the agreement that the criminal suit should be dropped and the prisoner held on a civil claim, which could be released at a moment's notice. No witnesses appearing against Morgan, he was discharged. He was immediately arrested on an execution for debt. This occurred on Monday, September 11th.

"During the night and day following, various conferences were held with Masonic brethren at Canandaigua. A messenger, Loton Lawson, was sent to John Whitney at Rochester. Arrangements were made for relays of horses and drivers on the way to Fort Niagara.

"On Monday, September 12th, Lawson and another man went to the jail, and, the debt being paid, Morgan was released. Unfortunately, however, by some means, Morgan had obtained some liquor and was suffering from its effects, which always rendered him ferocious, and when he reached the pavement, the cold air striking his face and invigorating his spirits, a sudden craving for liberty possessed him, and as the carriage drove up, he stopped, struggled for a moment to collect himself, and cried once and not very loudly, 'Murder!' His hat fell off. In a moment, however, he was calm and impressed with the error he had committed; he got into the coach, by taking hold of the sides of the door, and the carriage drove off northward.

"This was about nine o'clock on the night of September 12th. John Whitney, who had come over from Rochester, met the party a short distance from the jail, just as Morgan struggled and cried out. Whitney said, 'What do you mean, Morgan, by making this noise?' Morgan looked at me [Whitney] for a moment through his inflamed eyes, inquired in a hoarse, drunken manner, 'Why, d—n it, Whitney, is it you?' I said, 'Yes.' Then he said, 'I have no more to say.'

"Morgan was not bound in the carriage, nor blindfolded, nor threatened, and the only object was to keep the transaction secret, so as to prevent Miller and his associates from finding where he had gone."

Whitney accompanied the coach from Canandaigua. The narrative gives the various places stopped at, and the names of the persons who drove and accompanied the party. Eli Bruce joined them at Wright's Corners and accompanied them the rest of the way.

"We drove to Youngstown Thursday morning about one o'clock and called on Col. William King.

"King and Bruce got into the carriage together and had a long conversation with Morgan, and the whole transaction was gone over, and Morgan gave his assent and concurrence therewith.

"On arriving near the Fort, the driver (not a Mason) was dismissed and the coach sent back. The ferry boat was ready, and the party went immediately on board.

"It was rowed by Elisha Adams and Edward Giddons, and landed at a deserted place on the bank, nearly opposite the Fort and about a mile from the Canadian village of Niagara. Leaving

Morgan in the boat, three of the party went to the village and met a committee of two Canadian Masons, as agreed.

"*No official inquiry has ever brought out the names of these, and I shall ever be silent concerning them.* We came back to the boat, the Canadian brethren bringing a lantern. Bruce called Morgan up the bank, out of the boat, and the party sat down together on the grass. Now Colonel King required of Morgan the most explicit consent to the movements that had brought him there. By the aid of questions from the whole party, Morgan admitted as follows: —

"'(1) That he had contracted with Miller and others to write an Exposition of Masonry, for which he was to receive a compensation.

"'(2) That he had never been made a Mason in any lodge, but had received the Royal Arch degree in a regular manner.

"'(3) That Miller and the other partners had utterly failed to fulfil the terms of the contract with him.

"'(4) That Whitney had paid him fifty dollars, as agreed, and he had agreed to destroy the written and printed work as far as possible and furnish no more, and that before leaving Batavia he had done what he promised in that way.

"'(5) That it was impossible now for Miller to continue the "Illustrations" as he [Morgan] had written them. If he published *any* book, it would have to be made from some other person's materials.

"'(6) That he had been treated by Chesebro, Whitney, Bruce, and all of them with perfect kindness on the journey.

"'(7) That he was willing and anxious to be separated from Miller and from all idea of a Masonic *exposé;* wished to go into the interior of Canada and settle down as a British citizen; wished to have his family sent him as soon as possible; expected five hundred dollars when he reached the place, as agreed upon; expected more money from year to year, to help him, if necessary.

"'(8) Finally expressed his sorrow for the uproar his proceedings had made, sorrow for the shame and mortification of his friends, and had "no idea that David C. Miller was such a d—d scoundrel as he had turned out to be."'

"We had ascertained at the village that the Canadian brethren would be ready to perform their part and remove Morgan westward by the latter part of that or the first of the succeeding week, but objected so strenuously to having him remain among them in the meantime, that it was agreed he [Morgan] should be taken to the American side until the Canadians should notify us they were ready.

"This was explained to Morgan, and he agreed to it. It was then understood that he was to remain in the magazine without attempting to get out until matters were arranged for his removal. The party then rowed back, and Morgan was left in the bomb-proof of the magazine.

"The party then left, breakfasted at Youngstown, and went up to Lewiston on the Rochester boat that passed up, with passengers for the Royal Arch installation that occurred there that day (Thursday, September 14th). There was quite a company of us there, and the intelligence was freely communicated that Morgan was in Fort Niagara, and the greatest satisfaction expressed at the news that the manuscripts and printed sheets had been destroyed, and that in a few days Morgan would be effectually separated from the company that had led him to his ruin. During the day it was reported to us at Lewiston that 'Morgan had gone into the theatricals,' and was shouting and alarming the people in the vicinity. Nothing would quiet him except rum, which was given him.

"Lawson, Whitney, and a few others remained in the vicinity until Sunday night (17th), when the two Canadian brethren came over, received Morgan, receipted to Whitney for the money ($500), and crossed to the west side of the river.

"They travelled on horseback, — three horses in the party; Monday night, the 18th, they rode some thirty miles further to a point near the present city of Hamilton, where the journey ended. Morgan signed a receipt for the $500. He also signed a declaration of the facts of the case.

"We supposed we could at any time trace him up. We felt that the Craft would be the gainer by our labors. We were prepared to send his wife and children to him, as agreed.

"*We supposed that was the end of it.*

"What a tremendous blunder we all made! It was scarcely a week until we saw what trouble was before us. It was not a fortnight until Col. King sent a confidential messenger into Canada to see Morgan and prepare to bring him back.

"But, alas, he who had sold his friends at Batavia had also sold us. *He had gone.* He had left the village within forty-eight hours after the departure of those who had taken him there.

"He was traced east to a point down the river not far from Port Hope, where he sold his horse and disappeared. He had doubtless got on board a vessel there and sailed out of the country. *At any rate, that was the last we ever heard of him.*"

Such is the *true* account of the deportation of William Morgan as given by John Whitney.

Fraternally Yours.
Jesse B. Anthony.

DIVISION XII.

MASONIC JURISPRUDENCE.

A Comprehensive History of the Origin and Development of Masonic Law: The Relation of Governing Bodies to one another; the Relation of Grand Lodges to their Constituent Lodges, and to Individual Members of the Craft; the Relation of Lodges to one another, to their Members, and of Masons to one another; the Origin and Use of Public Masonic Forms and Ceremonies; and the Customs and Peculiarities of the Craft in general.

By Josiah H. Drummond, P.G.M.,

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CHAPTER I.

History of Masonic Jurisprudence, etc., etc.

Foundation of Masonic Law. — The wonderful growth of the Fraternity of Free and Accepted Masons, and the consequent multiplication of governing bodies, — all peers and sovereigns over Masonic affairs within their respective territorial jurisdictions, — have given rise to a jurisprudence peculiar to the Institution, and yet largely based upon general principles recognized by all civilized communities and associations as inherent rights, and necessarily growing out of the very existence of human beings destined to have relations with one another.

The recognition of immutable laws relating to the Institution, which the Fraternity itself cannot change and remain Masonic in character, imposes upon

the governing bodies the duty of seeing that "the Ancient Landmarks be preserved": this duty introduces into the Masonic system of jurisprudence a feature peculiar to itself.

The form of Masonic government, by which the sovereign body governs the individual chiefly through subordinate bodies created by itself, adds to its jurisprudence another feature little known to civil law.

The Masonic jurisprudence of the present day embraces the relations of governing bodies to one another, the relations between them and their subordinates, and between them and individual members of the Craft, the relations between subordinates and between them and their members and other Masons, and the relations of Masons to one another.

Like the common law, Masonic jurisprudence is now the product of the growth of many years; and like municipal law it springs from fundamental principles, from usage, and from the enactments of governing bodies.

While the law relating to all the departments of Masonry is similar in character, the history of Masonic Jurisprudence more properly appertains to the Symbolic degrees, and unless otherwise expressly stated this discussion will be limited accordingly.

The Relations of Governing Bodies with one another. — The laws governing the relations of Grand Lodges to one another have comparatively more recently come before the Craft for consideration; but they seem naturally to come first in a sketch of the origin and growth of the whole system.

Without regard to their origin, Grand Lodges are conceded to be sovereigns and consequently equals in all their powers and rights. They are, to all intents and purposes, Masonic Nations. As they are equal, no one can enact law for another; and no one can decide for another what Masonic law is, neither as affecting their mutual relations nor in any other respect. Yet the moment there are two or more Grand Lodges fraternizing with each other, there must needs be some rules of conduct affecting their intercourse with one another, — to be first ascertained and declared as cases arise.

Naturally the laws affecting *civil* nations in their mutual relations were looked to in order to ascertain those appropriate to *Masonic* nations.

Some Masonic writers have erroneously assumed that all "laws of nations" are the result of concurrent *enactment*, and, therefore, that no *Masonic* laws affecting the relations of Grand Lodges can be said to exist, except such as have received the express sanction of all Grand Lodges, or, at any rate, can bind only those which have expressly given their sanction to such laws. But this is not true of *civil* nations; and the reasons, therefore, apply with greater force to *Masonic* nations.

It has long been held by writers upon International Law, or the Law of Nations, that there are four classes of that law: —

(1) The *voluntary* law of nations, arising from their presumed consent.
(2) The *customary* law, arising from their acquiescence or tacit consent.

(3) The *conventional* law, arising from express consent or actual agreement. And
(4) The *necessary* law, arising from "the application of the law of nature" to states.

The history of the Institution shows the recognition of all these and their application to inter-Grand Lodge relations. But, as already stated, the foregoing distinctions have not always been recognized; but it has been assumed that all laws, applicable to the intercourse of Grand Lodges with one another, are binding upon any given Grand Lodge only by its express assent thereto. But this is not in accordance with sound principle, nor with the law observed by civil nations.

"We call that the necessary Law of Nations which consists in the application of the law of nature to nations. It is *necessary* because all nations are absolutely bound to observe it."

Nations are naturally free, equal, and independent of one another; each Nation must be left in the peaceable enjoyment of its natural rights; the government of a Nation is necessarily exclusive over all its territory; all rights on the part of foreigners are excluded, and no State has the smallest right to exercise any act of sovereignty in another State. These are among the "necessary laws of nations."

The first two of these have been always applied to Grand Lodges as a matter of course; the third has been sometimes disputed by Grand Lodges, which claimed no territorial jurisdiction, but undertook to exercise government over individuals alone; but such bodies would not now be recognized as regular Grand Lodges. The fourth has been more frequently contested by a few Grand Lodges, which have rightfully governed lodges in a territory in which, later, an independent Masonic government has been established and recognized, and which have claimed to govern such of those lodges as should choose to adhere to their former allegiance. If Great Britain had undertaken to exercise sovereignty over communities in the United States, which should have chosen to adhere to her after the recognition of independence, her claim would have been held to be preposterous, and her attempt to maintain it an outrageous violation of the Law of Nations: the same principle applies to Grand Lodges, and the very general *consensus* of opinion is now to that effect.

The application of these laws to several important questions has been the occasion for considerable discussion by Masonic writers. Some Grand Lodges hold the law to be that when a candidate presents his petition to a lodge having jurisdiction, and it is received, he becomes, in Masonic language, "the work" of that lodge, and no other lodge can afterward interfere with this work. If the candidate is rejected, he remains perpetually under the exclusive jurisdiction of that lodge, even though he removes into another Grand Lodge jurisdiction. Other Grand Lodges hold that when a person, rejected in one jurisdiction, moves into another, he becomes subject to the laws of the latter, and freed from those of the former: so that it has often happened that a candidate has been rejected in one State, and subsequently moved into another and there been made a Mason, in spite of his previous rejection.

This has given rise to complaint against the lodge that such action is a breach of Masonic law, injurious to the complainant. The matter has been much discussed, and the conclusion has been reached that when a resident within a Grand Lodge jurisdiction has been made a Mason in strict conformity with the law of that jurisdiction, no other Grand Lodge has any just ground of complaint; but several Grand Lodges still hold that making a Mason of a candidate rejected in another Grand jurisdiction, without the proper consent, is a serious breach of a Masonic comity, and that he is not a regular Mason.

A similar question has grown out of the law requiring candidates to apply to a lodge within the Grand Lodge jurisdiction in which they reside. It has frequently happened that a candidate has been made a Mason in one State, when his residence at the time was in another, without the consent of the lodge having jurisdiction. The question of his *status* has been much discussed: while there has not been a full agreement, the preponderance of opinion and decision now is that a person, made a Mason in a regular lodge, lawfully convened and Masonically formed, is a regular Mason; the lodge may be punished for irregular proceedings, and the candidate, if a party to any fraud, may be expelled, but until disciplined *is a regular Mason.* Still, some Grand Lodges hold that a person so made is a clandestine Mason; while some others, not actually denying his regularity, prohibit his receiving Masonic privileges within their respective jurisdictions.

The question of determining the residence of a candidate is generally one of fact, in relation to which the two Grand Lodges interested may well come to different conclusions: there being no superior tribunal, and the decision of one not being binding on the other, the contest would be interminable; but of late the practice has arisen of submitting the questions to arbitration. This method is so reasonable, and so much in accord with the principles of Freemasonry, that there is little doubt that it will remain a permanent feature of inter-Grand Lodge Masonic law, made so by the general assent of the Grand Lodges of the world.

When controversies arise between Nations, which cannot be adjusted by negotiation, the final result is an appeal to arms; in similar cases, Grand Lodges withdrew Masonic relations, and forbade the members of their respective obediences to have Masonic communication with one another.

This course has been taken in many instances, but within a few years past there has been a growing sentiment that such a state of affairs between two Grand Lodges is not in accord with the principles of Freemasonry, and, in consequence, there is a corresponding disposition to exhaust every other resource to effect a settlement, before resorting to this Masonic "*ultima ratio*"; but as long as Masons are subject to human imperfection, cases will undoubtedly arise in which this action will be deemed a necessity.

The Relation of Grand Bodies to their Constituents, and to Individuals. — The relations of Grand Lodges to lodges and to individual members of the

Craft may be considered together. When men undertake to establish a frame of government for an association as well as for a nation, they are inevitably controlled by the views of governments which they have acquired by the circumstances in which they are placed; and, except in cases of revolution, their ideas are generally in accord with the civil government under which they live. This has been often illustrated in the organization of governing bodies in the Masonic Fraternity.

Previously to 1717 there were no Grand Lodges: theoretically at least, the Grand Master was the head of the Craft, exercising various powers by immemorial usage; the making of new laws was held to be vested in general assemblies of the Craft supposed to be held annually. No records were kept, and, with few exceptions, the laws and ceremonies of the Craft were transmitted orally from generation to generation. Freemasonry as an *Operative* Institution had then fallen into decay, and could no longer be maintained. But good and really great men were connected with it who appreciated in some degree, at least, the sublimity and truth of its principles and their importance to humanity. They may have "builded better than they knew," but it is certain that they deemed the organization worthy of preservation as a *Speculative* Institution, when it could no longer be supported in its *Operative* character.

As a consequence, a change in its form of government became a necessity. Therefore, the assemblies of the Craft were held upon their own motion, and, while called "lodges," met anywhere and at any time as occasion called: this system was the natural result of the itinerant character of *Operative* Masons. But obviously when Masons became *Speculative* only, naturally and quite necessarily their meetings would be held with some kind of regularity, and their organizations be of a permanent character; lodges would be no longer composed of those who chanced to be present, but of members duly enrolled, with regularly appointed officers. The word "lodge" came to mean an organized association of a permanent character instead of a temporary assembly of Masons presided over by any Master who happened to be present. Permanency of organization naturally suggested that those making it should have warrant therefor from the governing authority.

When the idea of continuing the Society as Speculative was first entertained, and how long a time it existed before the changes involved in that idea culminated in a system, cannot be ascertained. The growth, as in other cases in Masonry, was probably slow. But before 1717 such progress had been made that some lodges had fixed places for holding their meetings, and had acquired quite a permanent character. In that year the present system was formally organized.

The history of that organization "must be read in the light of surrounding circumstances" in order to ascertain its true character. George I. had lately ascended the throne of England after a contest of more than thirty years between his predecessors, and Parliament representing the people. These predecessors

had undertaken to deprive Parliament of the powers it had habitually exercised. Among the prerogatives of the crown had formerly been the power of dispensation; the limits of this power had not been defined, and James II. had undertaken to exercise it to the extent of annulling all law. In the contest which followed James lost his throne, and in the "Bill of Rights," assented to by his successor, this prerogative was wholly abandoned. Whether or not the word and the idea embodied in it had been adopted from the Roman Catholic polity, it had been, and continued to be, a well-known feature of that polity. It was an attribute of sovereignty — the power to dispense with a law for the benefit of a particular person in a particular case. This meaning of the word was well and universally known, although the power had been abandoned and had ceased to exist in the civil government. In that, the power of Parliament was supreme, subject to the prerogatives of the crown; but while thus supreme it was practically limited by certain principles established by "the usages of the realm." It is not possible, in a work of this character, to go further into detail, but a clear and correct conception of the original Grand Lodge system of Masonic government cannot be obtained without a close study of the contemporaneous system of civil law in England, which was taken as a pattern by the Masons of that day.

In 1717 general assemblies of the Craft were abolished and the supreme power vested in the Grand Lodge — the Masonic Parliament. The privileges of holding lodges at pleasure was also abolished, and no new lodge could be created except by warrant from the Grand Lodge or the Grand Master; the Masters and Wardens of the lodges were, *ex officio*, members of the Grand Lodge. The powers of the Grand Master, whatever they were, were left untouched; his power to grant dispensations was expressly recognized, but it was declared that "the inherent right" of a lodge to choose their own members was not "subject to a dispensation." Moreover, the binding force of the Ancient Landmarks was taken for granted. With these limitations, the Grand Lodge was made the supreme power of the Fraternity — not merely the official organ of the Craft, but the supreme governor of the Craft according to its own good will and pleasure.

When Freemasonry was established in this country, the same plan of government was adopted. The Constitution of the oldest American Grand Lodge declares that

> "By virtue of the Ancient Constitutions and usages of Freemasonry, the Grand Lodge, as the supreme Masonic authority in this Commonwealth, is invested with certain original, essential, and unalterable powers and privileges. . . . Every warranted lodge is a constituent part of the Grand Lodge, in which assembly all the powers of the Fraternity reside."

There was no exception to this until 1787, when the Grand Lodge of North Carolina was organized. Here, again, the effect of surrounding circumstances is strikingly illustrated. American independence had been achieved; the American lodges were asserting the right to *Masonic* independence; a consti-

tution for the government of the United States had been framed and submitted to the people. That instrument reversed the British constitutional system of government: while in the latter, Parliament was supreme and the source of all power, by the former the Congress possessed only such powers as were granted to it, and could acquire other powers only by a new delegation thereof from the people.

This instrument was before the people for adoption or rejection, when the Masons of North Carolina met to form a Grand Lodge; and they followed the plan contained in it. Instead of organizing a Masonic *Parliament*, they organized a Masonic *Congress*. Their constitution could be changed only by submitting the proposition to the lodges, which could adopt or reject it at pleasure. The Grand Lodge formed under it was a sovereign body only in the sense in which the government of the United States is sovereign; that is, only to the extent specified in the constitutions of each.

While the large majority of the Grand Lodges formed subsequently followed the old plan, the Grand Lodges springing directly or more remotely from the Grand Lodge of North Carolina very naturally adopted the new plan. In consequence, two distinct systems of Masonic Jurisprudence have existed, and still exist theoretically, in this country, but nowhere else in the world. The Masonic jurists of the United States are divided in the same manner, and frequently the difference in their conclusions may be traced to this difference in the fundamental principles of Grand Lodge government.

It should be said, however, that quite a proportion of the Grand Lodges which originally adopted the new system have, with the consent of their lodges, abandoned it, and adopted the other; but, on the other hand, Grand Lodges which originally adopted the old system have been induced to adopt the new one in revising their constitutions.

But it must be said, also, that practically the Grand Lodges which have adopted the new system, frequently, and probably generally, disregard it when occasion requires, and act as sovereign bodies: as there can be no appeal from their decisions, the result is the same as if they held to the opposite theory.

Grand Lodges have always created and terminated the existence of lodges, whenever they have seen cause to do so; and in general have prescribed their rights, powers, and duties, although under the Ancient Landmarks a lodge has inherent powers of which the Grand Lodge cannot deprive it save by revoking its charter.

Grand Lodges, acting according to the original plan, have exercised the power as inherent in themselves, "of investigating, regulating, and deciding all matters relative to the Craft, or to particular lodges, or to individual brothers," either by themselves directly, or by such delegated authority as they in their wisdom and discretion have seen fit to appoint. The Grand Lodges adhering to the new plan generally hold that they cannot exercise many of these powers,

except upon appeal from the subordinate lodges. The former, as a rule, hold that in themselves alone resides the power of expelling and suspending brethren from the rights and privileges of Masonry; while the latter quite generally hold that this power resides in the lodge exclusively. More recently, however, some of them, in cases coming before them on appeal, have exercised the power of reversing the proceedings of the lodge, and of suspending or expelling the accused.

In most cases, however, the matter of discipline (except as to members of the Grand Lodge), has been left to the lodges, subject to revision on appeal, and to confirmation or reversal in cases of suspension or expulsion. The original method was to have a trial by the lodge, the Master acting as judge, and the other members as the jury. As the lodges increased in membership, this method became cumbersome and unsatisfactory for other reasons, and the plan of trial by Commission *and* the Lodge was adopted. Ordinarily, the Commission hears the case and reports, — in some jurisdictions the evidence, and in others their findings, — to the Lodge which proceeds to decide the case and render judgment. Other Grand Lodges have a Board of Trial Commissioners, who try all cases (unless the Lodge votes to try the case itself), and report to the Grand Lodge their decision and sentence, if any, which, when approved by the Grand Lodge, stands as its own judgment.

A Grand Lodge is the supreme legislative, judicial, and executive Masonic power in its jurisdiction; its enactments, decisions, and acts are binding upon all lodges and Masons within its jurisdiction. It is subject only to the Ancient Landmarks; but from its decisions in relation to them there is no appeal.

There has been much discussion as to the power of a Grand Lodge to discipline a Mason of another jurisdiction, who comes into its territory and there commits an offence against its laws; but it is now the settled doctrine that a Mason from another jurisdiction has no immunity from discipline not possessed by resident Masons, and the statement that the laws of a Grand Lodge "are binding upon all Masons within its jurisdiction" is made advisedly.

The Relation of Lodges to one another, and to Individual Craftsmen. — The history of jurisprudence concerning the relations of lodges to one another and to individual members, and of Masons to one another, is substantially a history of the development of the fundamental principles of the Institution.

The earliest laws of Freemasons must have been few and of the most general character. They were evidently founded upon a belief in the Fatherhood of God and the consequent recognition of the Brotherhood of Man: this is not known historically, but is a necessary inference from the fundamental principles of the Institution as they existed when we have the first knowledge of them.

Human experience has shown, however, that a general law that all men must be "good men and true" is not sufficient, and that as the world grows older, the number of laws relating to specific details also increases. Such has

been the case with Masonry since its historic period commenced. There is ample evidence that it was so before: the "Charges" used were largely statements of Masonic duty as to specific matters, as to acts which might be done, and acts which were prohibited.

With no *written* law for a guide, it was inevitable that the usages of the Craft should take its place; this would be the more certain in England, where the "usages of the realm" had already become a great part of "the common law," governing the people in their relations to one another and subject only to the enactments of Parliament.

At the time of the reorganization, in 1717, there was no "Book of Constitutions"; as yet the law of the Craft was found in its usages, but according to the statements of Anderson made at or near the time, and supported by other conclusive evidence, there existed manuscripts in which were contained Charges and accounts of ancient usages of the Craft.

In 1718, according to Anderson, Grand Master Payne

"Desired any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times; and this year several old copies of the Gothic Constitutions were produced and collated."

Apparently this request produced an effect precisely the reverse of what was intended, for in 1720 Anderson says: —

"This year, at some *private* lodges, several very valuable *manuscripts* (for they had nothing yet in print), concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages (particularly one writ by Mr. Nicholas Stone, the Warden of Inigo Jones), were too hastily burnt by some scrupulous Brothers; that those papers might not fall into strange hands."

The same fear entertained by these "scrupulous brothers" has induced others many times since to do the same thing.

At the meeting of the Grand Lodge in September, 1721,

"His Grand Worship and the Lodge finding fault with the old Gothic Constitution, ordered Brother James Anderson, A. M., to digest the same in a new and better method.

"The Constitutions referred to," says Robert Freke Gould, the eminent English Masonic historian, "were certain old documents, usually in roll or script form, containing the Legend of the Craft, and a Code of Ancient Regulations, both of which it was the custom in old days to read over to the operative Masons on their first admission into the lodge."

Anderson prepared his manuscript, and the Grand Master, at the desire of the Lodge, appointed fourteen "learned brothers" to examine it and make report; in March, 1722, the committee reported,

"That they had perused Brother Anderson's manuscript, viz.: the 'History, Charges, Regulations, and Master's Song,' and after some amendments had approved of it; upon which the Lodge desired the Grand Master to order it printed."

In January, 1723,

"Grand Warden Anderson produced the new Book of Constitutions, now in print, which was again approved with the addition of the antient manner of constituting a lodge."

It will be observed that this Book of Constitutions was not a code of law *then enacted*, but a compilation of old laws and usages, and that the *compilation*

was "approved" and not the *laws;* in other words, the laws in that book were recognized as laws *already existing*, and were not then created.

One of the regulations was that

"Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of this antient Fraternity, *provided always that the Old Landmarks be carefully preserved*," etc.

And the Grand Lodge, in 1723, declared that a

"Grand Lodge duly met has power to amend or explain any of the printed regulations in the Book of Constitutions, *while they break not in upon the Antient Rules of the Fraternity*."

This is an express recognition that there are "Antient Rules" which the Grand Lodge has no power to "break in upon" by amendment or explanation. These "Rules" are the "Antient Landmarks," deemed by almost all the Craft as unchangeable; it is true that some, viewing Masonic government from a modern stand-point, deny their existence, some because these "Antient Rules" have never been codified, and others, because Masons disagree as to what rules are Landmarks. But it seems to be obvious that "Antient Rules" springing from ancient usages cannot be codified as a complete code any more than that all the usages of the Craft can be enumerated.

It is generally conceded that the "Old Charges" as collated by Anderson in his first edition are Landmarks, or among the Landmarks, and the foundation upon which the Jurisprudence of Masonry has been erected.

The Old Regulations, on the other hand, are generally capable of being changed by the Grand Lodge, but as already stated, provided that the Landmarks be faithfully preserved.

All the Old Regulations containing prohibitions and restrictions upon the action of lodges are subject to the modification "except by dispensation," except that it is expressly stated that one power of a lodge is "*not subject to a dispensation.*"

Thus in this Book of Constitutions we find the express recognition, under the ancient laws of the Craft, of

(1) The existence and inviolability of the Landmarks;
(2) Subject to them, the sovereign power of the Grand Lodge; and
(3) The power of the Grand Master to grant dispensations suspending the operation of a law in a particular case.

The rapid growth of the Fraternity naturally called for the enactment of new laws, and "explanations" of the old ones, now termed "decisions." Accordingly we find that at almost every session the Grand Lodge took action, *but always in a line with the three principles above stated.* In more than one instance it was discovered that the usages as stated in the Book of Constitutions was not in accord with the usage in the old lodges, and the law was corrected accordingly.

Unauthorized books were published, which were denounced by the Grand Lodge. But in 1738 Anderson published a second edition of his work, giving

an abstract of the proceedings of the Grand Lodge up to that date, but especially the decisions of the Grand Lodge and the additions to, and amendments of, the Old Regulations; he, however, changed the phraseology of the Ancient Charges, with a view of condensation and correction: while his work was at first approved by the Grand Officers, it is said that the Grand Lodge refused its sanction, and the Ancient Charges, as originally published, have ever since been accepted as the true version. His book seems to have had a small circulation, for in 1746 a new title-page was printed and substituted for the first one and the book put upon the market as printed that year.

The growth of Masonic Jurisprudence continued to be in the enactment of new laws, and the action of the Grand Lodge in the nature of decisions and precedents. The original idea was fully recognized and adhered to closely.

The more important matters were published in the Book of Constitutions. Editions of Anderson's Constitutions, edited by John Entick, were published in 1756 and 1767 under the sanction of the Grand Lodge; in 1769 the latter edition was reprinted in a different form, and issued (with a mere change of the title-page), in Dublin also; in 1776 an Appendix was published by order of the Grand Lodge, and bound in the copies of the 1767 edition then remaining on hand. In 1784, by order of the Grand Lodge, another edition of Anderson's Constitutions, edited by John Noorthouck, was published. These editions were all upon the same general plan, so far as the enactments and decisions are concerned, and naturally each edition was more voluminous than its predecessors. In 1815, after the union of the two Grand Lodges, a Book of Constitutions was published, but it no longer bore Anderson's name, was much smaller than the previous ones, and was substantially confined to the laws of the Grand Lodge. Several editions on the same plan have since been published.

But a disturbing element was introduced into English Freemasonry, which has left its traces in Masonic Jurisprudence, especially in the United States. The schism resulting in the formation of the so-called "Ancient Grand Lodge" naturally gave rise to differences in minor particulars; and the claim was made that these differences were of vital importance, and even formed a barrier of denial of recognition of one faction by the other. The union of the two English Grand Lodges in 1813, however, produced thereafter unity of law in that jurisdiction; but in America, Grand Lodges had been formed under each of the two English systems, and being independent naturally continued the polity originally adopted. In Massachusetts there was a union of two Grand Lodges in 1792, but both had taken Anderson's Constitutions as their guide, and their polity was the same. In South Carolina, also, there were originally two Grand Lodges, one under each of the English bodies. They united in 1808, but a schism immediately followed, and two Grand Lodges existed until 1814, when a union was effected. The result of the blending of the two systems is plainly discernible in the present jurisprudence of that jurisdiction. The same is true

of Virginia, whose Grand Lodge was formed by Masons holding directly or indirectly under both the rival English authorities.

In Pennsylvania, however, the "Ancients" completely crushed out their rivals, and conducted their Masonic affairs according to the system established by Dermott. In 1783 Rev. Dr. Smith, Grand Secretary of the Grand Lodge, published an "Ahiman Rezon," based upon the similar work of Dermott. His version of the Charges followed closely those in Anderson's second edition, with much amplification. He devotes considerable space to the necessity of secrecy, making it of paramount importance. The power of the Grand Lodge to confer degrees and the prerogative of the Grand Master to "make Masons at sight" are expressly stated as a part of the ancient law.

Under the other organization there were various public Masonic ceremonies, in which the Grand Lodge and subordinate lodges participated in their distinctive character. On such occasions the brethren were Masonically clothed, the officers invested with their jewels and other insignia of office, and the furniture necessary for holding a lodge was present; and the work was done by the Grand Lodge or the lodge, as the case might be. These included laying corner-stones of public edifices, opening bridges, dedicating halls, installations, etc. Accounts of these ceremonies are found in the publications authorized by the Grand Lodge, from almost the date of the earliest printed book relating to Masonry; and they are then assumed to be well-known usages of the Craft. In the Books of Constitutions there are given detailed accounts of the ceremonies performed by the Grand Lodge on various occasions.

In Pennsylvania it has been claimed that there are no *public* Masonic ceremonies; and it is undoubtedly true that the "Ancients" insisted more strenuously upon secrecy than did the adherents of the old Grand Lodge, and that, in consequence, public ceremonies were of rarer occurrence. But there is ground for the belief that the claims of Pennsylvania jurists are based upon a departure from the ancient usage in that jurisdiction.

In 1778 there was a celebration in Philadelphia in honor of General Washington. Dr. Smith gives some account of it in his Ahiman Rezon. He delivered a sermon upon the occasion. He says that the brethren assembled at the college to the number of three hundred; they were "properly cloathed, the officers in the jewels of their lodges and other badges of their dignity." The deacons carried their wands; the wardens bore their pillars; the Holy Bible and Book of Constitutions were borne before the Grand Master. In fine, the procession was of the precise character as those of the other organization; that is to say, a regularly formed lodge marched in a procession to the church where the exercises took place.

As the wearing of Masonic clothing upon any other than Masonic occasions, and the investment of officers with their jewels and badges of office, except when doing Masonic work, are utterly repugnant to Masonic law and usage, the conclusion is irresistible that, upon this occasion, the Grand Lodge of

Pennsylvania appeared in public *as such*, for the performance of Masonic work. The Grand Master's emblem of authority has no use, force, or meaning *as such emblem* outside of a lodge. The presence of the Grand Master, clad in his official insignia and bearing the emblem of authority, conclusively shows a duly formed lodge of Masons.

But Dr. Smith, in a note, relates another very significant circumstance which happened at the same time: he closed his sermon with an ascription of "Glory to the Triune-God," and the doctor says: —

> "At the word 'Glory' the brethren rose together, and in reverential posture, in pronouncing the names of the Triune-God, accompanied the same by a corresponding repetition of the Ancient Sign or Symbol of Divine Homage and Obeisance, concluding with the following Response:
> "'Amen! So let it ever be.'"

This ceremony was evidently arranged in advance, and was not, therefore, a mere unauthorized act of the brethren.

The account of this celebration was published five years after it took place, and if there had been anything done inconsistent with Masonic law and usage, there had been ample time to ascertain it. The publication, therefore, so long afterward, adds to the weight to be given to what was done.

When published this Ahiman Rezon was, and for some forty years continued to be, the "Book of Constitutions" of the Grand Lodge of Pennsylvania. The conclusion, therefore, seems just that the present usage in that jurisdiction is somewhat of a departure from the original law and usage.

It must be stated, however, that in all the jurisdictions in which "Ancient" Masonry flourished, the emphasis with which secrecy was enjoined produced effects still plainly discernible.

What was understood to be the law as to public Masonic ceremonies in Anderson's time is shown by his accounts of the "levelling of foot-stones" by the Grand Master and Grand Wardens, "attended by many brothers in due form," on dates previous to 1717; whether the accounts are historically correct or not, they show what the usage was understood to be at the time when they were written.

Anderson's account of the meeting of the Grand Lodge, June 24, 1721, shows that the Grand Master and other Grand Officers with the Masters and Wardens of twelve lodges, formed a Grand Lodge, "made some new brothers" and "marched on foot to the hall in proper clothing and due form," where they were "received by one hundred and fifty, *true and faithful*, all clothed" after dinner the Grand Master was proclaimed and he and his officers invested, and after the business was finished, he ordered a brother "as Warden to close the lodge in good time." It will be seen that at this early date, the Grand Lodge was opened in one hall, did business, marched (formed as such), through the streets, to another hall, and after performing Masonic work there, was duly closed. The same course was followed year after year. In his account of the assembly and feast, January 29, 1730 [N.S.], Anderson gives "as

a specimen to avoid repetitions" a full account of the procession. To this and other accounts of public Masonic ceremonies in the Books of Constitutions approved by the Grand Lodge, and in contemporaneous publications by Masons, reference only can be made; but they show conclusively that public Masonic ceremonies are usages of the Craft from the earliest days of its written history to the present time.

But, as Anderson said of the Grand Lodges of Scotland and Ireland, the Grand Lodges in this country, whether "Ancient" or "Modern," had "the same constitutions, charges, regulations, etc., for substance"; and their difference in details affects their jurisprudence to no such extent as affects full recognition of each other or entire harmony in their mutual relations.

Grand Masters' Decisions. — The immense and rapid growth of Masonry in this country soon developed the study of "Masonic Jurisprudence." Questions arose upon which the decision of the Grand Master was invoked; other questions came directly before the Grand Lodge. To prevent an endless repetition of the same questions, the practice arose, some thirty years ago, of reporting to the Grand Lodge the decisions of the Grand Master, and the publication of these decisions and those of the Grand Lodge for the information of the Craft. Then came the practice of having the Grand Lodge pass upon the decisions of the Grand Master, not with the purpose of affecting the decision of the particular case (for in that the action of the Grand Master was final), but with the view of establishing the rule for the future.

The occasions for these decisions were more numerous from the fact that nearly all of the Masonic Monitors, after the advent of Webb in 1797, had special reference to the ritual and ceremonials, and gave little attention to the law; so that, except so far as they incidentally show the usages of the Craft, they are of little aid in the study of jurisprudence. There were some exceptions; and the science cannot be understood without a study, not only of the English Books of Constitutions, Monitors, and Ahiman Rezons, but also of the earlier publications in this country, such as the Pennsylvania Ahiman Rezon of 1783; the Virginia Ahiman Rezons of 1791, 1818, and 1847; the Massachusetts Constitutions of 1792 and 1798; the Maryland Ahiman Rezons of 1797, 1817, and 1826; and the Ahiman Rezons of New York, 1805, of North Carolina and Tennessee, 1805, of South Carolina, 1807, and of Kentucky, 1808 and 1818.

Treatises on Jurisprudence. — The practice of making decisions soon suggested treatises on Masonic law and digests of decisions. The first to enter this field was Albert G. Mackey, who published a work in 1855, entitled, "Principles of Masonic Law." This ran through several editions in a very short time, and, in 1859, he published his "Masonic Jurisprudence." In 1856 Robert Morris published a "Code of Masonic Law" in a volume of nearly five hundred pages. John W. Simons followed with a similar work in 1864. George W. Chase published a "Masonic Digest" in 1859, in which he collected the decisions

of Grand Masters and Grand Lodges, with the utterances of Masonic Committees. In addition to these, there should be mentioned *The Freemasons' Monthly Magazine*, by Charles W. Moore. Its publication was commenced in 1841, and was continued for thirty-two years. Questions of Masonic law were continually discussed in it with an ability and knowledge that make the work one of the most valuable in the whole range of Masonic literature.

The publication of these works created a vivid interest in the subject, and attracted the attention of the ablest men of the Craft. The ritual, symbolism, and history of Freemasonry had offered a wide field for study and research, and to these were now added its jurisprudence. A system had grown up in this country which gave an opportunity for the full discussion of these subjects — a necessary condition for the evolution of truth. In nearly all the Grand Lodges a standing committee was appointed (styled "Committee on Foreign Correspondence"), charged with the duty of examining the annual proceedings of the other Grand Lodges and of reporting upon such matters found therein as may be deemed of interest to the Craft. This naturally led to a comparison of the enactments, decisions, usages, and action of the Grand Lodges, and to a discussion of differences. While this system may have been diverted from its purpose, and even abused in some cases, it is certainly true that it has done more for the unification of the Craft, and especially to secure a degree of uniformity of Masonic law and polity, than all other causes combined. In numerous instances the discussions of these committees have convinced a Grand Lodge that it was maintaining an erroneous position, and has led to a modification of its action. Decisions of Grand Masters and Grand Lodges are made more carefully, and, in fact, with all the consideration marking the judgments of the highest civil courts.

But, as in case of the civil law, and especially in consequence of the differences in views of polity already noticed, uniformity of law has not been attained, and is not likely to prevail. Yet in essentials, and in all matters affecting the relations of Masons of different jurisdictions, friction and the liability to dissensions are year by year decreasing; and although there must be differences as long as Masons are human, yet such progress has been made in the right direction that we may certainly look forward to the day when the Society will be one great Brotherhood united in a common purpose, in spite of its division into numerous governing organizations, each independent and the peer of all the rest.

Masonic Principles Unchangeable. — The study of the history of Masonic Jurisprudence suggests one danger to which allusion has already been made, a danger not very apparent, and, therefore, all the more difficult of avoidance. Freemasonry is an old Institution, with fixed, unchangeable principles, whose laws are intended to give effect to those principles; beyond this laws cannot properly go. But, especially in the domain of jurisprudence, there is a tendency, almost inevitable, to introduce modern ideas, and espe-

cially to construe the laws and shape the proceedings under them, according to the prevailing views of the time. This tendency is inherent in our natures, or rather in our education, and is not perceptible by those affected by it. As an illustration: there is reason to believe that the old usages of the Craft have been materially changed in the matter of discipline. It is now universally held that it is a necessary result of the fundamental principles of Freemasonry that a Mason shall not be deprived of any of his Masonic rights without an opportunity of being heard in his defence; but a careful study of the early records shows that the usage of the Craft was that the lodge had plenary power over the individual Mason, and imposed any of the Masonic penalties whenever it deemed that the good of the Craft required it. If candidates know in advance that they hold their Masonic character only at the will of their brethren, they cannot complain of any breach of faith, if their brethren deprive them of it. Many are beginning to think that the old usage was the best, and that our laws, in their anxiety to protect the *rights of the individual*, have sacrificed the *good of the Craft*. The argument is, that if Masons had to depend on the good opinion of their brethren, they would be more circumspect; that Masonic trials are too frequently the cause of dissension and discord; and, more than all, that on account of the difficulty of obtaining and producing sufficient testimony as to specific acts, it is impossible to get rid of Masons really known by their brethren and the community to be unworthy of the Masonic character.

In this respect, however, our system has become too firmly established to be overthrown. It is undoubtedly the result of the abuses in former times of the procedure under the criminal laws. The change is a forcible illustration of the tendency to endeavor to "improve" Freemasonry and make it conform to the vacillating idea of men in different times.

The study of Masonic Jurisprudence from the early times teaches most emphatically not only rigid adherence to the fundamental principles and Landmarks of the Society, unyielding resistance to all innovations however slight, and faithful obedience to the laws and usages of the Craft; but also that while in other relations one may lawfully do what is not prohibited, to the Mason whatever does not find a warrant in those Landmarks, laws, or usages is absolutely forbidden.

Josiah H. Drummond

DIVISION XIII.

THE CAPITULAR DEGREES.

The Royal Arch as a Separate Degree in England and other parts of the British Empire. The Mark Master Mason's Degree as evolved in the United Kingdom. The several Grand Chapters, and the Royal Arch Systems of England, Ireland, and Scotland, including Mark Masonry, Mason's Marks, and Past Master's Degree. The Grand Chapters of Canada, Nova Scotia, Quebec, and New Brunswick. The General Grand Royal Arch Chapter, its origin, powers, and jurisdiction. State Grand Chapters, including the Independent Grand Chapters of Pennsylvania, Virginia, and West Virginia; separately considered, and in alphabetical order, together with all Chapters holding charters from the General Grand Chapter. The Order of High Priesthood.

By Alfred F. Chapman, P.∴G.∴G.∴H.∴P.∴

General Grand Chapter of Royal Arch Masons, U.S.A., etc., etc.

CHAPTER I.

Early History of the Capitular Rite.

The Holy Royal Arch.—Whatever may be said concerning the Royal Arch Degree, there is no question as to its importance in the Masonic world, nor as to the high place it holds in perfecting the Craft Degrees in England, and of being the fourth of the Capitular Degrees in America, as well as the seventh in the series of degrees peculiar to the American system.

Its origin has awakened inquiry, but, profound as has been the investigation, authorities have not ventured to give it an earlier date than about 1740. Soon after this it came into notice in England, stimulated by dissensions in London, between the "Ancients" and the "Moderns," arising in 1751; and this breach in the amicable relations between the brethren was not healed

until articles of union were adopted by the two Grand Lodges in 1813, wherein it was declared that

"Pure Ancient Masonry consists of three degrees and no more, viz.: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

The "Ancients" and "Moderns." — It will be as well here as later to speak of the disaffection which arose, in 1751, among certain of the brethren in London, who separated themselves from the regular lodges, began to hold meetings and to initiate candidates, without authority of Grand Lodge. Dr. Mackey quotes Thory, who

"Attributes it to the fact that the Grand Lodge had introduced some innovations, altering the rituals and suppressing many of the ceremonies which had long been in use."

Dermott and Preston agree that changes took place, although they differ somewhat as to time. This schismatic body of 1751 assumed the name of Ancient Masons, and styled the regular Grand Lodge of England, "Moderns." At about this period (1740), Laurence Dermott was made a Mason, and six years later a Royal Arch Mason; and he, more than any other, seemed to have been the moving spirit in sustaining this great schism, during the latter part of the eighteenth century, to his decease in 1791. As might be expected, Dermott has been severely criticised by his opponents, and Laurie charges him with unfairness in his proceedings against the Moderns, with treating them bitterly, with quackery, with being vainglorious of his own pretensions to superior knowledge, and claims that he should be reprobated by Masons of every class, who are anxious to preserve the purity of the Order. In commenting upon this, Dr. Mackey says: —

"I am afraid there is much truth in this estimate of Dermott's character. As a polemic, he was sarcastic, bitter, uncompromising, and not altogether sincere or veracious. But in intellectual attainments he was inferior to none of his adversaries, and in a philosophical appreciation of the character of the Masonic Institution he was in advance of the spirit of his age. Doubtless he dismembered the Third degree, and to him we owe the establishment of English Royal Arch Masonry. He had the assistance of Ramsay, but he did not adopt Ramsay's Scottish degree. Royal Arch Masonry, as we now have it, came from the fertile brain and intrepid heart of Dermott. It was finally adopted by his opponents in 1813, and it is hardly now a question that the change effected by him in the organization of the York Rite in 1740, has been of evident advantage to the service of Masonic symbolism."

This latter estimate of Dermott commends itself as being nearer to the truth, especially in view of what has since been enacted; and here again the clear light in which Mackey has placed this will help to an understanding of what is of chief importance in comprehending the relations which the "Ancients" and the "Moderns" sustained toward each other, not only in Great Britain, but also in America: —

"The Grand Lodge of Ancient Masons was, shortly after its organization, recognized by the Grand Lodges of Scotland and Ireland, and, through the ability and energy of its officers, but especially Laurence Dermott, at one time its Grand Secretary (1752) and afterwards its Deputy

Grand Master, and the author of its Ahiman Rezon, or Book of Constitutions, it extended its influence and authority into foreign countries and into the British Colonies of America, where it became exceedingly popular, and where it organized several Provincial Grand Lodges, as, for instance, in Massachusetts, New York, Pennsylvania, Virginia, and South Carolina, where the lodges working under this authority were generally known as 'Ancient York Lodges.'

"In consequence of this, dissensions existed not only in the Mother Country, but also in America, for many years, between the lodges which derived their warrants from the Grand Lodge of Ancients and those which derived theirs from the regular or so-called Grand Lodge of Moderns. But the Duke of Kent having been elected, in 1813, the Grand Master of the Ancients, while his brother, Duke of Sussex, was Grand Master of the Moderns, a permanent reconciliation was effected between the rival bodies, and by mutual compromises the present 'United Grand Lodge of Ancient Freemasons of England' was established.

"Similar unions were consummated in America, the last being that of the two Grand Lodges in South Carolina, in 1817, and the distinction between the Ancients and the Moderns was forever abolished, or remains only as a melancholy page in the history of Masonic controversies."

If it were desirable to extend inquiry as to these dissensions, the result would be of small profit, and of but little permanent advantage in Craft history. Dr. Dalcho, of South Carolina, spoke of these differences, and the cause of them, as though they were insignificant; others have thought differently; but, looking at them from this distance, it will be seen that more good than harm, to the general welfare of Freemasonry, has resulted from the schism.

In speaking of the "Ancients" and "Moderns," Dr. Mackey credits Dr. Dalcho, who was made in an "Ancient" lodge, with being acquainted with both systems, and claims that a comparison of his writings with those of Dermott shows that the Moderns made innovations in the ritual of little consequence possibly, but enough to awaken opposition, and to lead to the establishing of the Grand Lodge of Ancient Masons, out of which was evolved the Royal Arch Degree.

Other evidence, too reputable for successful denial, shows that the Ancients had marks claimed by them to have been known and given in the lodges which they left, but not given by the Moderns. In regard to this, Dermott says: —

"A Modern Mason may with safety communicate all his secrets to an Ancient Mason, but that an Ancient Mason cannot, with like safety, communicate all his secrets to a Modern Mason without further ceremony."

History does not instruct us concerning the differences, and is specially silent as to esoteric matters. It is clear, however, that the construction of the Third degree and the introduction of the Royal Arch element were fruitful sources of difference. The Moderns asserted that they were "neither Royal Arch nor Ancient," while the latter contended that the former had made innovations, involving changes in the modes of recognition, and in the transposition of words. In regard to this Dr. Oliver says: —

"The division of the Third degree and the fabrication of the English Royal Arch appear, on their own showing, to have been the work of the Ancients."

The Anderson Constitutions and the Ahiman Rezon. — Up to the time of the schism, Anderson's "Constitutions of the Freemasons," originally published in 1723, was the foundation of the written law under which the Grand Lodge of England and lodges warranted by it, whether at home or in America, were governed. But when the Ancient York Masons established their Grand Lodge, they held it to be necessary to have their own Book of Constitutions. This was prepared and first published in 1756, by Laurence Dermott, under the title of "Ahiman Rezon," and these Constitutions continued to be the law of the Ancients until the union in 1813. The Book had great influence also in America, where many of the lodges and Grand Lodges derived their existence from the Ancients.

The Royal Arch Degree. — The Moderns, or, as more justly styled, the Constitutional Grand Lodge, did not recognize the Royal Arch Degree, nor introduce it into their system, *officially*, until sixty-two years later than did the Ancients. In 1765 the degree was worked by several "Modern" Masons in England; and, in 1767, the Grand Chapter was formed by authority of Lord Blaney, the Immediate Past Grand Master of the Grand Lodge. Dunckerley has been credited with its adoption, unofficially, by the "Moderns," but there is no evidence on that point, and Dr. Oliver, in naming the year 1776, doubtless referred to 1767, as before noted.

From what has been heretofore said, it appears that during 1751–52, the Royal Arch Degree was adopted into the system of the "Grand Lodge of England according to the Old Constitutions," otherwise called the "Ancients," and later, the "Athol Grand Lodge." In 1767[1] the degree was *virtually* adopted by the "Constitutional Grand Lodge," or the "Moderns"; "and in 1813 it was formally recognized as a part of the English Rite, or, series of degrees, by the United Grand Lodge."

Consensus of Masonic Opinion. — It is not within our purpose to push inquiry into the field of speculation merely, concerning the more remote origin of the Royal Arch Degree, for the reason, chiefly, that others have given their attention to this in so highly an intellectual manner, that it is quite unnecessary to risk what, after all, might prove to be a repetition. Brother Hughan, in his "Origin of the English Rite," alludes to and quotes the opinions of recognized Masonic authorities, to the effect that mutilation of the Third degree did not take place, consequently the Royal Arch Degree could not have been fabricated or evolved from that. But these are debatable points, to follow which would necessarily carry us back beyond that which we know, and lead us again into the maze.

Dermott inquired, — in an address to the "Gentlemen of the Fraternity," —

"Whether it is possible to initiate or introduce a Modern Mason into a Royal Arch Lodge (*the very essence of Masonry*), without making him go through Ancient ceremonies?"

[1] Since this work was brought out, we have traced the Royal Arch Degree at Fredericksburg, Virginia, in 1753.

DERMOTT'S ROYAL ARCH.

This was in allusion to the differences between the "Ancients" and "Moderns," and goes to show his own belief in the existence of "'Ancient' ceremonies," without instructing us as to their origin.

Notwithstanding what we have said negatively as to speculation merely, it is desirable that some notice be taken of the opinions of various authors, touching the origin of the Royal Arch. In doing this, much must of necessity be left unsaid, to limit repetition; but enough may be said to indicate the drift of the story.

Dr. Oliver declared, that the degree

"Is very properly denominated the English Royal Arch, for it was doubtless a fabrication of this country, and from hence was transmitted to every part of the world, where it now prevails."

The doctor further says: —

"The 'true word' was never lost, but transferred by the seceding brethren, at the great schism in 1740, to the Royal Arch, and in corroboration of this hypothesis, I have before me an old French engraving of the ichnography of a Master's lodge, dated in that very year, containing the usual emblems, and on the coffin the veritable word in Roman capitals. . . . The legend progressed throughout the greater part of the century, increasing in dimensions, and slightly varying in particulars, until it attained the form in which it now appears, and requires a portion of the Ineffable degrees to render the fable interesting, although by no means complete."

Brother Hughan confesses his

"Inability to decide which was the senior, the *Continental*, or the *English* Royal Arch, and as they had so much in common, the facts which are authenticated are not antagonistic to their having a somewhat similar beginning; but all we can say is, that their exact origin, and the names of the originators, have not yet been elucidated, though a fair approximate date may be fixed upon, viz.: a year or two prior to 1740 — for the period of their advent."

He quotes Brother Joseph Robbins, of Illinois, to the effect that the mutilation of the Third degree was a fiction, and says that

"The real differences (between the Ancients and Moderns), consisted in *additions*, leaving the three degrees *substantially* as they were prior to the introduction of Royal Arch Masonry. We did not see this so clearly some years ago as we do now, having at that time relied upon well-known authorities, but subsequent investigation led us to support the theory that we have virtually the Third degree as it was prior to 1750."

Concerning the introduction of the degree, our Brother says: —

"Inasmuch as it will be seen that the degree was worked in London and Dublin about 1740, being some six years prior to Dermott's 'exaltation,' and ten or more before the 'Athol' Grand Lodge was started, it must be incorrect to credit the 'seceders' with the introduction of Royal Arch Masonry into this country."

As to the degree, he

"Favors the theory that a word was placed in the Royal Arch *prominently*, which was previously given in the *sections* of the Third degree, and known as 'the ancient word of a Master Mason.' We understand it is still so communicated in some Master Mason's lodges on the Continent, and we know that it is to be found on old tracing-boards of early last century."

Early Reliable History. — Leaving the province of debate for that of history, it is clear that the earliest reliable record in English Royal Arch

Masonry was brought to the knowledge of the public by Brother T. B Whytehead, in the columns of *The Freemason*, London, in November, 1879. This painstaking and scholarly brother quotes Brother Hughan as having presented the treasurer's book of the Grand Chapter of Royal Arch Masons at York, to the York Lodge, which says: "A most sublime Royal Arch Chapter was opened on the 8th February, 1778." This, — says Brother Whytehead, —

"In connection with the earlier minute-book just come to light, completes the chain of Royal Arch history at York from the 7th February, 1762, to the 10th September, 1781."

It appears that this York Lodge was granted a warrant January 12, 1761, held its first meeting, February 2d, "at Mrs. Chuddock's, at the Punch Bowl, in Stonegate," and in the following year, "on Sunday, February 7, 1762, a most Sublime, or Royal Arch Lodge, opened at the sign of the Punch Bowl."

The historian here relied on copied the first minute exactly, and we reproduce it: —

"A Most Sublime or Royal Arch Lodge open'd at the Sign of the Punch Bowl in Stonegate, York, on Sunday the 7th of February 1762. Present:

"Frodsham,	P. H.	in the Chairs.
"Oram,	Z. L.	
"Granger,	J. A.	
"Owen.		

"At this Lodge, Brothers Burton, Palmes, Tucker, and Dodgson petition'd to be raised to the 4th Degree of Masonry, commonly call'd the Most Sublime or Royal Arch, were accepted and accordingly made."

This record is significant of the fact that the Royal Arch Degree was already well known, otherwise the words "commonly called the Most Sublime or Royal Arch" were used without regard to the truth, an admission which the most thoughtless would not care to make.

The title-page, carefully copied by Brother Whytehead, fully sustains the claim of prior knowledge of the degree, as the reading will show: —

"Minute-book belonging to the Most Sublime Degree or Order of Royal Arch appertaining to the Grand Lodge of All England, held at the City of York, 1762."

It is noticeable that the meetings of this Royal Arch Lodge were held at somewhat irregular intervals, but always on Sunday, until August 17, 1768, when the day of meeting was changed to Wednesday.

As an historic fact, it should be memorable that the word CHAPTER, as applied to the Lodge, was used for the first time in the record of April 29, 1768; and, in alluding to this, Brother Whytehead says: —

"It is noteworthy that this is the first minute in which the body is entitled 'Chapter,' previously it having been always denominated a 'Lodge.'"

First Titles of Presiding Officers. — The titles given to the presiding officers, up to June 3, 1772, were then changed from P. H., Z. L., and J. A., to S., H. T., and H. A. We do not know of any reason for questioning the

interpretation given to the first three, by Brother Whytehead, who imagines them to stand for Propheta, Haggai; Zerubbabel, Legislator; and Jeshua, Armiger. As to the other three, the initials are of such familiar application, that further explanation need not be attempted.

The entries in this record book were not made with complete regularity, as many blank pages were left, indicating that rough minutes were taken but never entered in the book, as was no doubt intended. This custom had its parallel in St. Andrew's Chapter, in Boston, Massachusetts. The rough minutes on slips of paper were kept with similar lack of entry in the record book, where the blank pages are still as mute as those of its English fellow; and, what seems remarkable, the blanks in each case occur during a great portion of the same period, the last entry in the York record book being made January 6, 1776.

First Known Rules and Orders. — The first entry in the second record book was of February 8, 1778, when Sunday was again adopted as the day of meeting. The titles of the chair officers remained as S., H. T., and H. A. throughout; and here too is recorded the fact that "Rules and Orders of the Grand Chapter of All England" were established. These rules are of much historical importance, inasmuch as they determine that fees shall be paid for warrants; that "annual returns of members" shall be made to Grand Chapter; that all "by-laws" be subject to the approval of Grand Chapter; that

"No innovation in the business of the Chapter" shall be made, "and if any doubts should arise, they must always be referred to the Grand Chapter for decision"; "That they shall contribute annually to the Grand Chapter at York, so much as they reasonably can, towards the fund to be employed to benevolent and advantageous purposes"; "That no man of bad or immoral character be admitted a companion, nor any one until he hath passed the several probationary degrees of Craft Masonry, and thereby obtained the necessary passport as a reward for services."

These rules further provide, that "no man shall be admitted for an unworthy consideration," but for the promotion of "peace and harmony," and for the encouragement of whatever may be for the "common welfare."

An analysis of the "Principia to be observed by all Regularly Constituted Chapters of the Degree of Royal Arch," shows that the constitutions and rules which now obtain in the Grand Chapters of America are but parts and counterparts of this York original, and lead to the conclusion that the rules then recorded were not new, but were well known in practice, among brethren of the Royal Arch degree.

The Term "Companion." — As an item of peculiar significance, let it be remembered that the words "admitted a Companion" establish beyond any question the fact that "Companion" is not of recent, nor of American parentage; but that it, like much else that is obscure in Freemasonry, had its origin at a time when the penman's skill and the printer's craft were not trusted with a complete knowledge of the inner life of the Ancient Fraternity.

The Mark Degree in England. — The Mark Degree had been worked in England, in lodges held under immemorial usage, derived, we are told, from

the old Athol York Grand Lodge. The United Grand Lodge declined to adopt the degree into its system, as it was pledged under the articles of union to acknowledge the three Craft Degrees only, including the Royal Arch.

Effort, however, was not wanting on the part of brethren who wished to cultivate the Mark Degree, and this secured the adoption of an opinion by Grand Lodge, in March, 1856, that the degree is "not positively essential, but a graceful appendage to the degree of Fellow Craft."

It is not of sufficient importance to trace in detail the introduction of the degree, nor to name the several immemorial lodges in which it was known to have been worked. In 1856 measures were concerted for uniting all Mark Master Masons in an organization, and this resulted in establishing the "Grand Lodge of Mark Master Masons of England and Wales, and the Colonies and Dependencies of the British Crown." The first meeting was held in June, 1856, and, to carry out the general desire, a meeting was held on May 30, 1857, "of representatives from all existing Mark lodges in England, wherever they could be found." At this meeting report was made "in favor of a general union of all Mark lodges upon equal terms in a Grand Mark Lodge."

Some of these lodges held under authority from Scotland, against the opinion of those under England; but the final and complete union was secured on terms satisfactory to all concerned. Thus far Right Hon. Lord Leigh had been Grand Master, and the ten "old [time immemorial] lodges" in England, together with seven lodges holding from Scotland, acknowledged the supremacy of the Grand Lodge. At this meeting, June, 1860, Right Hon. the Earl of Carnarvon was elected Grand Master.

The care, almost amounting to judicial delay, with which this Supreme body was brought into existence, gives authority to its historical papers; and the work done by itself as to the beginning of the Mark Degree, is so complete that, whatever else we shall say, will, in the main, be from a report on the "Origin of the Grand Lodge of Mark Master Masons of England, etc., as set forth by Order of the Grand Lodge of Mark Master Masons." This report opens by saying: —

"There is probably no degree in Freemasonry that can lay claim to greater antiquity than those of Mark Man or Mark Mason, and Mark Master Mason.

"In A.D. 1598, William Schaw, Master of Works to King James VI., orders the *Marks* of all Masons to be inserted in their work.

"In the seventeenth century, Mother Kilwinning Lodge made members choose their Marks, and charged them *four* shillings each."

In 1865 a report was made in Grand Chapter of Scotland, that

"In this country from time immemorial, and long before the institution of the Grand Lodge of Scotland (in 1736), what is now known as the Mark Masters' degree, was wrought by the Operative lodges of St. John's Masonry."

In a conference of delegates in 1871, — representing the Grand Lodge and

Grand Chapter of Scotland, the Grand Chapter of Ireland, and the Grand Lodge of Mark Master Masons of England, — on the subject of the "Position of the Mark Degree in England," Brother Frederick Binckes said: —

"I believe there are some Mark lodges in the North that have documents to show that they worked upwards of a hundred years ago. The Minerva Lodge, at Hull, has worked the Mark Degree, if I am rightly informed, almost, if not quite, from its formation in 1782."

Brother Andrew Kerr, Grand Lodge of Scotland, spoke of very old lodges in Scotland, developing from Operative into Speculative lodges, and showed that in the "Lodge of Edinburgh, Mary's Chapel, the members signed the books with their Marks"; also, that it was ordained in 1598, that on receiving a Fellow Craft or Master, his name and "Mark" should be "inserted in the same book."

Enough has been said to show that the custom of choosing a "Mark," and placing it on the work of the Operative Mason, is a very old one, and that the

"Mark Degree was regularly worked in many lodges, meeting under one or the other of the two Constitutions, as well as under the authority of the Grand Lodge, meeting from time immemorial at York."

One other extract from the report to the Grand Lodge of Mark Master Masons, previously referred to, to show the antiquity of the degree, as well as the position it then occupied, and this subject can be left in the keeping of the brethren: —

"On January 7th, A.D. 1778, the Banff Operative Lodge resolved: 'That in time coming, all members that shall hereafter raise to the degree of Mark Mason, shall pay one merk Scots, but not to obtain the degree of Mark Mason before they are passed Fellow Craft: and those that shall take the degree of Mark Master Mason shall pay one shilling and sixpence sterling unto the Treasurer for behoofe of the Lodge. None to attain the degree of Mark Master Mason until they are raised Master.' This shows clearly the relative positions of the degrees of Mark Mason or Mark Man, and Mark Master Mason, to each other, and to the Operative Craft. Every Operative Mason, or Fellow Craft, being obliged to be made a Mark Man or Mark Mason, before he could 'Mark' his work. While the degree of Mark Master Mason was confined to those, who, as Masters of lodges or Master Masons, had been chosen to rule over the Fellow Crafts."

Mark Masonry has further attention in connection with the Royal Arch in Scotland.

The Royal Arch System in Ireland. — In correspondence in connection with the "Conference of Delegates, relating to the Mark Degree, in 1871," Right Worthy Brother Robert W. Shekleton, Deputy Grand Master of Ireland, wrote to Brother F. Binckes, Grand Secretary of Grand Lodge of Mark Master Masons, as follows: —

"In Ireland the Mark Degree is worked exclusively under the control of the Grand Chapter No separate warrants are issued to hold Mark lodges; but Royal Arch chapters are, by virtue of their Royal Arch warrants, alone empowered to work the Mark Degree. There are separate certificates, if desired, for the Mark Degree, as it can be conferred on a *Master* Mason at any time after he has obtained that degree, whereas he must have been registered in Grand Lodge books as a Master Mason for six months before he can get the Royal Arch Degree."

This statement by Brother Shekleton places the position of the Mark

Degree, in Ireland, clearly enough, though it does not fix the period of its introduction. This, however, is obscure; but the indications are that it was introduced into the Irish system at a period corresponding pretty closely to the time of its earliest known appearance in England.

As to the Royal Arch Degree, we can safely accept the opinion of Brother Hughan, quite recently given in his "History of Apollo Lodge," p. 92, wherein he says: —

"Whatever the Royal Arch may have been at this period [1744], it may be taken as established that the ceremony was worked at York, London, and Dublin, about 1740, in a systematic manner."

The degree was met with in 1752, says Hughan, under the Ancients, and again in 1759, when a Brother Carroll, from Ireland, an "Ancient," was refused relief by Grand Secretary Spencer, who replied: —

"Our Society is neither Arch, Royal Arch, nor Ancient, so that you have no right to partake of our charity."

We cannot do better than to rely on the following statement by Brother Hughan, that

"The degree or ceremony was known years prior to the inauguration of the schismatic Grand Lodge of 1751; hence neither that body, nor its energetic Grand Secretary, Laurence Dermott, can be credited with its origin, although it is probable that their recognition of the degree gradually led to its adoption in England, officially and generally."

In recognition of recent investigation, made and being made in Ireland, it will be well to note that the introduction of the Royal Arch Degree into Ireland has been credited to Laurence Dermott; but there does not appear to be sufficient evidence to prove this claim. As to the exact date of its introduction, opinion is less certain. The evidence, however, is ample to show that the "higher degrees" were conferred, until a comparatively recent date, under a Lodge warrant.

Francis C. Crossle, Provincial Grand Secretary of Down, who has given much attention to antiquarian Masonic research in Ireland, says: —

"The system of conferring the Royal Arch and Knight Templar degrees under the Craft warrant seems to have been of Scottish origin; but that it received pretty universal acceptance in this country is manifest from the fact that, so early as 1779, the 'High Knight Templar of Ireland, Kilwinning Lodge,' Dublin, was in the habit of conferring 'The Chair,' 'The Excellent,' 'The Super-Excellent,' 'The Royal Arch,' 'The Knight Templar,' and 'The Prince Rose Croix.' So far, however, from being invested with any authority for such a practice, the charter of this lodge simply authorized the formation of a lodge for conferring the three degrees of Craft Masonry."

The same authority says, the

"Custom of conferring the higher degrees, under the sole authority of a Craft warrant, was the rule, and not the exception; . . . nor was it until the year 1836 that the Grand Priory, and 1834 that the Grand Royal Arch Chapter of Ireland, assumed the reins of government, and reduced to order the system which at present obtains."

American readers will notice that "the Excellent," "the Super-Excellent," "the Royal Arch," and "Knight Templar" correspond with those conferred

in St. Andrew's Royal Arch Chapter, in Boston, Massachusetts, as shown by its records of August 28, 1769. "The Chair," as standing alone, does not appear to have been used in the latter body, as applied to a degree, though the terms, "Passed the Chair," "Secrets belonging to the Chair," and "Duties of the Chair," no doubt allude to the same ceremony, now known in America as the Past Master's degree.

It is not clear as to how early the degree of Installed Master was worked in Ireland; but that it was evolved out of the Royal Arch Degree seems to be the opinion of Gould and other Masonic authorities.

Brother Crossle submitted various seals, warrants, collars, certificates, and other matters of evidence, all going to show the close connection between the three Craft degrees and the "higher degrees," and that the latter were conferred under the Lodge, or Craft warrant. In this line he said: —

"The books of St. Patrick's Lodge, No. 77, Newry, also record the fact that The Mark, The Royal Arch, and Knight Templar degrees were systematically conferred under the sanction of their Craft warrant."

This Lodge is the eighth oldest in Ireland, and celebrated its one hundred and fiftieth anniversary on December 27, 1887. Included in his exhibit were the "Royal Arch and Knight Templar seals belonging to Lodge No. 205, which was originally, in the year 1749, connected with the 35th Regiment." Several aprons were shown, in which the blue, red, and black colors were used on the borders of each, "denoting that the wearer was, in virtue of his exaltation to the higher degrees of Royal Arch and Knight Templar Masonry, entitled to add the colors of the red and black to the blue trimming to his Craft apron." The oldest of these aprons could not have been worn by its owner at an earlier date than the latter part of the year 1810.

As already shown, the Grand Royal Arch Chapter did not assume control of Royal Arch Masonry in Ireland until 1834. An effort, however, had been made, in 1813, to have the Grand Lodge recognize the Royal Arch Degree, but this was met by a vote of censure on the brother who proposed it. Brother Crossle says: —

"This makes it abundantly clear, that no other degrees were recognized by the Grand Lodge of Ireland than the simple three authorized by the earliest Grand Lodges."

The higher degrees, including the Royal Arch, the Knight Templar, and the Knight of Malta, as well as others heretofore named, were worked under a Lodge warrant, without interference by Grand Lodge, which must have had knowledge of the fact, although it did not recognize the degrees. Evidently the brethren interested came together, formed under a Lodge warrant, and conferred the higher degrees. Indeed, Brother Crossle shows that, as late as August 5, 1830, "A Grand Chapter was opened, when the degrees of Arch Mason, Knight Templar, and Knight of Malta" were conferred on three brethren whose names are given in the record.

The Royal Arch System in Scotland. — If one were looking for reasons why so little is known of the origin of Royal Arch Masonry, a strong one comes uppermost; and this is so well expressed in the "Introduction" to the "Laws of the Supreme Grand Royal Arch Chapter of Scotland" that we present it here: —

"But with regard to Royal Arch Masonry, no certain evidence has been brought forward to point out the epoch when, or the individuals by whom, it was brought to Britain. One principal cause of the obscurity which hangs over this branch of the science is, that while St. John's Masonry has been always connected with public buildings, the greater part of the Royal Arch Masonry, including the Royal Arch degree itself, was practised only in private.

"In Scotland, as well as in England and Ireland, there has always been a close connection between Royal Arch Masonry and Masonic Templarism; and scarcely half a century has elapsed since these were placed under two distinct governing bodies. In the Stirling Ancient Lodge are still preserved two old, rudely engraved brass plates: one of these relates to the first two degrees of Masonry; the other contains on the one side certain emblems belonging to a Master's lodge, and on the reverse, five figures; the one at the top is called the 'Redd Cross, or Ark,' at the bottom is a series of concentric arches, which might be mistaken for a rainbow, were there not a key-stone at the summit, indicative of an arch."

This authority also says that the Royal Arch Chapter of Stirling was originally formed for the higher degrees formerly practised, if not by, at least under the connivance of, the Stirling Ancient Lodge.[1]

"No minute-book, however, seems to have been kept prior to 1743, or if kept, it has been lost, or perhaps carried away during the time of the Rebellion. This minute-book of 1743 is the oldest written record now extant; and no other chapter in Scotland has been able to show *documentary evidence* in its favor of an earlier date than 1765, although in these years the chapters were already accounted old and in full operation."

Whatever may be thought of the two old brass plates held by the Stirling Ancient Lodge, with their "series of concentric arches," they were thought to be of sufficient importance for mention in the introduction to the "Laws and Regulations" of the Grand Chapter of Scotland, edition of 1869, and of consequence in tracing the origin of the Royal Arch degree. Old and rude they are said to be, but the latter, as applied to the engraving, is evidence not only of antiquity, but also of a desire to teach by symbols. This is in harmony with the genius of Freemasonry of every age, and conveys a lesson quite as strong as words, expressive of a wish to conceal from the uninitiated a knowledge of Craft mysteries, common to members of the Fraternity. We are told that "the age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century," a period in the history of Masonic degrees when the five senses were more completely relied upon for receiving and communicating Masonic information than is common now, even with the ritual.

[[1] The Stirling plates, and the records of the Royal Arch of 1743, have never been exhibited within the memory of any Companion; and, although Brother Hughan has repeatedly challenged their production, neither the one nor the other have been produced. Brother Hughan believes they never existed. The earliest actual minute of conferring that degree known, is the year 1753, and is preserved at Fredericksburg, Virginia. — ED.]

The suggestion that these concentric arches might be mistaken for a rainbow gives force to a question in the "Mason's Examination," of 1723: "Whence comes the pattern of an Arch?" "Answer. From the Rainbow."

Whether this ancient symbol was the germ from which the Royal Arch degree sprung, we do not venture a suggestion; nor need we inquire concerning it with any hope that history will reveal the secret. We do know, however, that Royal Arch Masonry is securely established in Scotland, where, as we are assured, —

"The Royal Arch degree has now a separate head, and can never again be disjoined from Masonry; and however unimportant those who have never had the patience, or zeal to break the shell and penetrate to the kernel may deem it, it will long continue to flourish, and prove one of the strongest supports of Truth, Peace, and Concord."

The Degrees Conferred. — Before further inquiry is made concerning Royal Arch Masonry in Scotland, it will be well to learn the names of the several degrees recognized there. These are stated in the Constitution in the following language: —

"The Supreme Chapter practises and recognizes no degrees of Masonry but those of Mark Master, Past Master,[1] Excellent, Royal Arch, Royal Ark Mariner, the Babylonish Pass (which last is commonly called the Red Cross degree, and is composed of three points, viz.: Knights of the Sword, Knights of the East, and Knights of the East and West), and the three Installation degrees."

This section should be read in connection with Article XVI., Sec. 26: —

"All chapters holding of the Supreme Chapter of Scotland are entitled to grant the following degrees, viz.: Mark, Past, Excellent, and Royal Arch."

We must be careful here not to confound a Grand Chapter with a chapter holding under it. The former takes control of degrees not permitted to the latter, as shown in Art. XVI., Sec. 26.

Mark Masonry. — In a chapter on "Mark Masonry," Laurie gives a good deal of space to the "Marks" of the workmen, including the use of the "Mark," and a large number of illustrations, ranging in date from 1128 to that of "Robert Burns, inscribed upon the Bible presented by him to 'Highland Mary.'" He also speaks of the manner of giving instruction in reading the Marks, and gives the following interesting dialogue: —

"'How many points has your Mark got?'

"'Three points.'

"'To what do they allude?'

"'To the three points of an equilateral triangle.'

"'Please demonstrate it as an Operative Mason.'

"'A point has position, without length, breadth, or thickness; a line has length, without breadth or thickness, and terminates in two points; and three lines of equal length, placed at equal angles to each other, form an equilateral triangle,—which is the primary figure in geometry.'

"'Please to explain this figure as a Speculative Mason.'

"'The equilateral triangle represents the Trinity in Unity, — The Great Architect of the Universe, having no material form, exists pervading all space; the Creator of all things, Governor of all animate and inanimate nature, Fountain of Wisdom: Whose greatness, perfection, and glory is incomprehensible, and Whose loving-kindness and tender mercies are over all His other works.'"

[1] The Grand Chapter of Scotland has dropped the Past Master's degree.

In classing the workmen, due regard is had for the manner in which they were ranked at the building of King Solomon's Temple, and made familiar in America in the Master's degree.

The Mark Master is regarded as an Overseer, and is thus referred to: —

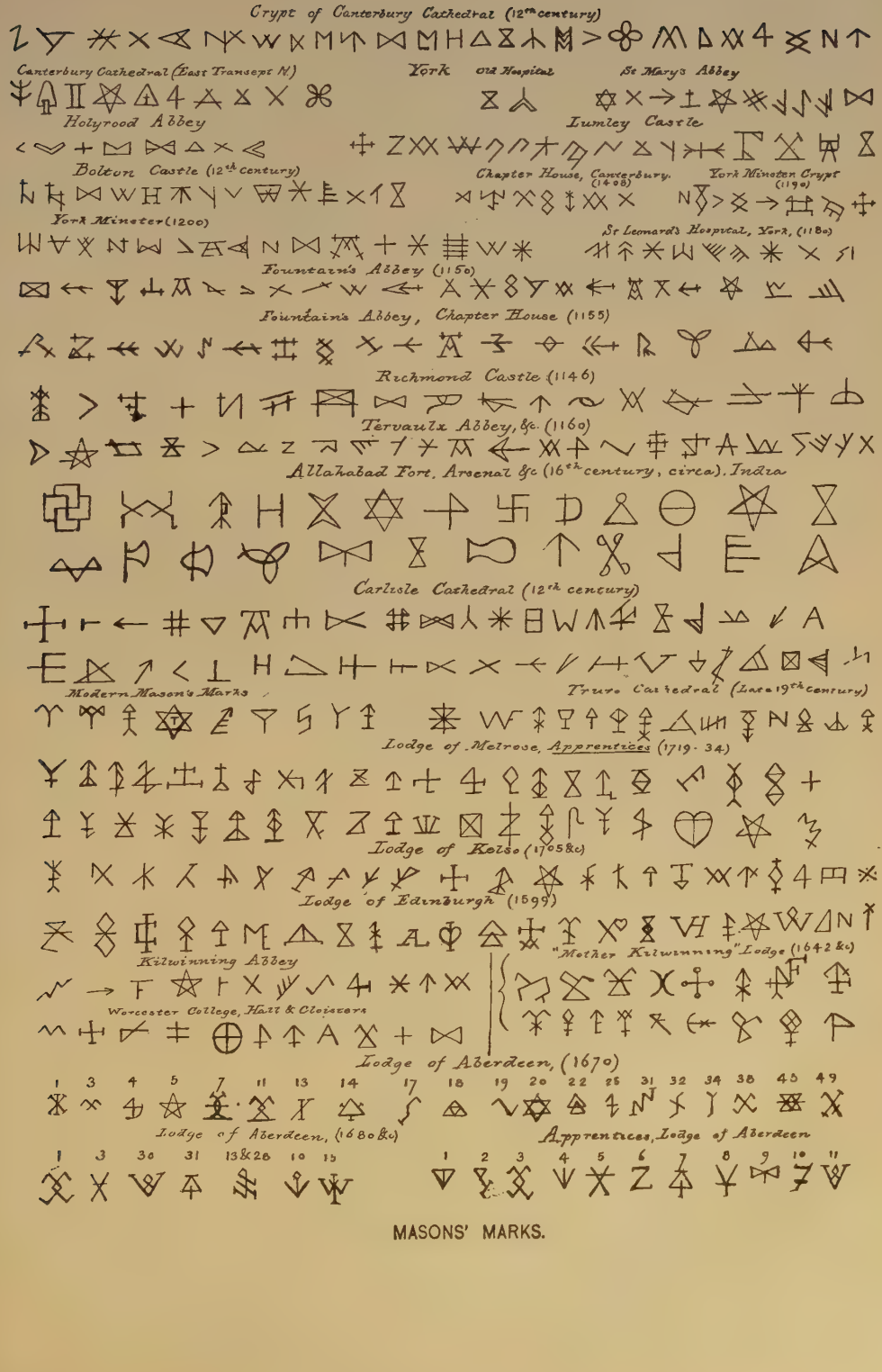
"The duty of the Foreman, or, as he is occasionally designated, the Mark Overseer, was to direct and instruct the Fellow Crafts or Markmen in the details of the work upon which they were engaged, and see that it was completed, according to the plan furnished."

In regard to the Ritual used in Scotland, "Instructions" for each degree are provided, and those for the Mark may be inferred from the following explanation by Laurie: —

"The Form of Initiation and legend of the Mark Overseer is of an Eastern character, referring to the preparation of the materials for building Solomon's Temple at Jerusalem, and navigating the rafts on which they were conveyed along the coast of the Great (*i.e.*, Mediterranean) Sea, guided by a light-house situated on one of the peaks of Mount Lebanon. The Speculative lecture inculcates a constant practice of the principles of morality, in every position in life, beautifully illustrated by the operations of the Mason, under the guidance of scientific rules fashioning with persevering industry the rude block into the perfect form, having it approved and marked for its place in the intended building; and applying the illustration both to the upbuilding of the individual mind as well as to the moral fabric of society, and pointing to the hope that all may become living stones of God's own temple. Such a system of scientific and moral discipline was evidently well adapted to the circumstances of the Craftsman, whose associations required him frequently to wander to great distances, in search of employment, and while residing among strangers, enabled him to teach by his example, and to live in concord and good fellowship among the members of the Craft with whom his labors were associated."

Masons' Marks. — One of the first to point out the existence of Masons' Marks on Ecclesiastical and other buildings of any considerable importance, was George Godwin, an eminent architect, but not a Freemason. Brother E. W. Shaw is credited with having devoted years of study to this subject, and with having made a most remarkable collection of Marks, amounting to several thousands in number. He regarded these as being the Marks of the various Masons, their object being "the recognition of individual work and payment of individual work." So close was his study that he pointed out the Marks of French Masons in Fountains' Abbey as being somewhat different from the Marks of English Masons. It appears also that these Marks were handed down from father to son, and that the Marks of various members of one family could be distinguished by some peculiar variation or additional symbol.

There is an interesting story of the "Antiquity of a Mark," in the *Liberal Freemason* for December, 1883, illustrating this practice. Shames Barness, modernized into James Barnes, born in Scotland in February, 1728, received, by inheritance, a Mark that was known to have been in the family a long time. This Mark is the ducal crown of the clan, and was transmitted to his son Robert, and so down to William Wylie Barnes, who was made a Mason in Caledonian Lodge, No. 254, in 1869, and a Royal Arch Mason in Union



MASONS' MARKS.

Chapter, No. 6, in 1870, both in Dundee, Scotland. It is now registered in the books of Mystic Chapter, in Medford, Massachusetts, U.S.A.

William received this Mark from his grandfather, David Barnes, in 1869, his father, Robert John Barnes, not being a Mason. In this family was another Mark, a cross and motto, — thus, "Vitum ┼ Dirigat," — which David stated had been in the family for ages, and that it had been brought back "from the wars by Sir Hugh." David Barnes died in 1876, aged ninety-six years.

The traditions associated with the Marks in this family of Shames Barness help to give color to the claim of relationship between Royal Arch Masonry and Masonic Templarism, and invests the Mark of the "Cross and Motto" with peculiar significance. The statement by the sturdy Scotch grandfather, at the age of eighty-nine years, to his grandson William in 1869, that this Mark "had been in the family for ages," and that it was brought back "from the wars by Sir Hugh," runs in similar lines, and suggests the possibility of points of contact detected in the East by the early Templars [*vide* Bishop Perry's opinion in this work], and that these points have been utilized in building the degrees as recognized by the Grand Chapter of Scotland, and named in its Constitution.

For those who may be specially interested in the Marks of the workmen, the reproduction of "Masons' Marks," in this work, — which comprise Marks from various historic edifices in Europe, and the East, many of them now published for the first time, — will be found particularly valuable. This was compiled by Brother Hughan, and includes selections from his private collection. Laurie, D. Murray Lyon, and R. F. Gould, have, also, given numerous illustrations in their respective histories of Freemasonry.

In speaking of Marks, Brother Lyon says: —

"The registration of Craftsmen's Marks, provided for in those laws that are known to have been promulgated in the sixteenth century for the regulation of the then existing Scotch lodges, was the perpetuation of a custom that had prevailed in the building fraternity for ages."

The Schaw Statutes, of 1598, require that the name of each newly admitted "fellow of craft or maister" be inserted in the Lodge-book; but this does not establish the existence of the Mark Degree, as such. As a matter of fact, the degree does not appear to have been worked by the lodge journeyman until about 1789. The earliest record known, relating to the existence of the Mark Degree in Scotland, is given by the distinguished Masonic historian, Brother William J. Hughan, in an extract from the records of "Lodge Operative, Banff," under date of January 7, 1778: —

"That in time coming, all members that shall hereafter raise to the degree of Mark Mason, shall pay one merk Scots, but not to obtain the degree of Mark Mason before they are passed Fellow Craft: and those that shall take the degree of Mark Master Masons shall pay one shilling and sixpence sterling unto the Treasurer for behoofe of the lodge. None to attain to the degree of Mark Master Mason until they are raised Master."

This record shows, by implication, that the Mark Degree was known prior

to January 7, 1778, but that its place in Masonic degrees had not been fixed. It must have been considered of consequence also, because of the formality and precision of the record. Whatever else may be desirable in the way of information concerning this degree, and of the period when it was introduced into Scotland, much must be left to conjecture. This, however, is settled: the degree was given its rank in the series permitted by the Constitution of the "Supreme Grand Royal Arch Chapter of Scotland," to be conferred by chapters of its obedience, on January 7, 1778, and this will conclude further remarks concerning it, under this Constitution.

Past Degree. — Laurie describes the "Chair or Past Master" as being worked in a separate apartment, with none but Past Masters present. The Master-elect is examined as to his qualifications, and if he is found to be competent to discharge the duties of Master of a lodge, he is obligated by the Past Masters, and "receives a word, sign, and token."

Report is made to the Lodge accordingly. He further says: —

"Few Speculative references are attached to the ceremonial, it being properly only an obligation guaranteeing to the Lodge that the Master will act faithfully and properly towards them."

It is not clear when this degree came to be adopted into the Royal Arch system. That it is there is shown by what has already been quoted from the Constitution, while the presumption is that the degree is one of growth or evolution. Certain it is that the earlier Masons employed terms now familiar in the degree, and as properly descriptive of it as though of recent date.

As late as 1859 Laurie gave it a sort of dual place, as if the Grand Chapter and the Grand Lodge each could work it. He says of it: —

"Although this is now frequently communicated by Royal Arch chapters as a separate degree, with a formal initiatory ceremonial, embracing words, signs, and tokens, it belongs to the Order of Craft Masonry, and is still practised by many of the lodges in the Third degree, but is only communicated to the newly elected Master when about to be installed."

This paragraph shows the transition of the degree from the Lodge to the Chapter, together with the fact that the Chapter had adopted it as a separate degree; and further, that the Lodge communicates it to the newly elected Master only, at a time prior to his installation, a ceremony too familiar to Masters and Past Masters of lodges to need repetition.

As to the antiquity of the degree, it will be safer to regard it as one of evolution; for, while we may not be able to say, beyond question, when or where it first found recognition, we can show a similarity of terms, or idiomatic expressions, which by a process of growth or evolution have crystallized into this sometimes abused degree.

It needs no argument to show that a time was when apprentices had all the secrets that could be conveyed to "fellows of craft or maisters," and Laurie repeats: —

"That, about the middle of the seventeenth century, apprentices were not only eligible for, but actually filled, the offices of Deacon and Warden in the Lodge of Kilwinning; and that about the

close of the same century [1693] the Lodge recognized 'passing' — *i.e.*, a promotion to fellowship — simply as an 'honor and dignity.'"

This description of "passing," as an "honor and dignity," applies to the Past degree of the Chapter, and suggests the possibility that here was the germ from which it grew; although the term "passing" was used in speaking of the qualifications of "prentices," as early as September 1, 1716. On December 27, 1720, the same word was employed in a more extended sense. Under this date the records of Lodge Dunblane Saint John contain this minute: —

"Compeared John Gillespie, writer in Dunblane, who was entered on the 24th instant, and after examination was duly passt from the Square to the Compass, and from an Entered Prentice to a Fellow of Craft of this Lodge."

Similar entries follow, but none to show that the Past degree was known to have any existence as a degree.

In his "Origin of the English Rite," Brother Hughan tells us that at a "Lodge of Emergency" on November 30, 1769, at Bolton, four brethren were *installed Masters*," and that the historians say: —

"This is the first record of brethren being made installed Masters, or 'passing the Chair,' in order to qualify them for the Royal Arch."

The same distinguished author says: —

"There were nine brethren exalted on 29th December, 1768, and of these nine, *three* had not served in the chair before their exaltation." . . . "This is noteworthy, because even at this period *Virtual* or *Honorary*, instead of *Actual* Past Masters were eligible for Royal Arch Masonry."

Only this in addition need be said concerning this degree of Past Master. The date given by Brother Hughan is explicit and carries the known practice of the degree back to that period in England. As to the time when it was first introduced into Royal Arch Masonry in Scotland, historians are comparatively silent. The inference is sustained that its adoption would be at about the period of the "Bolton" date given by Brother Hughan.

As to its recognition by the Grand Lodge of Scotland, Brother D. Murray Lyon tells us that it was

"During the Grand Mastership [of Lord Rosslyn] and at the February Communication of 1872, Grand Lodge for the first time recognized the Past Master's ceremonial of Installation. This was sanctioned, not with the view of inaugurating a higher or other degree of Masonry, but of authorizing the use of the ritual of Installed Masters as used in England, so as to remove the disqualification which hitherto prevented Scotch Past Masters being present at the installation of Masters in English lodges."

Grand Royal Arch Chapter of Canada. — As a political agency, the "Dominion of Canada" was unknown when "The Grand Chapter of Royal Arch Masons of Canada" was organized; the great "North-west" was an outlying territory, better known in connection with Hudson Bay than as containing Provinces; while the people of Nova Scotia and New Brunswick were accustomed to speak of Upper and Lower Canada as if they were far-off countries,

very remotely concerned in the civil and religious affairs of the "Maritime Provinces."

Under such circumstances, the Freemasons of the two Canadas had but little fraternal intercourse with those of Nova Scotia and New Brunswick; and the latter had closer intimacy, because of more easy water carriage, with their brethren in the United States.

The Masonic authorities under which the Freemasons in these several Provinces held were the same; each was a British Province, and, in harmony with their system, the Grand Lodges of England, Ireland, and Scotland had established lodges in the two Canadian Provinces (now Quebec and Ontario), and Royal Arch chapters followed the lead of the Craft degrees.

The printed proceedings of the Grand Chapter of Canada show that the oldest chapter is "Ancient Frontenac," in Kingston, established in 1797. This Chapter, now No. 1 on the Canada Registry, did not take part in the Convention held in Hamilton, January 19, 1857, which organized "The Grand Chapter of Royal Arch Masons of Canada."

Three chapters were represented in Convention, to wit: The Hiram Chapter, in Hamilton, established in 1820; St. John's, in London, 1844; and St. John's, in Hamilton, established in 1855. These are now Nos. 2, 3, and 6, respectively, Canadian Registry. As a matter of fact, the records show that seven chapters had been established at the time when the Convention was held. These were the four already mentioned, together with St. Andrew's, in Toronto, in 1847; St. George's, 1854, in London; Moira, 1856, in Belleville; and these chapters are now numbered, of Canadian Registry, from 1 to 7, in the order indicated.

At the outset the Convention adopted the Constitution of the Grand Royal Arch Chapter of England, *mutatis mutandis*, but to "assimilate with the usages of Royal Arch Masonry in the United States," the three degrees, not recognized by the Grand Chapter of England, were adopted, viz.:—

"The Mark Master, Past Master, and Most Excellent Master Masons' degrees, shall be taken by all persons, to entitle them to be admitted to membership in any Chapter under this jurisdiction, but that Royal Arch Masons who may have taken their degrees in any regularly warranted Chapter under any other jurisdiction, may be admitted as visitors to any Chapter in this Province, when working in the Royal Arch degree, or in any degree which such visitor may have taken under a regularly warranted Lodge or Chapter."

The adoption of the foregoing delayed recognition by the Grand Chapter of England, which said it could not

"Consistently with its duty, entertain official relations with a body which holds, as essential to admission within its pale, the possession of degrees which are not recognized by the Grand Lodge, or the Grand Chapter of England."

Correspondence followed this declination, and official relations were soon established between the Supreme Grand Chapter of England and the Grand Chapter of Canada, on the basis that English Royal Arch Masons can enter

Canada chapters, and remain during the entire "ceremony of exaltation," even though they "are not in possession of those *intermediate degrees* of Mark, Past Master, and Most Excellent."

Necessarily, this was a limited recognition, emphasized further in the closing part of the same communication from William Gray Clarke, G. S. E., under date of February 10, 1860, as follows: —

"I am instructed to state that in the name and on behalf of the Supreme Grand Chapter of England, they — the Grand Principals — fully recognize the Grand Chapter of Canada, reserving, however, to all Chapters now in Canada, who are still holding charters under the Grand Chapter of England, as also to all English Royal Arch Masons, all their rights, titles, and privileges, as fully and freely as though the Grand Chapter of Canada had not been formed."

Naturally enough, it was only a matter of time when opinions would differ as to the construction of the words of reservation. This arose early in 1861, when the Grand Chapter of England, by charter, attached a chapter to "Dalhousie Lodge, No. 835 (E. R.), at Ottawa, Canada West." Against this Canada protested, but admitted the right of chapters of prior date, of English Registry, to make Royal Arch Masons of Master Masons, whether of English or Canadian Registry; denying, however, that any new charter or authority to work the Royal Arch degree, to be attached to or granted to any existing lodge of English Registry, in Canada, could be granted, under the terms of recognition.

The Grand Chapter of England cited the terms of Union, in 1813, "including the Supreme Order of the Holy Royal Arch," and said: —

"That under the arrangement entered into between the Grand Lodge and Grand Chapter of England, and the Grand Lodge and Grand Chapter of Canada, they have not only the right, but are bound to afford to all Lodges and Masons in Canada, holding under the Grand Lodge of England, the means of completing, under the English Constitution, their degrees, if they do not already possess them, by attaching a Chapter to each Lodge."

It is difficult to deny the logical correctness of this reasoning, though it may not be to the liking of the Grand Chapter of Canada. England includes the Royal Arch degrees in her Craft system; Canada does not. The former feels bound to give to a lodge once established all that her system represents, and to protect such lodge in the maintenance of its rights and privileges, so long as the lodge maintains allegiance to Mother Grand Lodge. The latter holds that recognition is a bar to all this in the jurisdiction of the Grand Chapter of Canada, except as applied to charters ante-dating its organization.

Without discussing this question further, it will be sufficient to say that, when the Grand Lodge and Grand Chapter of Canada were organized, each recognized the existence of lodges and chapters of English Registry, within their respective territorial jurisdiction, and accepted recognition subject to such a condition of facts. The possibilities may not have been considered, but these include also the existence of amity between all the bodies thus concerned.

"Fraternal recognition" of the Grand Chapter of Canada was granted by the Grand Chapter of Ireland on February 17, 1858, coupled, however, with the following: —

"But that it demands for the chapters in Canada and individual companions who prefer to retain their Masonic connexion with the Grand Royal Arch Chapter of Ireland, the free exercise of their existing Masonic rights, and requires that the Royal Arch warrant of any chapter whose 'Blue' warrant has been, or is about to be, returned to the Grand Lodge of Ireland shall be surrendered to the Grand Royal Arch Chapter of Ireland."

"And the Grand Royal Arch Chapter of Ireland further demands the continuance of its present privileges of issuing, on proper memorial, Royal Arch warrants to be attached to any Symbolic lodge, under the jurisdiction of the Grand Lodge of Ireland (in Canada)."

On June 15, 1859, the Supreme Grand Royal Arch Chapter of Scotland, by Chairman of Committee, and Grand Scribe E., gave recognition, in fraternal and congratulatory terms, to the Grand Chapter of Canada, and "virtually surrendered all her former power in Canada, except over such of her chapters as were in existence at the time of recognition."

It is highly creditable to the Royal Arch Masons representing the several Grand Chapters claiming rights and privileges within the jurisdiction of the Grand Chapter of Canada, and especially so to the latter, that neither has receded from the high character which dignifies and ennobles the Craft. The rights of all have been carefully guarded, and the privileges of each have been cherished with such decorum that the Grand Chapter of Canada now has eighty-two chapters on its Registry, with a total membership of three thousand six hundred and thirty-six.

Grand Royal Arch Chapter of Nova Scotia. — In September, 1869, a committee appointed by Royal Union Chapter, No. 118, Registry of England, and a committee appointed by St. Andrew's Chapter, No. 55, Registry of Scotland, each working in Halifax, Nova Scotia, and the First Principal of Hiram Chapter, warranted by the Grand Chapter of Canada, met in joint committee; and, on their unanimous agreement, a Convention of Royal Arch Masons was called, to be held in Halifax October 14, 1869, and delegates from all the chapters in the Province were invited to meet for the purpose of establishing a Grand Chapter.

The Convention assembled in Masonic Hall, Halifax. Representatives and members of the three chapters named were present, together with a representative of St. John's Chapter, No. 130, Registry of Scotland, working in Pictou, Nova Scotia; but the latter expressed the unwillingness of his chapter to enter into the movement. The Convention, however, proceeded in regular form; the Grand Chapter of Nova Scotia was established, Grand Officers were elected and installed, and the chapters in the jurisdiction, which joined in the movement, were duly placed on the Registry of Nova Scotia and numbered according to rank and precedence: "Royal Union," Halifax, Nova Scotia, No. 1; "St. Andrew's," Halifax, Nova Scotia, No. 2; "Hiram," Goldenville, Nova Scotia, No. 3.

When the Grand Chapter, Nova Scotia, was organized, there were five chapters in the Province, to wit: the three just named and numbered 1, 2, 3, and having a membership respectively of 50, 60, and 33, — a total of 143; and the two other chapters, known as "Union," No. 108, and "St. John's," No. 130, each of Scotch Registry, having a membership of 18 and 14, respectively, — a total of 32.

The good-will of the Grand Chapter of England was given to the new Grand Chapter at its beginning, it being taken as a foregone conclusion that the organization of a Grand Chapter would follow the organization of the Grand Lodge of Nova Scotia, the due recognition of which had been secured.

In Scotland, a less friendly feeling existed, and this was prolonged for some years; but the Grand Chapter of Nova Scotia secured local affection, strengthened by the complete recognition of Grand Chapters in the United States; and, under judicious management, came into full and undisputed occupancy of the territory of the Province. On November 22, 1875, Union Chapter, No. 108, chartered by the Grand Chapter of Scotland, September 20, 1865, united with the Grand Chapter of Nova Scotia, and on April 29, 1876, St. John's Chapter, No. 130, chartered March 6, 1869, by the same authority, united in a like manner; and these two are now on the Nova Scotia Registry as No. 7 and No. 8, respectively.

At the present time the Grand Chapter has twelve chapters on its Registry. Eight of these are in Nova Scotia proper: Shannon, No. 9, being in St. John's, Newfoundland; Prince of Wales, No. 10, in Sydney, Cape Breton; Alexander, No. 11, in Charlottetown, Prince Edward Island; and Prince Edward, No. 12, in Summerside, Prince Edward Island. The total number of affiliated Royal Arch Masons, under Grand Chapter, based on the returns of 1889, is now five hundred and thirty.

The Constitution of the General Grand Chapter of Royal Arch Masons of the United States provides that, —

"Whenever there shall be three subordinate chapters regularly chartered and constituted in any State, District, Republic, or Territory, by virtue of authority derived from this, its Constitution, a Grand Chapter may be established as soon as convenience and propriety may dictate; provided that the approbation of the General Grand High Priest shall have been first obtained. And any Grand Chapter thus established shall have and possess all the rights, privileges, and prerogatives conferred upon Grand Chapters by this Constitution."

In applying this article of the Constitution of the General Grand Chapter, it will be seen that the Grand Chapter of Nova Scotia was organized according to what is known in the United States as the American system, constructively so at least, for the Grand Chapters of England and Canada had virtual knowledge of intention, and gave prompt recognition to the new Grand Chapter. It is noticeable also that the titles of officers, Grand and subordinate, correspond with those adopted in the United States. The first Grand High Priest, Hon. Alexander Keith, so long and favorably known in Freemasonry in Nova

Scotia, took part in the Convention which organized the Grand Chapter. He was ably assisted by M. W. Stephen R. Sircom, his successor and Past Grand Master of the Grand Lodge, Nova Scotia, now living in Boston, Massachusetts, and by J. Conway Brown, deceased, July 23, 1871, at the early age of thirty-three years.

Notwithstanding his premature death, Brother Brown had succeeded in bringing to light many old documents of much historic value in Freemasonry. In this he was aided intelligently by others, and these were happily printed in the early proceedings of the Grand Chapter.

These old documents were described by Brother Brown, as ranging from November 16, 1784, to April 25, 1825, and refer to the Mark degree in St. Andrew's Lodge, No. 155 (now No. 1, R. N. S.), Artillery Lodge, No. 2 (now Virgin, No. 3, R. N. S.), and a Lodge, No. 210, whose record has passed from memory.

The charter of St. Andrew's Lodge was issued March 26, 1768, and bears the signature of Laurence Dermott as Grand Secretary, and in two other places.

Virgin Lodge, R. E., was originally established at Halifax, February 18, 1782, by dispensation from John George Pyke, Esq., Grand Master of Nova Scotia. The name "Virgin" was borne until October, 1784, when a warrant was issued under the name of Artillery Lodge; but on September 22, 1800, the original name of "Virgin" was resumed by permission. Up to 1784 the records show that two Worshipful Masters were elected during the year, Brother Adam Fife being the second; and this brings us to where the first record is made relating to the

Mark Degree.— "Halifax, 16th Novr. 1784.

"Upon application to the Worshipful Brother Fife, he was pleased to open a Master Mark Masons' Lodge.

"Worship. Bro. Fife, Master, formerly of 213, a Square.
"Bro. Hall .....S. W.
" " Allen.....J. W. of L. No. 155.
" " Lewis .....Tyler " 210.

"The following brethren received the degree of Master Mark Masons, and made *choise* of the following marks, viz.:

"Wm. Matthews, of Lodge No. 155 .....Mark—A Bible.
"Hugh McBean, " " 2 Artillery..... " —Level.
"Jno. Wigton, " " " ..... " —Compass.
"And. Gray, " " " ..... " —Keys.
"Edwd. Byrn, " " " ..... " —5 Points.
"Jas. Johnston, " " " ..... " —Plumb Rule.

"These brethren having justly paid the demands for such Marks, hath received the same with proper instructions.

"On December 9th, 1785, six brethren received the Mark degree, under the same warrant, one of them being Alex. McIntosh. On February 10, 1786, a Master Mark Masons' Lodge being opened, this Brother McIntosh stated that he was formerly a Mark Mason, but had forgot the Landmarks, and that upon recollection found the Sword to be his former Mark, and that the Lodge would indulge him to keep the same, which was unanimously agreed to."

These quotations taken from the original minute-book of Virgin-Artillery-

Virgin Lodge give the earliest known date of working the Mark degree in America, and show the importance attached to choosing and recording a "Mark." Other entries of record show the way and the manner by which the degree could be and was worked in another lodge. Up to and including December 9, 1785, four members of Lodge, No. 155, had received the Mark degree; and this fact led to its being worked in that Lodge.

Under date of January 14, 1786, Jno. Allen [see copy of record, November 16, 1784] addressed a letter to Worshipful Brother Fife, "In behalf of the brethren of Lodge, No. 155," stating their intention to have the Mark degree "established under the sanction of our own warrant." The reply will indicate the nature of the correspondence, and goes to illustrate the order and regularity which prevailed in the business of the Craft at that early period. It is of interest also, in the fact, that the conferring of the degree carried with it the obligation of choosing and recording a "Mark":—

"Halifax, 10th Febry., 5786.

"Worship'l Brethren:

"I have laid your letter to me, dated the 14th Janry., 5786, before the Mark Lodge, held under sanction of Warrant No. 2, Registry of Nova Scotia, and we have considered your request respecting those Brethren that belong to your Body that are members of our Mark Lodge. I have the pleasure to inform you, that it was unanimously resolved, that your request be granted.

"I accordingly transmit you a list of your members together with their Marks, hereby transferred from our Warrant to yours.

"Bro. William Hogg.....Mark—Triangle.
" " William Matthews..... " —A Bible.
" " Robert Geddes..... " —Urica.
" " Robt. Bucan..... " —Oblong Square!"

At a meeting held February 21, 1786, at the request of Worshipful Brother Duncan Clarke, who, with five others, received the M. M. M. degree at that date, the brethren of Lodge No. 210, who received their Marks under Artillery Warrant, No. 2, were permitted to transfer their Marks to and under the Warrant of No. 210.

As to the "demands" to be paid for Marks and proper instructions, Companion Brown was unable to say, as no cash account appears.

By-Laws, Rules, and Regulations.—Following the lead of Companion Brown, and being convinced that the Royal Arch degree in Nova Scotia antedated 1797, as given in the by-laws of Royal Union Chapter, some of the zealous companions continued investigation, and discovered additional documents, showing ample evidence of the correctness of their belief. These documents are highly interesting, but too bulky for insertion here. Nevertheless we present the beginning of a code of

"By-Laws, Rules, and Regulations to be observed and kept by the Brethren of the Sublime Order or Chapter of a Royal Arch Lodge of the Most Ancient and Honorable Society of Free and Accepted York Masons, held under the sanction of Warrant No. 211 of the Ancient Grand Registry of London, dated the 30th Day of June A.D. 1780, and in the Year of Masonry 5780, Vol. 8, Letter H. Granted to a Lodge of Free and Accepted Ancient York Masons at Halifax in Nova Scotia, by the Right Worshipful and Most Noble Prince John (the third), Duke Marquis and Earl of Atholl, etc., etc., etc., Grand Master of Masons."

These by-laws are in divisions or sections, numbered from 1 to 12. We quote a part of the first only: —

"That this Chapter or Royal Arch Lodge shall be held Quarterly, that is to say on the Second Wednesday in the Months of March, June, September, and December, in every year during its continuance, at the Golden Ball or Elsewhere in the town of Halifax."

The by-laws are clear and comprehensive, showing also a thoroughness characteristic of experienced and intelligent men. They provide for emergency meetings, the issuing of "summonses," to prevent "non-attendance," at least twenty-four hours before the meeting. The officers were to be elected annually; the dues to be paid toward raising a charity fund, for the benefit of "Royal Arch Masons" only, "on each Quarterly Lodge night," were "Two shillings and sixpence." The fees for being made a Royal Arch Mason were £3, 10*s*., and 5*s*. to the Tyler; and no more than two could be made on one night.

This code was "Signed and Agreed to at Halifax in Nova Scotia, this 15th Day of September, A.D. 1782, and in the year of Masonry, 5782," by fifteen members.

It is noticeable that the first three officers were styled High Priest, First King, and Second King. At the meeting of September 20, 1782, five names are given, thus: —

"The Rt. Worshipful Brother Hugh Kirkham.....H. P.
" " " " Jno. Woodin.....1st K.
" " " " Ephm. Whiston.....2d K.
" " " " John Cody.....S.
" " " " John Willis.....—

It was made the duty of the Scribe to issue the "summonses."

At this meeting Grand Master, "John George Pyke, John Clark, and Joseph Peters, Past Masters of Regular Lodges of Free and Accepted Ancient York Masons" . . . "were by us Installed and Instituted into the Sublime Secrets of Royal Arch Masonry." After which, "An Assembly or Encampment of Sir Knights Templars being formed, the said Brothers, J. G. Pyke, John Clark, and Joseph Peters, were Instituted and Dubbed Knights of the Most Noble and Right Worshipful Order of Sir Knights Templars."

Three similar entries of record are made during the year 1782: and others follow in 1783–1784, in language quite as explicit. We mention this as a tribute to the brethren then concerned, and as a notice also of the early introduction of Templar Masonry into Nova Scotia.

The degrees now worked under the Constitution of the Grand Chapter of Nova Scotia are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason.

Grand Royal Arch Chapter of Quebec. — At the seventeenth annual convocation of the Grand Chapter of Canada, held in the city of Ottawa, October 14, 1874, formal permission was granted to the chapters in Quebec to meet

and take such action as might be deemed advisable for organizing a Grand Chapter for that Province. Following this friendly action, a Convention was held in Montreal on December 12, 1876, at which it was resolved to form a Grand Chapter, with the title of "M. E. Grand Chapter of Royal Arch Masons of Quebec." The constitution, rules, and regulations of the Grand Chapter of Canada were adopted, *mutatis mutandis*, Grand Officers were elected and installed, and proclamation thereof was made.

The Convention, as stated in its proceedings, represented a majority of chapters in the Province, and these were "Golden Rule," No. 9, Sherbrooke; "Provost," No. 14, Dunham; "Carnarvon," No. 21; "Mount Horeb," No. 25; "Montreal," No. 42; "Royal Albert," No. 43; "St. Charles," No. 51; all in Montreal. These chapters were of Canadian Registry, and unanimous in their action.

In the preliminary proceedings, as well as in convention, regularity was observed, and the entire business was conducted in harmony with the American Masonic system. This secured recognition by the Grand Chapters in America, and the sovereignty of the Grand Chapter of Quebec was conceded.

Referring to the reserved rights on the part of the English, Irish, and Scotch Grand Chapters, there is an element of doubt as to whether the Grand Chapter of Quebec must not inherit, from the Grand Chapter of Canada, the reservation made by the Grand Chapters of England, Ireland, and Scotland when recognition was given to that body. We have to regard it as unfortunate that circumstances so operated as to secure assent, first by the Grand Lodge of Canada, and afterward by the Grand Chapter of Canada, to the continued and almost parallel existence of lodges and chapters of English, Irish, and Scotch Registry, within the territory which, according to the American system, should have belonged wholly and without reservation to the Canadian Grand bodies. But the English system did not concur with this, as has been seen in our remarks on the Grand Chapter of Canada.

Possibly no serious difference of opinion would have arisen to disturb the concurrent harmony of the several Grand bodies herein mentioned, had no other agency appeared; but the Grand Lodge of Mark Master Masons, of England and Wales, etc., had been gathering strength, and it was quite as firm in maintaining the English system as either of its British contemporaries. This Grand Lodge recognized the existence of Mark Lodges in Quebec, to which it had granted warrants of confirmation. Naturally enough, the Grand Chapter of Quebec protested, even to declaring non-intercourse with Grand Mark Lodge. In the discussion it was developed, in a circular-letter issued September 15, 1884, by authority of Grand Mark Lodge, that the latter entrenched itself as follows: —

"There have always been, since 1760, and long previous to the constitution of the Grand Chapter of Quebec, 'Time Immemorial' Mark Lodges connected with English Craft Lodges in Montreal. Of this we have ample documentary evidence, and the main fact is admitted by the

Grand Z.·. of the Grand Chapter of Canada, at page 16 of Proceedings, July 11th, 1884. Three of these 'Time Immemorial' Mark Lodges desired to place themselves under Supreme English Jurisdiction in the Mark degree, as their members were already under Supreme English Jurisdiction in the Craft and Royal Arch degrees. This Grand Lodge has acknowledged them as regular, by granting them what is practically a warrant of *confirmation*. It has created for them no new *status*. They were legal bodies before. Some of the principal members of the Grand Chapter of Canada received the Mark degree in one of these Time Immemorial Lodges."

This will show the line of argument adopted by Grand Mark Lodge in support of its position. But to this Quebec demurs, and points to the terms of mutual recognition. Organized late in 1876, it opened correspondence with Grand Mark Lodge, and in 1878 said: —

"It recognized the Grand Mark Lodge as the rightful and supreme authority over the Mark degree in England and Wales and the Colonies and Dependencies of the British Crown, wherein no Grand body exists, or of right may be formed, claiming jurisdiction over that degree. 'This recognition was accepted by Grand Mark Lodge, which promptly and unconditionally recognized the Grand Chapter of Quebec,' and representatives were exchanged."

The warrants of confirmation were obnoxious to the Grand Chapter of Quebec, but were defended by England. Extended and prolonged correspondence followed, without change of views by either, and we have to continue in the hope that a settlement satisfactory to each will be made as soon as possible. In the meantime, the Grand Chapter of Quebec claims exclusive jurisdiction over the Mark, Past, Most Excellent, and Royal Arch degrees, and confers them within its territorial limits, in full fellowship with the Grand Chapters of America.

Grand Royal Arch Chapter of New Brunswick. — Under date of March 1, 1887, a circular notice was issued to the several chapters in the Province of New Brunswick, over the names of five "First Principals of the same number of chapters in that Province," calling a Convention to be held in Masonic Temple in the city of St. John, on March 22, 1887. This was done, as stated in the notice: "In accordance with Resolutions adopted by a majority of the regular Royal Arch chapters working in this Province."

The chapters taking part in the Convention were Carleton, No. 47, represented by nine P. Z.'s and H.; Fredericton, No. 77, represented by three P. Z.'s; Union, No. 84, represented by five P. Z.'s and P. J.; St. Stephen, No. 125, represented by two P. Z.'s; and these four were of the registry of Scotland; New Brunswick, No. 10, represented by P. Z., Z., and H.; Botsford, No. 39, represented by P. Z. and Z.; Woodstock, No. 89, represented by Z.: these three were of Registry of Canada.

In due course of business transacted, it was

"*Unanimously Resolved*, That the Chapters of Royal Arch Masons now represented in this Convention hereby declare themselves to be, and do hereby erect and establish, the Supreme and Governing body for Royal Arch Masonry in New Brunswick by the title of 'The Grand Royal Arch Chapter of New Brunswick.'"

The titles adopted for officers are substantially the same as used in the Grand Chapter of Scotland. "H." and "J.," or "P. J.," mentioned among

those taking part in the Convention, correspond to King and Scribe, used in the United States, and in Nova Scotia.

It was "resolved," to procure

"The Working Ritual for conferring degrees as practised under the authority of the Grand Royal Arch Chapter of the Commonwealth of Massachusetts."

In the matter of degrees, it was declared by resolution: —

"That this Grand Chapter has authority over the Masonic degrees of 'Mark Master,' 'Past Master,' 'Excellent Master,' 'The Royal Arch Degree,' and the Chair Degrees of three Principals, or Installation Degrees."

The first chapter in the Province was Carleton, No. 47, in St. John, holding under warrant from Scotland, dated December 19, 1821. The degrees worked by it were necessarily those authorized by its Mother Grand Chapter.

Section 24, of its "General Rules" [By-Laws, Ed. 1867], reads: —

"A Mark Master shall not be entitled to the R. A. Degree until he shall have selected his Mark, and had the same recorded in the Book of Marks of the Chapter."

New Brunswick Chapter, No. 301, also in St. John, was originally established under warrant from the Grand Chapter of Ireland, dated February 24, 1858. It affiliated with the Grand Chapter of Canada, in 1868, and was borne upon the Canadian rolls as No. 10. It now ranks No. 2 on roll of the Grand Chapter it helped to establish. As a matter of fact, the other five chapters were ranked after the two named, in the following order: Fredericton, Union, St. Stephen, Botsford, Woodstock.

That this Grand Chapter was happily established will be patent to all, when it is remembered that, that eminently conservative and loyal Freemason, B. Lester Peters, Past Grand Master, etc., etc., took part in the entire proceedings, and was elected Grand Principal Z. It is also matter for congratulation that it was organized according to the American system, and, like its sister Grand Chapter of Nova Scotia, is in sole and undisputed possession of the territory of the Province whose name it bears.

CHAPTER II.

Royal Arch Masonry in the United States of America.

Organization of the General Grand Royal Arch Chapter. — Before opening inquiry as to the introduction of Royal Arch Masonry into the United States, attention will be given to the General Grand Chapter of Royal Arch Masons of the United States of America, inasmuch as this is the largest organization of Royal Arch Masons in existence, if not numerically the largest Masonic body in the world.

It is the genius of Freemasonry in the United States that every name borne upon the rolls represents a member; and this sustains the statement that, at the present writing, there are one hundred and fifty thousand individual Royal Arch Masons, holding membership in the several chapters, Grand and subordinate, owing allegiance to the General Grand Chapter, exclusive of the Grand Chapters of Pennsylvania, Virginia, and West Virginia. No one of these persons can be legally counted as a member of more than one chapter at the same time; therefore it is, that the custom of being a "contributing member" of two or more lodges during the same period, or of counting one a member on the rolls of as many different lodges or chapters as he may be elected in and pay quarterages to, is practically unknown in the United States.

Initial proceedings for bringing this body into existence were taken by a Convention of Committees from "Saint Andrew's" Chapter of Boston, Massachusetts; "Temple" Chapter, of Albany, New York, and "Newburyport" Chapter, of Newburyport, Massachusetts. This Convention assembled in Masons' Hall, Boston, October 24, 1797, and was attended by Benjamin Hurd, Jr., H. P.; John Soley, Jr., K., and William Woart, Secretary of St. Andrew's; Thomas Smith Webb, H. P., and John Hanmer, S. of Temple; Jonathan Gage, P. K., and Joshua Greenleaf, Jr., K. of Newburyport Chapter. These companions were already distinguished in their respective localities, and all of them became conspicuous for Masonic zeal and fidelity.

The Convention's Circular-Letter. — Thomas Smith Webb was chosen Chairman, and William Woart, Scribe of the "Convention." A method of procedure was agreed upon, and a circular-letter was issued. This letter is familiar to the Fraternity, but its importance in Royal Arch history calls for its introduction here: —

"COMPANIONS: From time immemorial, we find that Grand Lodges of Free and Accepted Masons have been established wherever Masonry has flourished, for the purpose of granting warrants for the erecting of private Lodges, as well as for the establishment of certain general rules and regulations for the government of the same.

"It is an opinion generally received, and we think well authenticated, that no Grand Lodge of Master Masons can claim or exercise authority over any Convention or Chapter of Royal Arch Masons, nor can any Chapter, although of standing immemorial, exercise the authority of a Grand Chapter. We therefore think it highly expedient for the regular government of all Chapters within the said States, who exercise the rights and privileges of Royal Arch Masons, and to prevent irregularities in the propagation and use of those rights and privileges, that there should be a Grand Chapter of Royal Arch Masons established within those States. And whereas this Convention has received official information from our companions at Philadelphia, that the several Chapters within their vicinity have recently assembled and established a Grand Chapter of Royal Arch Masons for their government. In conformity to their example, we think it our duty to recommend to the several Chapters within the said States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York, to unite and form a Grand Chapter for the said States.

"The local situation of the States before mentioned, the easy and frequent intercourse between their several principal towns and cities, as well as the similarity of habits, manners and customs, as citizens and as Masons, which prevail throughout the said States, induce us to believe that a

union of all the Chapters therein in one Grand Chapter, will have the most useful, lasting and happy effects in the uniform distribution, and propagation of the sublime degrees of Masonry. They therefore take liberty of recommending to the consideration of your Most Excellent Chapter, the propriety of appointing one or more delegate or delegates to represent your Chapter at a meeting of the several Chapters before mentioned, to be holden at the City of Hartford, in the State of Connecticut, on the fourth Wednesday of January next ensuing, investing them with full power and authority, in conjunction with the other Delegates, to form and open a Grand Chapter of Royal Arch Masons, and to establish a Constitution for the government and regulation of all the Chapters that now are or may be hereafter erected within the said States."

This circular-letter was signed by the seven companions present, in the order named, and as a "Committee" from each of the three chapters represented. It was duly attested, also, by William Woart, Scribe, under date of October 24, 1797, as "A true Record of the doings of this Convention of Committees."

The First Convocation, Constitution, and Rules. — Following the plan proposed in the circular, the Convention assembled in Hartford, on January 24, 1798, and nine chapters were represented, to wit: St. Andrews, as before, except Henry Fowle, Scribe, appeared, and John Soley, Jr., did not. This chapter held under the warrant of St. Andrew's Lodge, No. 82, Registry of Scotland, and has its records from August 12, 1769.

King Cyrus, instituted in 1790, same representatives. This chapter was called "Newburyport" in the first Convention records.

Providence Chapter, No. 2, Providence, Rhode Island. Instituted, September 3, 1793. Represented by Rev. Abraham L. Clarke, H. P., and William Wilkinson, Scribe.

Solomon Chapter, Derby, Connecticut. The record of proceedings says this chapter was "Instituted, 1794." As a matter of fact, its first record bears date of December 29, 1795, and its charter the date of March 15, 1796. Represented by Daniel Holbrook.

Franklin Chapter, No. 4, Norwich, Connecticut. Chartered, March 15, 1796. Represented by Gurdon Lathrop.

Franklin Chapter, No. 6, New Haven, Connecticut. Chartered, May 20, 1795. Represented by Peter Johnson.

Hudson Chapter, Hudson, New York. Instituted, 1796. Represented by Samuel Edmonds, Jr., H. P., and John C. Ten-Broeck.

Temple Chapter, Albany. Established, February 14, 1797. Represented by Thomas Smith Webb.

Horeb Chapter, Whitestown, New York. Represented by Jedediah Sanger.

Of these three chapters last named, Temple is No. 5, Hudson is No. 6 on the roll of the Grand Chapter of New York, and Horeb is extinct.

The Convention established a Grand Chapter, to have jurisdiction over the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York, and denominated it the "Grand Royal Arch Chapter of the Northern States of America."

A form of Constitution, contained in a preamble, and nineteen sections, was adopted, and the business was concluded on the third day of the session.

This Constitution provided for a Deputy Grand Chapter in each of the States: —

"To have the government and superintendence of the several chapters, and of the lodges of Most Excellent Masters, Past Masters, and Mark Master Masons, within their respective jurisdictions; and shall have power, by patent, under their seal and the sign manual of the Deputy Grand High Priest for the time being, attested by their Secretary, to constitute new Royal Arch chapters and lodges of Most Excellent Masters, Past Masters, and Mark Master Masons' degrees; to establish a uniform mode of working, to assign the limits of the Royal Arch chapters respectively, and to superintend and regulate the general police of Royal Arch Masonry within their respective jurisdictions, according to the ancient usages and customs of Royal Arch Masonry."

The Grand Chapter reserved to itself "Exclusive power of hearing and determining all controversies, between the chapters within their jurisdiction, and of making such rules and regulations as they shall deem necessary to carry the Constitution into effect." It also reserved the general superintendence of the Deputy Grand Royal Arch Chapters respectively, "with the right of appellate jurisdiction over all their proceedings and determinations, with power to affirm or disannul them." It further provided: for raising the requisite funds; for the admission of all chapters within the States named; and, finally, for amending the Constitution by concurrence of two-thirds of the members.

An adjourned meeting was held in Providence, Rhode Island, January 9, and 10, 1799, in accordance with a resolution adopted in September, 1798. The Grand Chapters of Massachusetts, Rhode Island, and New York were represented, the latter having at the head of its delegation the Hon. DeWitt Clinton, then D. G. H. P. The subsequent Masonic and civil places of importance filled by this historic character invite this special reference to his high attainments and superior ability.

At this meeting, Thomas Smith Webb, chairman of a committee, reported certain rules of order and a revised Constitution. The latter was in four articles, the last being the form for constituting new chapters, and installing the High Priest.

This changed the title to "General Grand Chapter of Royal Arch Masons for the six Northern States of America," and ordered that "The General Grand Officers shall be elected by ballot on the second Thursday in January, A.D. 1799, and in every seventh year thereafter, for which and other purposes" the meetings should be held "septennially, in Middletown, Connecticut, on the second Thursday in January."

All questions in lodge or chapter, except the admission of candidates, were to be determined by a majority vote; but the Constitution could be amended only by a two-thirds vote. Section 6, of Article II., reads: —

"No warrant for holding a new chapter of Royal Arch, Most Excellent, Past and Mark Master Masons, shall be granted for a less sum than forty dollars; nor shall any warrant for holding a Mark Master Masons' lodge separately be granted for a less sum than ten dollars."

Section 7, showing the custom obtaining even at that day, provides: —

"No warrant shall be granted for instituting Lodges of Most Excellent, or Past Masters, independent of a Chapter of Royal Arch Masons."

It was required that nine Royal Arch Masons might petition for a new chapter, and not less than five Mark Master Masons for a lodge of that degree, the petition, in either case, to be

"Accompanied by a certificate from the Chapter or Lodge [as the case might be], nearest to the place where the new Chapter or Lodge is intended to be opened, vouching for the moral characters and Masonic abilities of the petitioners, and recommending, to the Grand Chapters under whose authority they act, to grant their prayer."

Article III. ordained that assemblies of Royal Arch Masons should be called Chapters; and those of Mark, Past, and Most Excellent Masters, Lodges. The titles of officers were established, substantially, as now used, the High Priest, King, and Scribe in each chapter to be the Master and Wardens in the lodges; and "No Mason shall be a member of two separate and distinct bodies, of the same denomination, at one and the same time."

Other matters of internal economy were provided for in greater detail than in the first Constitution, in better form, and for the advantage of the growing Rite; among them this: —

"The several Deputy Grand Chapters of the States before mentioned shall in future be styled, *State Grand Chapters;* they shall severally consist of a Grand High Priest, Deputy Grand High Priest, Grand King, Grand Scribe, Grand Secretary, Grand Treasurer, Grand Chaplain, and Grand Marshal."

The High Priests, Kings, and Scribes of the several chapters for the time being, the Past Grand, and Deputy High Priests, Kings, and Scribes of said Grand Chapters were to be members also.

Various Changes adopted. — At the meeting of January 9, 1806, the General Grand Chapter resolved itself into committee of the whole to amend the Constitution.

The title was changed to the "General Grand Chapter of Royal Arch Masons for the United States of America." Sections 8 and 9 were added to Article I.

The former provided, that the several Grand Officers should hold their respective offices until their successors were duly qualified, in case anything should prevent septennial elections; the latter, that each of the first four officers should have power to institute new Royal Arch chapters, in any State where no Grand Chapter existed, subject to the required recommendation.

The fee for a new chapter, with the subordinate degrees, to be ninety dollars, and for a Mark Masters' lodge, twenty dollars, exclusive of such compensation to the Grand Secretary as the Grand Officers might deem reasonable.

Article II. was amended, and somewhat enlarged: State Grand Chapters were authorized to establish and collect fees for new chapters; Grand Secre-

taries were required to send a list of Grand Officers to one another annually, and to the General Grand Secretary, and to the latter a copy of their by-laws and regulations. It was ordained that "Three or more Royal Arch chapters, instituted in any State, by virtue of authority derived from this Constitution, a Grand Chapter may be formed for such State, with the approbation of one or more of the General Grand Officers"; but this could not be done until "one year from the establishment of the junior chapter in the said State."

Article IV. was enlarged to require that, before officers could enter upon their duties, they should take the following obligation: —

"I, A —— B ——, do promise and swear that I will support and maintain the General Grand Royal Arch Constitution."

The next septennial meeting was to be held in New York in September, 1812; but this was not done for reasons shown in a report, adopted at the meeting held in New York, June 6, 1816. This report says: —

"The situation of the country was such at that time as to render it highly inconvenient for the General Grand Chapter to convene, and the meeting having been prevented by a casualty such as is contemplated by the 8th section of the first article of the General Grand Royal Arch Constitution, your committee are unanimously of opinion that the present meeting is holden in pursuance of the said Constitution, and is legally competent to do and transact any business which may come before it."

At this meeting the Grand Chapters of Massachusetts, Rhode Island, New York, Connecticut, Vermont, South Carolina, and Maryland were represented. The Grand Chapter of Maryland was admitted under the following terms: —

"The Grand Chapter of Maryland and District of Columbia is willing to support the Constitution of this General Grand Chapter. It will not grant any warrants out of its district, and will discountenance all chapters formed contrary to the General Grand Constitution, but requests that it shall not be forced to alter its mode of working, if any difference should exist, at present, and to be received on an equality with the other Grand Chapters."

In pursuance of business, it was shown that the General Grand King had granted warrants or charters for new chapters, as follows: —

St. Andrew's	Hanover, New Hampshire	January 27, 1807.
Trinity	Hopkinton, New Hampshire	February 10, 1807.
Phœnix	Fayetteville, North Carolina	September 1, 1815.
Washington	Portsmouth, New Hampshire	November, 1815.
Union	Louisville, Georgia	December 16, 1815.
Cheshire	Keene, New Hampshire	May 4, 1816.
Concord	Wilmington, North Carolina	1815.

The General Grand Scribe had granted warrants or charters, as follows: -

Washington Chapter	Newark, New Jersey	May 26, 1813.
Washington "	Chillicothe, Ohio	September 20, 1815.
Cincinnati Mark Lodge, No. 1	Hanover, New Jersey	April, 1811.
Union " No. 2	Orange, New Jersey	July, 1812.

These several charters were confirmed accordingly.

Mark Lodges of the Rite. — As a matter of record, the charters to the two Mark Lodges in New Jersey were the first granted by General Grand Chapter.

The last organization of a Mark Lodge, as such, was reported in the convocation of September, 1826, dispensations having been granted to open one in St. Augustine, Florida, and one in St. Francisville, Alabama. The right to organize a Mark Lodge, however, though not exercised, appears to have been retained in the Constitution until the convocation held in Lexington, Kentucky, in September, 1853. At this session a series of amendments to the Constitution was adopted, several of which were to strike out the word or words, "Lodge or Lodges," wherever they appeared in connection with a lodge, as separate from a chapter, and since that date no reference is made in the Constitution to a Mark Lodge, as such.

Article III., Section 2, of the Constitution then revised, gave a Chapter of Royal Arch Masons power by its charter to hold "Lodges of Most Excellent, Past, and Mark Master Masons."

The Constitution, revised and adopted in 1880, in Article III., is more explicit, and says: —

"No dispensation or charter shall be granted for instituting Lodges of Most Excellent Masters, Past or Mark Masters independent of a Chapter of Royal Arch Masons.

"Charters for instituting Chapters of Royal Arch Masons shall contain also the power to open and hold Lodges of Most Excellent, Past, and Mark Master Masons — the High Priest, King, and Scribe, for the time being, to be the Master and Wardens in said Lodges."

Titles of Officers, etc. — Beginning with the Constitution of 1798, the members of the Grand Chapter were described to

"Consist of a Grand High Priest, a Grand King, a Grand Scribe, a Grand Secretary, a Grand Chaplain, a Grand Treasurer, a Grand Marshal, and likewise of the Deputy Grand High Priests, Kings and Scribes of the several Deputy Grand Chapters, for the time being, and of the Past Grand High Priests, Kings and Scribes of the said Grand Royal Arch Chapter, and the said enumerated officers shall be the only members and voters of the said Grand Royal Arch Chapter."

The Constitution of 1799 permitted each of these to appoint a proxy, and gave State Grand Chapters similar authority. In 1816 the office of Deputy General Grand High Priest was established, and this officer was given equal and similar powers to those of the Grand King, and Scribe. Subsequent changes were made at later sessions, until, in 1880, the present Constitution was adopted, and the title, established in 1806, by substituting "of" after "Masons," was made: "General Grand Chapter of Royal Arch Masons of the United States of America." The body is now composed of

1. "General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, General Grand Treasurer, General Grand Secretary, General Grand Chaplain, General Grand Captain of the Host, General Grand Principal Sojourner, General Grand Royal Arch Captain, Three General Grand Masters of the Vails, and General Grand Sentinel."

2. "Of the Past General Grand High Priests, Past Deputy General Grand High Priests, Past General Grand Kings, and Past General Grand Scribes."

3. "Of the Past Grand High Priests of Grand Chapters in this jurisdiction."

4. "Of the Grand High Priests, Deputy Grand High Priests, Grand Kings, and Grand Scribes, or their proxies duly appointed, of the Grand Chapters in this jurisdiction."

5. "Of the High Priests, Kings and Scribes, or their proxies duly appointed, of the constituted Chapters chartered by the General Grand Chapter."

Rights and Prerogatives. — The rights and prerogatives of the General Grand Chapter, as expressed in the Constitution up to 1829, were in part inferential; but this does not imply that the body failed to regard itself as being clothed with supreme power. A committee was appointed, in 1826, to revise the Constitution, and this was done, on report, in 1829.

The Constitution then adopted determined that: —

"The General Grand Chapter shall have and maintain jurisdiction over all State Grand Chapters, and over chapters in those States, Districts, Republics, or Territories, which recognize this jurisdiction, and where there is no Grand Chapter regularly established, agreeably to the provisions of this Constitution; and shall have the authority to suspend the proceedings of such State Grand Chapters, and such chapters in States where there is no Grand Chapter, as may knowingly violate any of the provisions of this Constitution; to settle all difficulties which may arise, and to give such advice and instruction as may seem most conducive to their peace, and to the advancement of the great cause of benevolence and virtue."

This remained unquestioned until 1856, when a radical change was proposed, and, in 1859, adopted.

The first clause of this revised section assumed that all powers of the General Grand Chapter were derived from the State Grand Chapters, and that it could have no others except such as might be granted by them.

In 1865 this was revised so as to read: —

"The General Grand Chapter has and possesses no other powers than such as are indispensably necessary to the exercise of its general powers, and consistent with the nature of the confederation between the State Grand Chapters. It can exercise no doubtful powers, nor any powers by implication merely; and all Masonic powers not hereby granted to it are reserved to the Grand and Subordinate Chapters of the several States, or to the Royal Arch Masons individually."

This clause was reënacted in 1880; the jurisdiction over States, Districts, Republics, and Territories is practically the same as in 1829; the power to discipline State Grand Chapters is annulled; it may decide questions of Masonic law, usage, and custom which may arise between Grand Chapters; it may decide any question referred to it by a Grand Chapter, such decision to be final, as of the "Supreme judicial tribunal of Royal Arch Masonry in the last resort."

Triennial Convocations. — At the convocation of 1826, it was voted to strike out the word "septennial," and to insert the word "triennial." Since which time the sessions have been triennial.

The time and place for these meetings have been fixed, as a rule, at each preceding convocation, except that, at the session of January, 1799, provision was made whereby special convocations could be called, and this is still retained in the Constitution.

The meetings of the Convention, and the first two of the General Grand Chapter, have been sufficiently noticed. The third convocation was held in Middletown, Connecticut, January 9, 1806. It was there decided that the

fourth should be held in the city of New York, in September, 1812. This was interrupted, by circumstances already noticed, incidental to the war usually spoken of as the War of 1812.

In 1816 a special notice was issued, in consequence of which the General Grand Chapter met in New York, New York, on June 6, 1816. Thomas Smith Webb, General Grand King, presided, and it was found that the Grand Chapters of Massachusetts, Rhode Island, New York, Connecticut, Vermont, and South Carolina were represented, and delegates from the Grand Chapter of Maryland were in attendance. At this meeting Webb was elected General Grand High Priest, but preferred to decline; whereupon the Hon. DeWitt Clinton, of New York City, was unanimously elected. He was reëlected in 1819 for seven years, and again in 1826 for three years, but died before the term expired. Webb was elected Deputy General Grand High Priest in 1816, and died while holding that office.

The fifth, sixth, and seventh sessions were held in the city of New York, the latter on September 10, 1829, when Edward Livingston was elected to succeed Clinton.

It was ordered that the eighth meeting should be held in Baltimore, Maryland, in September, 1832, but that city, with others in the United States, "being afflicted with cholera," the meeting was not called at that time, but was held by order of the General Grand Officers, on November 28, 1832.

Since that time the meetings have been held as follows: —

Ninth	Convocation in	Washington, Dist. Columbia,	December 7, 1835.
Tenth	" "	Boston, Massachusetts,	September 11, 1838.
Eleventh	" "	New York, New York,	September 14, 1841.
Twelfth	" "	New Haven, Connecticut,	September 10, 1844.
Thirteenth	" "	Columbus, Ohio,	September 14, 1847.
Fourteenth	" "	Boston, Massachusetts,	September 10, 1850.
Fifteenth	" "	Lexington, Kentucky,	September 13, 1853.
Sixteenth	" "	Hartford, Connecticut,	September 9, 1856.
Seventeenth	" "	Chicago, Illinois,	September 13, 1859.
Eighteenth	Convocation		

It had been fixed by vote that this should be held in Memphis, Tennessee, on September 10, 1862; but, in consequence of the war then prevailing, the convocation could not be held at the time and place selected.

Under date of June 8, 1865, Albert G. Mackey, General Grand High Priest, issued a summons, duly attested by the General Grand Secretary, for a meeting to be held in Columbus, Ohio, September 7, 1865. In this document it was stated that "The representatives of the General Grand Chapter, in consequence of the unhappy and discordant condition of the country, could not be convened," in Memphis, in 1862; they were accordingly summoned to meet in Columbus, as above stated.

At this convocation, the Grand Chapters of Maine, Massachusetts, Connecticut, New York, Minnesota, Wisconsin, Missouri, Tennessee, Louisiana,

California, New Jersey, Maryland and the District of Columbia, Ohio, Michigan, Indiana, Illinois, Arkansas, and Washington Chapter, No. 1, of Kansas were represented.

Some of the Grand Chapters, not represented, had followed the action of their respective States, and claimed to have seceded; but this will be noticed more particularly in speaking of Grand Chapters.

On motion of Companion J. Q. A. Fellows, of Louisiana, unfinished business of 1859 was called up, and the Constitution was amended by striking out the words "Second Tuesday in September," and inserting the words "at such time and place," so as to read: "Triennially at such time and place as shall from time to time be designated for that purpose." This continues to govern, and the convocations are held accordingly.

On motion of Companion Fellows, it was voted, that the time and place of the next triennial meeting should be at "Nine o'clock A.M., September 8, 1865, City of Columbus, Ohio."

It was also on motion of this Companion that the amendment to the Constitution, defining the powers of the General Grand Chapter, Section 7, Article I., of the present Constitution, was adopted.

Treating the convocation of September 7, 1865, as the eighteenth, subsequent convocations have been held as follows: —

Nineteenth Convocation,	in Columbus, Ohio,	September 8, 1865.
Twentieth "	" St. Louis, Missouri,	September 15, 1868.
Twenty-first "	" Baltimore, Maryland,	September 19, 1871.
Twenty-second "	" Nashville, Tennessee,	November 24, 1874.
Twenty-third "	" Buffalo, New York,	August 21, 1877.
Twenty-fourth "	" Detroit, Michigan,	August 24, 1880.
Twenty-fifth "	" Denver, Colorado,	August 13, 1883.
Twenty-sixth "	" Washington, Dist. Columbia,	September 28, 1886.
Twenty-seventh "	" Atlanta, Georgia,	November 19, 1889.

The convocation held in Columbus, Ohio, September 7, 1865, was called there because the Grand Encampment, Knights Templar, of the United States had fixed to hold its triennial conclave in that city, and the General Grand High Priest thought it would be for the greater interest and convenience of all concerned. The convocations for 1868 and 1871 were held concurrently with the conclaves of that body. At the latter, it was decided by General Grand Chapter that its interests would be better served by holding its convocations at a convenient distance from the place chosen by Grand Encampment, and during another week of the month. This was further emphasized by vote at Atlanta, whereby it was determined to meet in a different year, in consequence of which the twenty-eighth triennial convocation will be held in Minneapolis, July 22, 1891, and the succeeding ones every three years thereafter. The triennial conclave will follow, in 1892.

Reminiscences. — The forms of conducting business at the earlier convocations were strictly in accord with the generally dignified Masonic customs of

the period. In January, 1799, Thomas Smith Webb was chairman of a committee that reported certain rules of order, unanimously adopted. The second of these was: "No member shall be permitted to depart the Grand Chapter without leave, nor without giving the customary salutes"; the third: "Every member who speaks on any subject shall rise and respectfully salute the chair in Masonic form." The word "salutes," in the second rule, indicates that each of the three principal officers was to be saluted, a custom not unfamiliar to many of the present generation of Masons.

It does not appear that a seal was procured until 1806. At the session held that year, it will be recalled, the title was changed to, "The General Grand Chapter of Royal Arch Masons for the United States of America."

Thomas Smith Webb was elected General Grand King, and was "appointed to devise and procure a suitable seal for the use of the General Grand Chapter," not to cost more than fourteen dollars. This seal was circular in form, one inch and five-eighths in diameter, was bordered by a line, within which were the words, "General Grand R. A. Chapter, United States." Within this circle of words was an open book, having on the left-hand page the words, "Book of the Law."

To prevent printing and circulating incorrect copies of the Constitution, the copyright was vested in Companion Webb. This goes in evidence as to the care manifested, by the comparatively young body, in conducting the business of Royal Arch Masons.

Ritual. — The first direct reference to the work or ritual was in 1819, when a committee was appointed, to consider measures —

"For the more extensive diffusion of Masonic light, a more thorough and extensive organization of Grand and Subordinate Chapters, and a more regular system of labor and thorough discipline throughout the jurisdiction."

If any report was made, there is no record of it.

In 1826 a similar effort was made, when it was reported that, as the first Article of the Constitution required the first four officers of the General Grand Chapter to perfect themselves in the work, it would be sufficient if one of them should "prescribe the mode of work before closing." In 1847 it was resolved: —

"That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time, shall be construed literally."

In 1850 the matter of work and lectures was considered and exemplified. This latter was by St. Paul's Chapter of Boston, Stephen Lovell, H. P. The result was agreed to, but a committee of ten distinguished companions recommended, —

"That in all things not decided upon at this meeting, as a system of work, — the work and lectures remain as they were or may be modified under the several Chapters and Grand Chapters under this jurisdiction, until otherwise further directed by the General Grand Chapter."

In 1853 Stephen Lovell directed the exhibition of the work, which was severely criticised in a minority report; but the motion to strike out the majority report was lost, — 40 noes, 38 ayes. The whole subject was then laid on the table.

An attempt to have a convention raised to meet in Baltimore, in 1855, to "obtain a uniform mode of work" did not succeed.

In 1860 effort was made by the General Grand High Priest, Grand King, and Grand Scribe, in session in Washington, District of Columbia, to establish "the true and ancient work"; but this was only partially successful.

Other and later efforts have been made. A change in a "word," made in Baltimore in 1871, was reversed at Nashville in 1874, since which time little or no friction because of ritualistic matters has prevailed.

In 1880 the Rituals of the Mark, Past, Most Excellent, and Royal Arch degrees were rehearsed by committee of "Esoteric Work"; and the "Grand Council" was authorized by vote "to promulgate it to the several Grand Chapters, in this jurisdiction, in such manner as to them may seem proper."

A note, correctly introduced by the General Grand Secretary, says: —

"It is proper to state that only the essential instruction pertaining to each degree, with the technical forms of communicating the same, were adopted."

These essentials have been widely promulgated since that year in Grand Chapters, and in chapters holding immediately under the General Grand Chapter.

The Constitution of the General Grand Chapter calls for a "Committee on Ritual," as one of the "Standing Committees." These committees have generally been conservative in their reports, and cautious not to offend what may be called localisms. In this respect we can but approve their conservatism, and applaud the wisdom of the General Grand Chapter in not attempting to formulate a ritual *in extenso*.

Statistics. — It would be interesting to trace the growth and support of the General Grand Chapter throughout its entire history; but this might be of more interest to the few than to the many, and we forbear. A brief consideration of this shows that no statistical records were carried into the printed proceedings, if such were made, prior to 1859. Ending with August of that year, there were 25 Grand Chapters within the jurisdiction. These represented 777 chapters, with a total membership of 28,982. To these add 9 chapters, holding charters from the General Grand Chapter, with a membership of 226.

No statistics were given in the printed proceedings of 1865; but in 1868 there were 34 Grand Chapters, with 1632 chapters, and 73,942 members; and 6 chapters, holding from the General Grand Chapter, with 110 members.

The statistics of 1889 show that there are 38 Grand Chapters on the roll, which, with 33 chapters holding from the General Grand Chapter, with 1482

members, makes the total of 2071 chapters, and 148,178 members, owing obedience to the General Grand Chapter. The present writing will show 40 Grand Chapters, and a considerable increase in the number of members.

In this enumeration, the Grand Chapters of Pennsylvania, Virginia, and West Virginia are not included. These three never were constituents of the General Grand Chapter.

Income. — The income of the General Grand Chapter for the triennial term reported in 1859 was $991.53.

For the corresponding term, reported in 1889, the income was $7422.15. This marked increase is largely due to regulations adopted in 1880, looking to this end.

Sources of Revenue. — These are: Fees for dispensations and charters for new chapters; for candidates exalted in these; a *per capita* tax on their members; and a *per capita* tax on the membership in the jurisdiction of each Grand Chapter. In each case these are reasonable, the *per capita* tax in the latter case being especially so; but the aggregate sum affords an income sufficient to support the General Grand Chapter in comfortable independence, and to permit it, when occasion calls, to appropriate generous sums in aid of the afflicted and distressed. A notable instance of this occurred in 1886, when $1200 were given for the relief of sufferers, by reason of earthquake, in South Carolina.

The regulations which have contributed to this increase of income have proved to be of most salutary effect, and have aided in securing the means to do what the founders of the General Grand Chapter contemplated, and that is to diffuse Masonic light and information by a liberal distribution of its printed proceedings.

Degrees. — It is noticeable that, for many years succeeding its organization, the General Grand Chapter retained in the Constitution a provision for granting warrants to Mark Lodges; but the degrees over which a Chapter had jurisdiction were described as "Royal Arch, Most Excellent, Past Master's, and Mark Master Mason's degrees." Amendments and revisions were frequent until, in the Constitution of 1853, it was fixed in Section 9, Article I., that

> "The only degrees recognized by this General Grand Chapter, to be conferred in Chapters under its jurisdiction, are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason."

This reading was retained in the Constitution of 1880, now in force, with this variation: "The degrees recognized by the General Grand Chapter to be conferred," etc. Commencing with 1829, recommendation was made to place the degrees of Royal and Select Masters under authority of State Grand Chapters, but not without consent of the Grand Council in any State, if such body existed; but this was only permissive.

In 1844 a full report on Degrees was made, reënforcing the above action

of 1829. It was found that some discrepancy in the order of conferring the degrees of Royal and Select Masters existed, and it was

"*Resolved*, That it is the sense of this General Grand Chapter that the conferring the degrees of Royal Arch and Select Masters, should be *subsequent* to that of the Royal Arch."

The case of a Royal Arch Mason from Europe was considered in this report. He had taken the degrees of "Entered Apprentice, Fellow Craft, Master Mason, and Royal Arch Degree." Recommendation was made that every chapter, within the jurisdiction, have authority to confer the

"Degrees of Mark Master, Past Master, and Most Excellent Master, on such companions to the end that they may be healed, and thereby made regular Royal Arch Masons, free of charge."

This authority has been continued, and is embodied in the present Constitution.

In 1850 inquiry into the expediency of forming a General Grand Council was declined. A resolution: "That, in the opinion of this General Grand Chapter, those are constitutional Masonic degrees only which are conferred in regular 'Blue' Lodges, Royal Arch Chapters, Encampments of Knights Templars and the appendant Orders, Councils of Royal and Select Masters, and Supreme Councils of the 'Ancient and Accepted Rite,' and their inferior jurisdictions," was indefinitely postponed. In 1853 the subject of Council Degrees was again reported on. The committee regretted that past action, by General Grand Chapter, had given rise to

"Misapprehensions, and induced the belief that the Royal and Select degrees were within the pale of the Royal Arch Masonry." . . . "But when we come to trace the common source of title, we are unable to discover how this body has ever had any rightful jurisdiction over them; and it must be borne in mind, that it is incumbent on this body to prove title affirmatively and conclusively, and not to rely upon the weakness of the title of any other claimant."

An examination of the Constitution led to the conclusion embodied in two resolutions: —

"That G. G. Chapter, and the governing bodies of Royal Arch Masonry, affiliated with, and holding jurisdiction under it, have no rightful jurisdiction or control over the degrees of Royal and Select Masters.

"That this G. G. Chapter will hereafter entertain no question or matter growing out of the government or working of those degrees while in their present position."

These resolutions were adopted, and the practice of the General Grand Chapter conforms with them. The later action of some Grand Councils and Grand Chapters, whereby the former surrendered, and the latter permitted them to be conferred in chapters of Royal Arch Masons, worked no good to either. Most if not all of such Grand Councils have revived and retaken possession of the Council Degrees by mutual agreement, and Royal Arch Masonry is the more healthy because of less friction consequent on closing an agency contributing thereto.

Mark Degree. — This is the first in the series of degrees in Capitular Masonry, as established under the American system. Referring to what is said concerning this degree, under the sub-titles of "The Mark Degree in

England," and "Grand Royal Arch Chapter of Nova Scotia," we know that the Mark degree was conferred in Halifax, Nova Scotia, on November 18, 1784, and frequently thereafter, prior to 1790. The Grand Chapter of Connecticut shows that it was conferred on May 18, 1791, in Hiram Chapter, No. 1, in Newtown. This Chapter, the first in the State, was chartered by Washington Chapter, of New York City, and dated April 29, 1791. Washington Chapter came to be known as the "Mother Chapter," as a number of chapters derived parentage from it. Its history is obscured, in consequence of the destruction of its early records and papers by fire. We made it a personal matter, in 1872, to visit New York in search of information concerning it; but were soon met with the statement that the records and papers we aimed to examine had been in the safe of the then High Priest of a chapter, "Ancient No. 1," as remembered, but all were consumed by a disastrous fire in 1856, whereby his and other business houses, down town, had been destroyed.

The Mark was familiar in St. Andrew's Chapter, in Boston, in March, 1793, and the degree was conferred, July 25, 1793.

The charter of Providence Royal Arch Chapter, in Providence, Rhode Island, dated September 3, 1793, and granted by Washington Chapter, authorizes it to confer the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, and all these were conferred in the Chapter, October 5, 1793.

On May 18, 1795, the Mark degree was conferred in Jerusalem Chapter, in Philadelphia; and on November 5, 1796, the Mark, and Most Excellent Masters' degrees were conferred.

These instances are ample to show an early familiarity with the degree, but not to sanction surprise that it has become the first in the series of the Capitular Rite.

Past Degree. — Under the sub-title of "The Royal Arch System in Scotland," "Past Degree," will be found a consideration of it. It is the second in the series authorized by the General Grand Chapter. Further reference to it is made in noticing "The Royal Arch System of Ireland."

In England "Past Master" is understood to mean one who has actually served twelve months as Master of a lodge. It is under Grand Lodge, but is not termed a separate degree. In 1744, the words "having passed the Chair" were used to describe a ceremony. It has been said also, that the "Installed Master," was originated at about this period. The Constitution, 1723, concerning the installation of the Master, speaks of "certain significant ceremonies and ancient usages."

Dr. John Dove, of whom mention is made under "Virginia," said to Grand Lodge, in 1872: —

"I had intended to have said something in condemnation of the action of the M. E. Grand Chapter of England, in abolishing the degree of Past Master and substituting a so-called Chair

Degree. A degree which had thus been practised for 100 years, and by us in Virginia since 1790 ought not thus summarily, at the *dictum* of any one Grand body, to be abolished."

In a code of by-laws, adopted by Jerusalem Chapter, in Philadelphia, Pennsylvania, September 5, 1789, it is said: —

"No brother can be exalted until he has been at least three years a Master Mason, and has presided six months as Master of some regularly warranted Lodge, or has passed the Chair by Dispensation."

The charter of Providence Chapter, already referred to, shows that the position now occupied by the degree was already well defined prior to September, 1793. The companions in Boston moved more slowly, as the degree has no Chapter record there prior to March 16, 1796, when three brethren were "Past," and thirteen others were "Past" during that year.

At about this time the chapter working under the charter of Harmony Lodge, No. 52, in Philadelphia, conferred the degree. The by-laws required,

"That every brother who has not passed the Chair shall pay fourteen dollars, out of which the dispensation shall be paid for; if past the Chair, for being exalted, eight dollars."

This by-law was adopted June 19, 1799. In January, 1801, a committee of Grand Chapter found that two brothers had been

"Passed the Chair without having been duly elected Worshipful Masters of said Lodge, and without having previously obtained dispensations from the R. W. Grand Master."

The degree was held as prerequisite to receiving the Royal Arch degree; therefore the necessity of a dispensation. This rule is still observed in Pennsylvania, where a candidate for the Mark, Most Excellent, or Royal Arch degree must be "a Past Master, either by election or dispensation."

It appears that Washington Chapter, of New York City, chartered five chapters in Connecticut. In giving the date of the charter of Hiram Chapter, No. 1, as May 18, 1791, Grand Secretary Joseph K. Wheeler says: —

"At the meetings of Hiram Mark Lodge, so called, the several degrees of Mark Master, Master in the Chair, and Most Excellent Master were conferred, and the records were kept separate from the Chapter records for several years."

Then follows the statement that the by-laws, — and these are quoted, — were adopted March 3, 1792.

On January 15, 1796, "the first notice of the degree of Past Master, or Master in the Chair," appears in Solomon Chapter, No. 5.

It does not require any argument to show that a more complete system of Masonic government was being developed, and this finally and completely embraced the degree of Past Master.

Most Excellent Master. — Necessarily, something more than an outline sketch of this degree must be given, and largely from the fact that so much has been said, in allusion to it, that is incorrect and misleading. In his oration at the centennial celebration of St. Andrew's Chapter, in Boston, in

1869, the late Hon. William S. Gardner treated it, as indeed he did the system, lightly, and evidently without such prior investigation as the occasion was entitled to. In his history of "Royal Arch Masonry in the United States," appended to Gould's American edition, M. E. Josiah H. Drummond quotes Companion Gardner in such a way as to leave the impression that his treatment of the subject is to be relied upon. M. E. Theodore S. Parvin, in his addition on "Templar Masonry in the United States," does worse, and repeats the glaring error, saying: —

"The first mention of the Most Excellent Master's degree, and without doubt the first time it was ever conferred in any chapter outside of Temple Chapter, Albany, where it originated, was in the old St. Andrew's Chapter, Boston, during the visit made to it by Thomas Smith Webb, in February, 1795."

In his address to the General Grand Chapter in 1883, the acting General Grand High Priest said enough about Webb to have prevented the repetition of errors concerning him; but error reasserts itself, and necessitates the reiteration of facts here.

Thomas Smith Webb. — The Grand Commandery of Massachusetts and Rhode Island shows that Thomas Smith Webb was born in Boston, October 30, 1771. The records of Rising Sun Lodge, formerly in Keene, New Hampshire, show that he was initiated December 24, 1790, passed and raised, December 27, 1790. He withdrew from membership, was again admitted, December 27, 1791, and finally withdrew, March 7, 1792. The evidence in Keene is that he was a bookbinder.

Rising Sun Lodge came into disrepute in 1805, on the finding of a "special deputation." The charter was arrested, and the Grand Lodge ordered its seal to be broken. The offences of the Lodge were

"Glaring, flagrant, and insufferable, against their own by-laws, in direct violation of the laws of Grand Lodge and the Constitutions of Masonry."

It may be presumed that making Masons of "young men under age" was among its offences; for Webb, it appears, was but little over nineteen years old when initiated. On May 18, 1796, he received the Royal Arch degree in Harmony Chapter, No. 52, in Philadelphia, and was classed, in the records, as a sojourner. We have never seen authority for saying when or where he received the other Chapter Degrees. He came into notice at the organization of Temple Lodge, in Albany, New York, by authority of Grand Lodge, November 11, 1796. Of this Lodge John Hanmer was Master, and Webb was Senior Warden. A special convention of Royal Arch Masons in Albany, including Hanmer and Webb, was held. The former

"Proposed that the subject of opening a Royal Arch chapter should be taken into consideration by all the companions present, . . . as there is no chapter in this part of the country."

Webb was elected High Priest on February 14, 1797, when, with "Benjamin Beecher and James Pamelly," the "Lodge was opened in the degree of

Most Excellent Master." *This was the first time his name appeared in connection with that degree;* nor does it appear in the records of Temple Chapter later than June, 1799.

This of itself is sufficient to show that Webb could not have worked the Most Excellent degree in Temple Chapter two years before the body existed, and fifteen months before he was made a Royal Arch Mason. Neither could he have worked it in St. Andrew's Chapter at the time specified; and, when he and Hanmer did work the Most Excellent degree, "after their manner," in this Chapter, on October 24, 1797, the degree had been known for years, outside of Temple Chapter, and familiarly so in Connecticut and Rhode Island. In the latter case, witness the charter of Providence Chapter.

John Hanmer. — John Hanmer was an English Mason, and, as deduced from his own writing, came to the United States in 1793 or 1794. He exhibited a document from the Grand Master of Masons in England, to the effect that he was "skilled in the Ancient Lectures and mode of Work, as approved and practised in England." Writing from Charleston, South Carolina, under date August 23, 1809, Hanmer said that he had been engaged in "Masonic proceedings in America for more than fifteen years."

This shows that *he* did not originate the degree, although it is probable that Webb and he added a large portion of Scripture to the Ritual. Clearly, Hanmer was the ritualist at the outset, as see proceedings of the Grand Chapter of New York. At the convention of March 14, 1798, to organize a Grand Chapter, Hanmer was High Priest of Temple Chapter, and was chosen Deputy Grand Secretary; he was chairman of a committee of five "to draft a Code of By-Laws"; chairman of a committee to draw up a "Form of Warrant," to print the same, and procure a seal; also of a committee to receive applications of Chapters and Mark Lodges for warrants and to grant them; and, on January 30, 1799, he was

> "Appointed to superintend the different Chapters and Mark Lodges in this State, to establish a uniform mode of working and lecturing, according to the directions of the Grand Officers."

At the Convention Webb represented Hibernian Chapter, New York, and on January 29, 1799, was elected Deputy Grand High Priest. Whatever else this may indicate, it strongly suggests that Webb was then better known for executive than ritualistic ability. The publication of the "Freemason's Monitor," in 1797, in Albany, in view of all the facts, in no way weakens this suggestion.

Origin, etc. — As to the origin of the Most Excellent degree, that is obscure. The Irish system embraces: The Chair, The Excellent, The Super-Excellent, The Royal Arch, The Knight Templar, and The Prince Rose Croix; and the Scotch system, The Mark Master, Past Master, Excellent, and Royal Arch. Excepting The Chair, St. Andrew's Chapter, in Boston, worked the degrees named in the Irish system, in 1769, and as late as 1797. The first to give way to a change of name was the Super-Excellent. On December 14,

1797, Oliver Prescott received the Excellent, and Most Excellent degrees, and the Royal Arch in August, 1799. The Mark, and Past degrees had been received by him November 13, 1797.

This indicates transition, and suggests that the Super-Excellent degree of one hundred and twenty years ago contained the marrow, and something of the bone, of the Most Excellent degree.

Be this as it may, we do not have space to discuss probabilities, and so return to dates.

The charters granted in Connecticut by Washington Chapter, of New York, heretofore spoken of, show that Hiram Chapter, chartered April 29, 1791, had the degree, as noticed in speaking of the Past degree.

The charter of Providence Chapter, date of September 3, 1793, gives the names of the degrees as Mark, Past, Most Excellent, and Royal Arch, and its records show that all of them were conferred October 5, 1793. Four other chapters, chartered in Connecticut by Washington Chapter, subsequent to 1791, and the charter of Providence Chapter, bear unimpeachable testimony to the fact that the degree of Most Excellent Master was familiar to Washington Chapter in the earliest months of 1791. Where this chapter found it is not known; the accident by fire obliterated a history that otherwise would have been instructive. In Pennsylvania, where the supremacy of the General Grand Chapter was never acknowledged, and where the work of Webb never was encouraged, the Most Excellent degree was conferred in Jerusalem Chapter, No. 3, on November 5, 1796, more than three months before Temple Chapter existed.

The Royal Arch Degree. — The fourth and crowning degree of the American Capitular Rite has been so fully discussed in Chapter I., in connection with the English, Irish, and Scotch systems, that more need not be said concerning it.

The records show that Royal Arch Lodge, No. 3, in Philadelphia, had the degree in 1767; and those of St. Andrew's Chapter, in Boston, first called Royal Arch Lodge, that the degree was conferred by it, first, on August 28, 1769. Since that time it has remained secure in its superior place in Royal Arch Masonry. The term Royal Arch Lodge was succeeded by Chapter and Royal Arch Chapter. Chapter was used in Connecticut as early as September 5, 1783; in Pennsylvania, September 5, 1789; in New York, April 29, 1791; in Massachusetts, December 19, 1794, and, it is not without reason to say, at considerably earlier periods.

The word Chapter took the place of Lodge in England, for the first time, April 29, 1768. The word Companion, used in the chapter in place of Brother, was first used in England February 8, 1778. Each of these statements is drawn from the 1762 "Lodge-Chapter" records at York. These terms, Chapter and Companion, were soon carried to America, where they have since flourished as elements in the Capitular system in America and in the American Masonic Rite.

Grand Chapters of the United States. — In our treatment of the General Grand Chapter it has been indicated that all the State Grand Chapters owe obedience to it, those that took part in its organization no less than the Grand Chapters that have been organized since 1798, and, under the provisions of the Constitution of the General Grand Chapter, have become constituent members of it.

To the exceptions already noticed, to wit: the Grand Chapters of Pennsylvania, Virginia, and West Virginia, may be added Florida, during its earlier history. These, however, will be named in alphabetical order in the roll of Grand Chapters now to be considered.

Before entering upon this, it is proper to notice the fact that eight Grand Chapters assumed to withdraw from the jurisdiction of the General Grand Chapter, because the convocation to be held in Memphis in 1862 was not so held [see *ante*]. In 1871 the General Grand High Priest reported his reply, and reasons for it [see Printed Proceedings, 1871, pp. 17, 18], to the question: "Is the General Grand Chapter, to which we owe allegiance, in existence, and has it had a legal existence since 1859?" Correctly, as we think, he replied affirmatively. His opinion and ruling were examined by a committee of pronounced legal and judicial ability, and both were sustained in the report, which included the declaration, "that this General Grand Chapter has never ceased to exist, since its organization, is correct." This was adopted by General Grand Chapter, there being twenty-eight Grand Chapters represented, in the possible number of thirty-four.

To go back a little, it appears that, in the triennial convocation of 1865, it was noticed that several Grand Chapters had failed to hold their

"Regular convocations, as provided by their respective Constitutions, and the Constitution of the General Grand Chapter, thereby incurring legal disabilities; therefore,

"*Resolved*, That all Grand Chapters which have failed to meet in consequence of the recent war, are declared to be in good standing in this body, and entitled to continue their relations with it."

This, together with a cordial invitation to all Grand Chapters to unite, "without reference to past differences of any character," was unanimously adopted by the seventeen Grand Chapters represented.

In 1868 it was

"*Resolved*, That no Grand Chapter, organized by the authority of this M. E. General Grand body, or which at any time has become a constituent member of this body, can lawfully sever its connection with the General Grand Royal Arch Chapter of the United States of America without its consent, but the allegiance of said Grand Chapters is inalienable and now due."

Twenty-two Grand Chapters were represented, and the resolution was unanimously adopted.

In 1871, the Grand Chapters of Florida, Iowa, North Carolina, and Vermont came into "the National fold," and twenty-eight Grand Chapters were represented. Other Grand Chapters have resumed their proper relations, and

support the Resolution of 1868, above quoted, with becoming loyalty. The General Grand Chapter, however, has not resorted to coercive measures, in any instance, but has wisely left it to the returning flow of loyalty, and the remedial processes of time, to solve the problem of National jurisdiction by the General Grand Chapter of the United States of America.

Alabama. — An attempt was made on the third Monday in May, 1823, to form a Grand Chapter for the State of Alabama. At that time there were four chapters in the State, holding charters from the General Grand Chapter; the junior of these charters was dated in February, 1823. A convention was held in Mobile, on the date first given, when it was resolved to establish a Grand Chapter. Monroe Chapter, the junior, took exceptions, and carried the case to the General Grand Chapter, where it was carefully considered at the session of 1826, and it was

"*Resolved*, That the formation of a Grand Chapter for the State of Alabama, in May, 1823, prior to 'the expiration of one year from the establishment of the junior chapter in such State,' was prohibited by the 11th Section of the 2d Article of the General Grand Constitution, and that therefore this General Grand Chapter cannot ratify or approve the proceedings of the convention held at Mobile."

It was recommended to the four chapters to proceed without delay to form a Grand Chapter. This was done, and the body now ranks from June 2, 1827.

The charters and dispensations granted by the organization of 1823, and the work done under them, were confirmed, for the reason that the companions concerned organized the body from "oversight or misapprehension of the Constitution."

This Grand Chapter adopted a resolution, in 1861, declaring its connection with the General Grand Chapter dissolved. In December, 1875, this resolution was repealed, and relations resumed with the General Grand body. As a matter of history, this Grand Chapter became dormant in 1831, but representatives of the several chapters met in 1837 and reorganized it, under the provisions of the General Grand Constitution.

Arizona. — In this Territory, chapters were established by dispensations, confirmed by charters from the General Grand Chapter, as follows: Arizona, No. 1, Phœnix, March 10, 1880; Charter, August 27, 1880: Prescott, No. 2, Prescott, June 21, 1882; Tucson, No. 3, Tucson, July 25, 1882; Cochise, No. 4, Tombstone, January 10, 1883; charters to the three, August 15, 1883. The General Grand High Priest, in person, constituted Tucson Chapter, early in September, 1883; Flagstaff, No. 5, Flagstaff; dispensation, May 28, 1889.

Arkansas. — The General Grand Constitution of 1850 provided, that

"Three chapters regularly instituted and consecrated in any State, District, Republic, or Territory, by virtue of authority derived from this Constitution, a Grand Chapter shall be established so soon as convenience and propriety may dictate."

Charters having been granted to three chapters in Arkansas, the oldest under date of September 17, 1841, the Grand Chapter was organized April 28,

1851. At the session of 1874, held in Nashville, Tennessee, that distinguished lawyer, jurist, and Freemason, Elbert H. English, of Little Rock, was elected General Grand High Priest. He had helped to organize the Grand Chapter of Arkansas, and was its first Grand High Priest. Few men were known so well among Freemasons as he, and his death, on September 1, 1884, caused a general sorrow in the Fraternity.

California. — The first meeting of Freemasons in California, preliminary to organizing a lodge, was held in August, 1849; and soon San Francisco Lodge was established. A dispensation was granted May 9, 1850, to organize San Francisco Chapter; and a charter was granted on September 13th following. On May 6, 1854, a convention was held in Sacramento, to organize a Grand Chapter, in which three chapters were represented, to wit: San Francisco, No. 1; Sonora, No. 2, and Sacramento, No. 3. The charters of the two latter were granted September 17, 1853. This convention adopted a constitution for Grand Chapter, and, after a three days' session, adjourned to meet in San Francisco, on July 28, 1854, when the Grand Chapter was duly organized and the Grand Officers were installed.

Canada. — Possibly it may excite surprise that the General Grand Chapter has been concerned at any time in establishing a chapter in Canada. Such, however, is the fact, as reported in the session of 1829. It was there shown that "Most Excellent General Grand High Priest DeWitt Clinton presented a dispensation on the 9th day of February, 1828, to James Robinson Wright and others, to form, open, and hold a chapter of Royal Arch Masons in the Town of Kingston, in the Province of Upper Canada," and the General Grand Secretary was directed to "engross a warrant for Union Chapter at Kingston, Upper Canada." The General Grand Chapter long since ceased to interfere in foreign jurisdictions, and the companions of Canada regulate their own affairs.

Colorado. — During the series of years 1861–1864, correspondence was so interrupted, in consequence of the war, that little or none could be had with the then General Grand High Priest, whose home was in Charleston, South Carolina. The General Grand King, under provisions of the Constitution, granted a dispensation for Central City Chapter, No. 1, in Central City, Colorado, under date of March 23, 1863; and, by the same authority, the Deputy General Grand High Priest granted one for Denver, No. 2, in April following. Charters were granted to these two chapters September 8, 1865. Dispensation to Pueblo Chapter, No. 2, at Pueblo, was granted May 24, 1871; and a charter, on September 20, 1871. Charters were granted November 25, 1874, to Georgetown, No. 4, and to Golden, No. 5; and the Grand Chapter was organized May 11, 1875. The subsequent history of this body has been highly commendable, a marked epoch therein being the session of 1883, held in Denver, by the General Grand Chapter.

Connecticut. — In the opening pages of the early history of the chapters in Connecticut, Grand Secretary Wheeler says: —

"The early history of Washington Chapter, No. 3, is somewhat peculiar, as its records date back to A.D. 1783, although the first charter was not granted until March 15, 1796. It is undoubtedly the first record of anything pertaining to an organization of Royal Arch Masons in this jurisdiction, and we give it as we took it from their old records, now carefully preserved and in the possession of the chapter at Middletown."

On September 5, 1783, six members of St. John's Lodge, No. 2, in Middletown, stated, over their signatures, that they had been "duly initiated into the Most Sublime degree of an Excellent, Super-Excellent and Royal Arch Mason, in regular constituted Royal Arch chapters," and after examining each other at St. John's Lodge room, at Mrs. Abigail Shaler's, they "duly opened and held the first regular Grand Royal Arch chapter." Officers were elected as stated in the record, where the names and titles of office appear.

The first meeting after organization was held in the same place, September 12, 1783, and of "Royal Arch Masonry 3783": —

PRESENT: — R. W. Oliver Lewis.....High Priest.
R. W. John Lewis DeKovan....Captain General.
William Joyce.....Senior G. M.
William Redfield.....Second G. M.
David Starr.....Third G. M.
Edward Miller.....Scribe.

Further record of business is made, by which it appears that John Heart, a "well known Royal Arch Mason," was elected a member, and the Master of each of two lodges was elected to be made a Royal Arch Mason.

The first five charters to chapters in Connecticut were granted by Washington Chapter, the "Mother Chapter," so-called, and these commenced — "At a Washington Chapter of Royal Arch Masons, held in the City of New York, North America, on" — [adding day and date].

The first charter was to Hiram, No. 1, in Newtown, and was dated April 29, 1791. The others were to

Franklin, No. 2, New Haven.....May 20, 1795.
Franklin, No. 4, Norwich.....March 15, 1796.
Solomon, No. 5, Derby.....March 15, 1796.

These several charters, from "Washington Chapter," were signed by John Abrams, H. P., W. C., R. A. M.; Jno. Ludlow, K., W. C., R. A. M.; Wm. Richardson, S., W. C., R. A. M.; attested by Elias Hicks, Secretary.

The initials show the nomenclature, at the beginning of 1791, to have been High Priest, King, Scribe [respectively], of Washington Chapter, of Royal Arch Masons. On May 4, 1796, the titles were given in Washington, No. 3, as "H. P., K., S., Treasurer, R. A. C., Z——l, First G. M., Second G. M., Third G. M., Stewards, Sentinels." In the last two offices there were two in each.

The first record of Solomon Chapter is dated December 29, 1795. In this the title of the first three officers is the same as in Washington Chapter. The

others are "Zerubbabel, Captain, First, Second, Third Grand Master, Secretary, Architect, Clothier, and Tyler."

The by-laws of Hiram Chapter were adopted March 3, A.D. 1792. The officers were: "High Priest, King, Scribe, Zerubbabel, a Royal Arch Captain, three Grand Masters, a Treasurer, a Secretary, an Architect, a Clothier, and a Tyler."

Article VIII. required the High Priest to preside, direct the business, and "occasionally to give a lecture." The duties of the King, Scribe, Treasurer, and Secretary were the same as now; but the Scribe was to "cause the Secretary to enter, in a fair and regular manner, the proceedings of the Chapter," and "to summons the members for attendance at every regular and special meeting, . . . and also to administer the obligation." It was the duty of Zerubbabel to "superintend the arrangements of the Chapter"; of the Royal Arch Captain, to "keep watch at the Sanctuary"; of the three Grand Masters, "to watch the Veils"; of the Clothier, "to provide and take care of the Clothing"; of the Architect, "to provide and take care of the Furniture."

In this article we get a very good suggestion as to the ritual; and this is strengthened by Article VII., which reads: —

> "After the Chapter is opened, neither member nor visitor shall be admitted but on giving the signs and pass-words to the Grand Masters and to the Royal Arch Captain."

These two articles outline the ritual then in use in the Royal Arch degree, and emphasize the opinion that very little change has been made in it since 1791. The Royal Arch ritual was familiar when Webb was initiated; but no doubt, in publishing his "Monitor" in 1797, the exoteric portions of the ritual were made more uniform because of his executive skill and the printer's art.

A sixth chapter, "Vanden Broeck," also No. 5, received a charter from the Grand Chapter of New York, dated April 6, 1796, though its first record is dated December 24, 1795.

These six chapters met in convention, in Hartford, May 17, 1798, and organized the Grand Chapter of Connecticut. It met in half-yearly convocations up to May, 1819. The constitution was then revised; and "annual convocations" became the rule, with provision for calling special convocations.

The companions in Connecticut were highly influential in organizing the General Grand Chapter, and Ephraim Kirby, of Litchfield, was elected to be the first General Grand High Priest.

Dakota. — In 1883 there were eight regularly chartered chapters in the Territory of Dakota, and eight others under dispensation, all holding by authority of the General Grand Chapter. The oldest of these chapters was Yankton, No. 1, in Yankton. The dispensation for this was dated April 15, 1876; and the charter August 24, 1880.

A convention was held June 10, 11, and 12, 1884, in Aberdeen, preliminary to organizing a Grand Chapter; and this was done February 25, 1885.

This Grand Chapter continued until the Territory was divided, and the States of North and South Dakota were erected.

The Grand Chapter of Dakota had exercised its sovereign powers to the advantage of Royal Arch Masonry in the Territory. Harmony had prevailed, and the Rite flourished; but the act of division and the dignity of statehood led to corresponding action in the Grand Chapter.

Under the provisions of the General Grand Constitution, the Grand Chapter of South Dakota was established January 6, 1890; and the Grand Chapter of North Dakota on January 9, 1890.

Delaware. — We are unable to give any clear account of the early introduction of Royal Arch Masonry into this State. A Grand Chapter was organized there June 19, 1818; but this finally fell into decay, until it was held in General Grand Chapter that, "since the year 1856, no regular Grand Chapter had existed in Delaware." Under date of October 20, 1868, the General Grand High Priest, having inquired into the facts, issued an official circular, in which he stated the fact of non-existence of a Grand Chapter, recognized the existence of "Washington and Lafayette Chapter, No. 1, in Wilmington; Temple Chapter, No. 2, in Milford; and Hope Chapter, No. 4, in Georgetown," and declared them to be lawful Royal Arch chapters, with power to continue work under the warrants held by them.

In December, 1867, the General Grand High Priest gave a dispensation to organize St. John's Chapter in Wilmington; and on September 18, 1868, this act was confirmed, and a charter was granted. A convention was regularly called at Dover, on January 20, 1869. Representatives of four chapters [all then in the State] assembled. A Grand Chapter was organized, and its officers were installed by the General Grand High Priest.

District of Columbia. — Royal Arch Masonry in the District has had a varied experience, inasmuch as the chapters have, at different periods, had different supreme heads. On January 21, 1807, three chapters in Baltimore, and three in the District met in convention in Washington, District of Columbia, and organized a "Grand Royal Arch Chapter for the State of Maryland and the District of Columbia." There is internal evidence that the six chapters, represented in convention, were each attached to a lodge charter, and that the parent of one or more of them was from Pennsylvania. Further notice of this will appear under "MARYLAND." The progress of the Grand Chapter of 1807 was not flattering; it ceased to be active; a reorganization was effected November 9, 1814, by three chapters, one only, Federal, No. 1, of Washington, District of Columbia, participating. This 1814 organization issued "Charters of Recognition," under which Federal, No. 1, became Federal, No. 3, and, a few years later, Washington-Naval, and Potomac, of the District, received similar charters and were numbered 4 and 8, respectively. This Grand Chapter was received and admitted under the jurisdiction of the General Grand Chapter, June 7, 1816.

Early in 1822 an effort was made, on the part of Federal, No. 3, Washington-Naval, No. 4, Potomac, No. 8, all of the District, and Brooke Chapter, No. 6, of Alexandria, Virginia, to organize a Grand Chapter for the District of Columbia. The convention met in the hall of Brooke Chapter, in Alexandria, adjourned to August 11th, then to September 10th, when a letter of assent from DeWitt Clinton, General Grand High Priest, under date of August 30, 1822, was read, authorizing the organization of a Grand Chapter, as proposed by the convention. An adjournment to November 25, 1822, was taken; but for various reasons, chiefly because of incomplete representation, the new Grand Chapter was not organized until February 10, 1824.

Potomac Chapter now concluded it to be inexpedient to separate from the Grand Chapter of Maryland and District of Columbia, and this title was retained until the session of 1826, when it was agreed and settled that this Grand Chapter, of 1807–1814, should relinquish all jurisdiction over the District of Columbia, "except so far as relates to the Potomac Chapter."

The Grand Chapter of the District of Columbia existed until 1833, in apparently good condition, although it issued a charter to Temple Chapter, No. 4, only. Its records from May 11, 1822, to January 8, 1833, were well kept, since which time no sign or record of it can be found. The cause of this is nowhere mentioned, but we venture the suggestion that the doors of the several chapters were closed in fear of Anti-Masonry, and the Grand Chapter died suddenly.

In his history of the Grand Chapter of Maryland and the District of Columbia, Companion E. T. Schultz quotes its favorable action toward the Grand Chapter, taken in November, 1822, together with its opinion, that

> "They ought, as a preliminary and proper step, to have obtained the consent of this Grand Chapter; but that — as it is the wish of the three chapters of the District of Columbia to form a Grand Chapter for themselves" — consent was given.

At the session of September, 1841, Joseph K. Stapleton, of Maryland, Deputy General Grand High Priest, was authorized

> "To take the necessary steps to place all chapters of Royal Arch Masons, in that part of the District of Columbia, which formerly belonged to the State of Maryland, under the jurisdiction of the Grand Chapter of Maryland,"

And at his discretion, to do such acts as he might think proper in completing the business.

At the session of September, 1844, he reported the order duly enforced, and that two chapters in the District were then under the jurisdiction of the Grand Chapter of Maryland. No change was made in the title of this Grand body until 1853, when, as Companion Schultz says, "and District of Columbia" was added. In the session of 1856, the title of "Grand Chapter of Maryland and District of Columbia" was used in General Grand Chapter, and this was continued until after the present Grand Chapter of the District of Columbia was established.

This Grand Chapter was organized by a convention of delegates from Columbia Chapter, No. 15; Washington, No. 16; and Mt. Vernon, No. 20. The convention assembled April 3, 1867; adjourned to April 6th; then to April 20th; and again to May 22, 1867. Potomac Chapter, No. 8, sent delegates, with credentials, and these were duly received and admitted to seats in convention, April 6th; but under date of April 16, 1867, the Secretary of No. 8 sent a note declining further attendance. In the course of time, however, Potomac Chapter, subordinate to the American Masonic system, took its proper place in the jurisdiction of the Grand Chapter of the District of Columbia.

The closing session of the convention was on May 22, 1867; and on May 23d, — the day following, — the Grand Chapter was erected and its officers installed.

Discussion with the General Grand High Priest followed, Potomac Chapter being the principal subject. This Chapter refused to take a charter from the new Grand Chapter, preferring to work under its Maryland charter. Being declared clandestine, the General Grand High Priest was appealed to. He concluded that the "Companions who formed the so-called Grand Chapter had been hasty and irregular," and gave Potomac Chapter the right to work under its warrant.

The new Grand Chapter quoted its action, as being regular, and showed the resolution adopted, by the Grand Chapter of Maryland and the District of Columbia, on November 13, 1866, dissolving connection

"Between the State of Maryland and the District of Columbia, and that the chapters in the District of Columbia be requested to form a Grand Chapter for said District of Columbia."

The case went to the General Grand Chapter, at the session of 1868, when majority and minority reports were made. The latter contained three resolutions: First, recognizing the Grand Chapter of the District of Columbia, and giving its officers seats in General Grand Chapter; second, placing Potomac Chapter under the urisdiction of the General Grand Chapter, but "without territorial jurisdiction over candidates for the Capitular Degrees"; third, declaring all acts of censure, suspension, or expulsion, growing out of the formation of the Grand Chapter, null and void.

Maryland did not feel satisfied with this action, and resolutions to this effect were adopted in 1868; but in November, 1869, resolutions were adopted, "relinquishing its jurisdictional rights over the District of Columbia so long as it remains the seat of the National Government," and fully recognizing the Grand Chapter of the District of Columbia as a regular Grand Chapter.

It is needless to say that all signs of this friction have long since disappeared; and when Noble D. Larner of the Grand Chapter of the District of Columbia was elected General Grand High Priest in 1886, none were more zealous in his behalf than the representatives of the Grand Chapter of Maryland.

Florida. — The first connection between the General Grand Chapter and Masonry in Florida appears to have been made when DeWitt Clinton granted dispensations for a Mark lodge in St. Augustine, and another in St. Francisville in Florida, as reported at the session of 1826.

Prior to 1847 there were three chapters in Florida, to wit: Magnolia, No. 16, at Apalachicola, and Florida, No. 32, at Tallahassee, both chartered by the Grand Chapter of Virginia; and a chapter at St. Augustine, chartered, in error, by the Grand Chapter of South Carolina, itself a constituent of the General Grand Chapter.

Delegates from these three chapters assembled in Tallahassee on January 11, 1847, and organized a Grand Chapter of Royal Arch Masons for the State of Florida.

It forthwith decreed, that the

"Degrees of Royal Master and Select Master shall be deemed to be Chapter degrees, to be given in Chapters, unless otherwise directed by Grand Chapter."

On February 8, 1847, it

"*Resolved*, That the Grand Chapter of Florida, duly appreciating the advantages of a Masonic head and paramount authority, is disposed to come under the jurisdiction of the General Grand Chapter of the United States."

The General Grand Chapter felt that the chapter at St. Augustine was not legally instituted, and had adopted a resolution of remedy in 1844. This, however, was misinterpreted in Florida. The companions took offence, and held aloof from the General Grand Chapter.

In 1856 signs of settlement began to appear; and the General Grand High Priest was authorized to recognize the Grand Chapter of Florida, and place it on an equal footing with the other Grand Chapters, at its desire.

Before this was carried into effect, the war period stayed proceedings, until, on January 13, 1869, the Grand Chapter of Florida accepted an invitation, and

"*Resolved*, That this Grand Chapter accepts such invitation in a true Masonic spirit, and will hereafter bear allegiance and support to the said General Grand Chapter."

Georgia. — At what time was Royal Arch Masonry introduced into Georgia? is a question that cannot be answered from the Grand Secretary's office, nor do the records in possession of that Grand Chapter show. Evidently there were Royal Arch Masons there before 1806. Possibly the degree was worked under lodge charters long before, but of this there is little evidence. In an oration by the R. W. Junior Grand Warden, Brother J. H. Estill, before Grand Lodge in 1887, we are told that Royal Arch Masonry made its first appearance in Georgia, in Union Lodge, No. 3, and that within it Georgia Chapter was born.

The records of General Grand Chapter show that Georgia Chapter received its dispensation from that body; and Dr. John Dove of Virginia gives it the date of December 1, 1804. The General Grand Chapter also chartered

Union Chapter, Louisville, Georgia, on December 16, 1815; Augusta Chapter, Augusta, December 6, 1818; Mechanics Chapter, Lexington, June 10, 1820; Webb Chapter, November 16, 1821; Franklin Chapter, by DeWitt Clinton (place and date not given), before September 16, 1826, as it was then reported that the Grand Chapter of Georgia had been regularly organized, and it was received and recognized "as entitled to all the rights and privileges of a Grand Chapter within the State."

At the session of 1847, a committee reported, in General Grand Chapter, that sufficient documentary evidence had been found, to show that the Grand Chapter of Georgia "is a constituent member of this Grand body"; but it had not been represented, or made returns, since 1822, although it was organized February 4th of that year. The Deputy General Grand High Priest gave a dispensation for a chapter in Macon, June 21, 1838; and the Grand Chapter reorganized May 3, 1841. This reorganized body was represented in 1847, and, as a rule, up to and including 1859, after which, and following the political action of the State, it assumed to withdraw from the General Grand Chapter, and did not fully resume its proper relations until April, 1875, when in regular convocation it resolved to renew its connection with, and fealty to, the General Grand Chapter. The twenty-seventh Triennial Convocation of the General Grand Chapter was held in Atlanta in November, 1889.

Idaho. — On June 18, 1867, the Grand Chapter of Oregon granted a charter for Idaho Chapter in Idaho City; and this was constituted August 18, 1867. The Grand Chapter is said to "have acted under the impression that the General Grand Chapter had virtually ceased to exist." On petition the General Grand Chapter adopted a report, on the case, which included "good faith" on the part of the petitioners, healing of all companions exalted in the chapter, and the granting of a charter to Idaho Chapter, No. 1, Idaho City, on September 18, 1868. Under authority of the General Grand Chapter, other chapters were established as follows: Cyrus, No. 2, Silver City, Dakota, February 14, 1870; Boise City, No. 3, Boise City, March 30, 1870; charter to each, September 20, 1871: Lewiston, No. 4, Lewiston; no dispensation; charter, August 27, 1880: Alturas, No. 5, Hailey, Dakota, May 22, 1884; charter, October 1, 1886. To the foregoing, Pocatello, No. 6, was added by dispensation, May 28, 1889.

Illinois. — Under date of July 19, 1841, the Deputy General Grand High Priest granted a dispensation for Springfield Chapter, in Springfield, and a charter was granted by General Grand Chapter, September 17, 1841. At the session of 1844, the same officer reported that he had granted a dispensation to organize Lafayette Chapter, in Chicago, dated July 2, 1844. In 1847 he reported that he had, since 1844, granted dispensations for Jacksonville Chapter, No. 3, in Jacksonville; and for Shawneetown Chapter, No. 6, at Shawneetown. The General Grand Scribe had granted dispensations for Horeb Chapter, No. 4, in Henderson, March 10, 1846; for Quincy Chapter,

No. 5, in Quincy, April 1, 1846; and these several acts were confirmed by warrants granted during the respective sessions. In September, 1850, the same officer had granted dispensations for Howard Chapter, July 28, 1848; and Stapleton Chapter, June 28, 1849. The General Grand King had given dispensation for Reynolds Chapter, in Cambridge, dated March 2, 1850; and the Grand Scribe, for Barrett Chapter, at Rock Island, dated August 1, 1849.

Before some of these later dispensations had been passed upon by General Grand Chapter, the General Grand King had given authority to seven chapters to organize a Grand Chapter for the State of Illinois; and this was done April 10, 1850.

The Triennial Convocation of 1859 was held in Chicago.

Indiana. — It appears in evidence that Thomas Smith Webb, elected Deputy General Grand High Priest in 1816, granted dispensations for Madison Chapter, in Madison, and Brookville Chapter, in Brookville; but in consequence of his death prior to the session in 1819, no report of these was made of a character to gain for them official recognition. No further evidence of the existence of these bodies was presented, but it was shown, in 1844, that Madison Chapter had continued its labors for years. A charter was granted by General Grand Chapter to Vincennes Chapter, in Vincennes, dated May 13, 1820. At the session of 1844, it was reported that these three bodies had organized a Grand Chapter in 1823, but no documentary evidence of this had been presented to General Grand Chapter. Brookville Chapter soon after dropped out of sight. Investigation made at this session found that, on May 13, 1823, a Grand Chapter had been formed, as above, but no meeting was held by it afterward. Madison Chapter had worked until 1829, when it suspended. On July 10, 1842, fourteen Royal Arch Masons assumed to reopen it, all in good faith; this, together with their otherwise good Masonic conduct, and the petition of the companions concerned, secured confirmation of a charter to Madison Chapter, No. 1, on September 12, 1844. Its past work, however, was declared to be illegal, but authority was given to heal all who had received degrees in it, on their appearing personally. Dispensation had been granted for King Solomon's Chapter, in Richmond; and a charter was ordered September 14, 1838. Dispensation was granted for Logan Chapter, Logansport, March 12, 1839; and charter ordered September 17, 1841. Dispensation for Lafayette Chapter, No. 3, was given by the Deputy General Grand High Priest, August 17, 1843, to be located in Lafayette; charter granted September 11, 1844. The chapters assembled by permission, dated November 18, 1845, and the Grand Chapter for the State of Indiana was regularly organized December 25, 1845.

Indian Territory. — Dispensations to organize chapters in Indian Territory were granted: to Indian, No. 1, February 23, 1878; chartered August 27, 1880: Oklahoma, No. 2, Atoka, February 14, 1880; chartered August 27, 1880: Burneyville, No. 3, Burneyville, March 2, 1885; renewed December 6, 1886,

but for lack of support, surrendered in April, 1887: Savanna, No. 4, Savanna, March 12, 1886; chartered October 1, 1886: Tahlequah, No. 5, Tahlequah, dispensation January 16, 1888; chartered November 22, 1889.

At the session of 1889, the General Grand Chapter voted permission, and the Grand Chapter of Indian Territory was regularly organized February 15, 1890.

Iowa. — Dispensations were issued for Iowa Chapter, No. 1, Burlington, August 24, 1843; chartered September 11, 1844: Iowa City Chapter, No. 2, Iowa City, March 19, 1844; chartered September 17, 1847: Dubuque Chapter, No. 3, Dubuque; chartered September 17, 1847: Washington Chapter, No. 4; chartered September 17, 1853. McCord Chapter, No. 5, at Fairfield, received a dispensation, presumably, under date of March 18, 1853; but the death of the Deputy General Grand High Priest, thirteen days later, prevented his making a report, and the chapter was chartered by the Grand Chapter of Iowa, June 14, 1854.

The aforenamed chapters met in convention at Mount Pleasant, by sanction of the General Grand Scribe, and organized the Grand Chapter of the State of Iowa, June 8, 1854.

We now have to notice an incident in the life of this body that manifests all the freshness of youth, and but little of the matured Freemason. Within about two years after being organized, the usefulness of the General Grand Chapter came under discussion. The Grand High Priests early gave emphasis to this negative feeling. In 1857 the delegates to the next session of the General Grand Chapter were instructed to vote for its dissolution. This was reënforced in 1858. The Grand Chapter asserted its sovereign and independent right to organize chapters in Nebraska or elsewhere, where no Grand Chapter existed, and finally, on August 16, 1860, the resolution, declaring the

> "Grand Chapter sovereign and independent, and in no manner whatever subject to the General Grand Chapter of the United States, and this Grand Chapter is forever absolved from all connection therewith,"

Was passed by a vote of twenty-eight ayes to fifteen nays.

This condition of things continued for nine years, when, at the Triennial Convocation in September, 1871, the General Grand High Priest reported that, under date of October 26, 1869, he had

> "Received official notice that the Grand Chapter of Iowa had rescinded the act of secession passed in 1860, and had directed that the O.∴B.∴ of allegiance should be administered to all the members of Chapters in that jurisdiction, and that hereafter it would be administered to candidates receiving the Royal Arch degree."

Representatives of the Grand Chapter were present in 1871, and have been at succeeding sessions of General Grand Chapter.

Robert F. Bower of Keokuk was elected General Grand High Priest in 1880, and died while in office.

Kansas. — At the Triennial Convocation of 1859 the address of the

General Grand High Priest showed that he had given dispensations: to Leavenworth Chapter, No. 1, Leavenworth, dated January 24, 1857; and for Atchison Chapter, No. 2, Atchison, dated May 18, 1859. A charter was ordered for the latter, by vote, September 14, 1859. It was then called Washington Chapter, and in the proceedings of 1862–5 and 1865, Washington, No. 1. The dispensation to the former was renewed in April, 1863; and on September 8, 1865, a charter was granted. On the same date a charter was voted to Fort Scott Chapter, Fort Scott, the dispensation having been granted and so reported by the Grand Secretary; but no date was given. Permission was granted by the Deputy General Grand High Priest; and, in January, 1866, a convention was held, and the Grand Royal Arch Chapter of Kansas was regularly organized, February 23, 1866.

Kentucky. — It is shown in the preamble to the proceedings of the convention which organized the Grand Chapter, that Thomas Smith Webb, Deputy General Grand High Priest, had granted dispensations for three chapters in Kentucky, to wit: in Lexington, Frankfort, and Shelbyville, one in each, under date of October 16, 1816. This is confirmed by proceedings of General Grand Chapter, September 9, 1819; but, in consequence of Webb's death, details were not given. The preamble quoted the Constitution of the General Grand Chapter, whereby it was made competent for three chapters to form a Grand Chapter; also, to show that the clause requiring the junior chapter to be one year old was by them complied with. The three chapters were fully represented by the High Priest, King, and Scribe of each, and the Grand Chapter of Kentucky was regularly organized December 4, 1817.

Correspondence incident to the organizing of a Grand Chapter is printed at length in the proceedings of the Grand Chapter of Kentucky, including recognition by Webb, dated at "Worthington, Ohio," December 12, 1817, and by DeWitt Clinton, December 30, 1817; and formal recognition, with approval, was given September 9, 1819.

At the annual convocation of 1825 resolutions were adopted, to petition the General Grand Chapter, and to correspond with Grand Chapters on the "propriety of dissolving" the former. A long memorial was issued, setting forth reasons affirmatively; the conclusion being that the General Grand Chapter was

"An institution calculated to waste the funds of our Order, engender ambition, administer food to vanity, and every way incompatible with the pure and sublime principles of Masonry. We also apprehend that it will be used by political men as a convenient instrument to further their intrigues and spread their influence."

This memorial was referred to a committee in General Grand Chapter, which committee concluded: —

"That, as a majority of the Grand Chapters of the several States comprising the General Grand Chapter dissented from the resolution of the Grand Chapter of Kentucky, it was not expedient to take any further measures on the subject."

Kentucky seemed to be content with this action, and her proceedings show to this effect. In 1856 the General Grand Secretary reported that "Twenty-six Grand Chapters acknowledged the jurisdiction of the General Grand Chapter in the United States," and Kentucky was included in the list. The Grand Chapters of Pennsylvania, Virginia, and Florida did not so appear. A similar report, from the same officer, in September, 1859, showed that Kentucky and North Carolina Grand Chapters had passed resolutions of withdrawal from the General Grand Chapter.

In 1874 the General Grand High Priest said, in his address to the General Grand Chapter: —

"I am happy to announce that the Grand Chapter of Kentucky has rescinded her resolutions of withdrawal, and has renewed her allegiance. Her representatives are here with us, and I believe the warm welcome they have received has removed any lingering doubts they may have entertained as to the wisdom of their course."

Louisiana. — Royal Arch Masonry in this State was at times disturbed in its condition. Coming before the General Grand Chapter, because of this, in September, 1844, it was there shown that the Royal Lodges, Concordia and Perseverance, together with "such officers and members of the Grand Lodge as were Royal Arch Masons," had organized a Grand Chapter in 1813. This body was attached to and made dependent upon the Grand Lodge, and the Grand Master "was declared to be, *ex officio*, and, by 'inherent right,' Grand High Priest of the new Grand Chapter."

It was stated that these lodges were originally organized in St. Domingo, under charters emanating from the Grand Lodge of Pennsylvania, with powers to confer all the degrees up to the Royal Arch. At the outbreak of the revolution in St. Domingo some of the members escaped to Cuba, and thence to New Orleans, where the lodges were reopened under the original charters, which they had preserved.

In September, 1829, this Grand Chapter petitioned to be admitted within the jurisdiction of the General Grand Chapter. In view of all the facts, and considering it for the best interests of Royal Arch Masonry, this was done September 11, 1829, and Lafayette Chapter, in St. Francisville, chartered by the General Grand Chapter in 1826, was placed under the immediate jurisdiction of the Grand Chapter.

This Grand body worked in good faith and allegiance, until 1831, after which it held no meeting for any purpose until April, 1839, and chapters under it ceased to exist, except Holland, No. 9.

In 1841 the Grand Secretary of the Grand Lodge, directed by the Grand Master, notified "certain Royal Arch Masons, in New Orleans," to assemble, elect Grand Officers, and reorganize the Grand Chapter. A second meeting followed, of which Holland Chapter was notified, and "a body, styling itself the Grand Chapter of Louisiana, was organized."

The General Grand Chapter held: that the body of 1813 voluntarily sur-

rendered its independent jurisdiction, and enrolled itself under the jurisdiction of the General Grand Chapter; that it ceased to hold meetings after 1831, as required by the second article of the General Grand Constitution; that all chapters in the State came under direct jurisdiction of the General Grand Chapter, "which alone could legally exercise authority over the territory thus vacated."

In conformity with this, the charter of Holland Chapter, having been "lost or stolen," and revoked by this 1841 organization, was replaced by a new one, and on September 16, 1847, charters were confirmed: to New Era Chapter, in New Orleans; to Clinton Chapter, in East Feliciana; and to Red River Chapter, in Shreveport.

It was also found at this session of 1847: "That there was not at this time any constitutional and legally authorized Grand Chapter in the State of Louisiana." The Association assuming the functions of a Grand Chapter was declared to be "spurious, clandestine, and illegal," and regular Royal Arch Masons were forbidden to hold any Masonic intercourse with it or its offspring.

The General Grand King authorized Holland Chapter, No. 1; New Era Chapter, No. 2; Red River Chapter, No. 3; and Clinton Chapter, No. 4, to "organize and establish a Grand Chapter for Louisiana"; and this was done May 1, 1848.

Maine. — On February 13, 1805, a "Warrant of Constitution" was granted to "John Coe and others, empowering them to open a Chapter of Royal Arch Masons in the town of Portland," by the Grand Chapter of Massachusetts. It should be remembered that Maine was not set off from Massachusetts until it was erected into a separate State, in 1820. Dispensations were voted for two new chapters, by the same Grand body, on December 7, 1819, and charters were subsequently granted, to wit: Montgomery, Bath; and New Jerusalem, Wiscasset; and, on December 29, 1819, for Jerusalem Chapter, in Hallowell. These three chapters were regularly constituted, on July 18, 19, and 21, 1820, respectively, by Henry Fowle, Deputy Grand High Priest, who made report accordingly to Hon. James Prescott, Grand High Priest.

On February 7, 1821, Mt. Vernon Chapter, of Portland, and the three constituted in 1820, met by their representatives, in Portland, adopted "provisionally the constitution of the Grand Chapter of Massachusetts," and the Grand Chapter of Maine was regularly organized. The subsequent history of this body has been characterized by loyalty and usefulness. It felt the baneful effect of Anti-Masonry, and failed to meet in 1834, 1841, 1842, 1843. Having been incorporated, January 19, 1822, and duly organized under the Act, January 28, 1824, it was summoned, under an order from one of the Justices of the Peace, after each failure, elected officers, and qualified them. The marked ability displayed in this jurisdiction has been recognized else-

where, and the General Grand Chapter has elected from it two General Grand High Priests, to wit: Robert P. Dunlap, in 1847, 1850, and 1853; and Josiah H. Drummond, in 1871.

Maryland. — On October 24, 1806, Concordia Chapter, of Baltimore, issued a circular-letter to the several chapters of Baltimore and the District of Columbia, requesting them to send delegates to a convention to be held in the city of Washington, on the third Wednesday in the next January [January 21, 1807], for the purpose of forming a Grand Chapter for the State of Maryland and District of Columbia.

[See "Capitular Masonry in Maryland," by E. T. Schultz.]

The chapters in Baltimore, and taking part in this convention, were Washington, Concordia, and St. John's. Brother Schultz says that Washington Chapter

"Undoubtedly was the Royal Arch Chapter of Jerusalem, instituted in 1787 by virtue of the dispensation or warrant of Lodge No. 7, Royal Arch Chapter of Jerusalem, at Chestertown, and was attached to Lodge No. 15, now Washington Lodge, No. 3."

It merged with Concordia in 1822.

There are no records of Concordia Chapter of earlier date than January 10, 1810; but the same authority says: "The records of Concordia Lodge establish the fact that it was existing as early as 1804." He tells us: "The only degree mentioned is that of the Holy Royal Arch."

The second record book commences March 8, 1816, and this "recites that the chapter was held in Concordia lodge-room [old Watch House], and that it was attached to that Lodge," and "after being dormant some years, it resolved to revive and continue the labors of Concordia Royal Arch Chapter." A committee was appointed and secured for it a "'Charter of Recognition,' dated November 12, 1816, as Concordia Chapter, No. 5." This charter is "identical in language to the charter of recognition of Chapter No. 2," "and proves that Concordia Chapter was also instituted in 1797." "St. John's Chapter," our brother says, "was undoubtedly attached to St. John's Lodge, No. 34, and which was chartered by the Grand Lodge of Maryland."

The Grand Chapter of Maryland and the District of Columbia, of 1807, reorganized November 9, 1814, is discussed under the head "District of Columbia," and nothing further need be said of it here than that the joint title, except from 1824 to 1853, was retained until 1869, when Maryland acquiesced and recognized the District of Columbia as a separate jurisdiction, and the Grand Chapter of Maryland became sole and supreme in the State.

Apart from anything we have said heretofore, of Grand Chapter jurisdiction in Maryland, we will now notice, very briefly, the claim somewhat recently made that an independent Grand Chapter existed in Maryland as early as 1797. We copy in part, a *fac-simile* of a document, or dispensation, to Philip P. Eckel, and "sundry Royal Arch Masons," in Baltimore and vicinity,

empowering Eckel to "act as High Priest," "to assemble a sufficient number of companions, within the said city of Baltimore and there open and hold a chapter of Royal Arch Masons," etc., etc.; said "instrument to be in force until the twenty-second of June, next, and no longer": —

"Witness the Seal of the Grand Chapter, of Royal Arch Masons for the State of Maryland. countersigned by the Grand Scribe, at Baltimore, this eighth day of May, in the year of Masonry Five Thousand Seven Hundred and Ninety-Seven.

"Anno Domini, 1797. GEO. L. GRAY, *Grand Scribe.*"

This was issued by David Kerr, G. H. P.; and Brother Schultz says that he was at the time

"Grand Master, and by virtue of the power and control over the Royal Arch degree, believed to be inherent in Grand Masters, issued his dispensations for the formation of these several chapters which then, in connection with the chapter attached to Washington Lodge, formed June 24, 1797, the first independent Grand Chapter in the United States."

This body, he says, became dormant about 1803.

Our brother quotes another paper, from "Lodge, No 7, Royal Chapter of Jerusalem or Lodge of Super-Excellent Masons," certifying to certain brethren, and giving them

"Power and authority to erect a Royal Chapter of Jerusalem or Lodge of Arch Masons, attached to No. 15, according to the established rules of the Royal Craft. Signed by the undermentioned Grand Officers, and countersigned by the Grand Secretary *p.t.*, this 9th day of April, in the year 5897, Sealed with the Grand Seal. The. Duplessis, G. M. Z.; Pere Lethebury, G. M. H.; Edw'd Worrell, Sec'y, R. A. *p.t.*"

This Lodge No. 7 was warranted by the Grand Lodge of Pennsylvania.

We cannot reach the conclusion arrived at by Brother Schultz, that an "Independent Grand Chapter" existed in Maryland in 1797.

If the documents quoted are relied upon to establish this, then we must, on equally good authority, accept the record of St. John's Lodge, No. 2, made in Middletown, Connecticut, September 5, "1783, and of Royal Arch Masonry 3783," that the six Royal Arch Masons who signed the preamble or introduction to the record of that date, "duly opened and held the first regular Grand Royal Arch Chapter," on the date above quoted.

Brother Schultz says, elsewhere: —

"But it is probable, that Royal Arch chapters were attached to most of the active lodges in the State. Hiram Lodge, No. 27, at Port Tobacco, as we have seen, resolved to open a Royal Arch chapter."

This is confirmed by Philip P. Eckel, High Priest, of Concordia Chapter, October 24, 1806, who said: —

"The necessity of a Grand Chapter must appear obvious, when we reflect that our chapters are held under the sanction of lodges."

Without giving to this space which we cannot spare, we have to conclude, on the evidence presented, that the document to "Philip P. Eckel was the beginning of Concordia Chapter; that David Kerr, Grand Master, *ex officio*,

signed himself G. H. P., — Grand High Priest, — in harmony with the rule whereby chapters were attached to lodges; that the word Grand, in these several documents, was used as a form rather than a substance; and that the authority intended to be conveyed was in the nature of certificates to Royal Arch Masons, that they might admit others to the degree, after the manner practised in Lodges No. 155, and No. 210, in working the Mark degree, in Halifax, Nova Scotia, in 1786; in Washington, "Mother," Chapter, of New York, in 1791 to 1796 [see its warrant]; and, finally, that the action taken in Concordia Chapter, in Baltimore, October 24, 1806, and the document quoted, as of that date by Brother Schultz, and signed by Philip P. Eckel, High Priest, were acts preliminary to the "first independent Grand Chapter" in Maryland, to wit: The Grand Chapter of Maryland and District of Columbia, organized January 21, 1807.

Massachusetts. — The opening record of this body bears date of March 13, 1798, under the title: "Deputy Grand Royal Arch Chapter of Massachusetts." The last meeting under this title was a "special" on April 2, 1799; and on September 17, 1799, the title, which has been retained ever since, appears, to wit: "Grand Royal Arch Chapter of Massachusetts."

The records of this body, from 1798 to 1860, having been printed, we refer to that volume, and limit our notice here. The Royal Arch degree was conferred for the first time in Massachusetts, so far as known, August 28, 1769, in St. Andrew's Chapter, called "Royal Arch Lodge" for a few years; under sanction of the charter of St. Andrew's Lodge, No. 82, Registry of Scotland.

From its first record, of August 12, 1769, until 1788, the title, "Royal Arch Master," was used. In 1789 William McKean became High Priest. This brother was present as a Royal Arch Mason and Knight Templar August 28, 1769, and continued with the chapter until his death, in 1820. King Cyrus Chapter, of Newburyport, having a charter dated July 9, 1790, and St. Andrew's Chapter, by their duly appointed representatives, organized this Grand Chapter, as stated, March 13, 1798. Its annual meetings have been held without a single omission; special ones have been frequent; and, since 1847, quarterly meetings have been held regularly.

Its history is one of singular fidelity and loyalty to Freemasonry, and especially so to the high purposes of Royal Arch Masonry. Influential at home and respected abroad, it has been honored by the General Grand Chapter in electing three of her Past Grand High Priests to the high office of General Grand High Priest, to wit: Benjamin Hurd, Jr., in 1806; Paul Dean, in 1847, 1850, and 1853; and Alfred F. Chapman, in 1883.

Since the original Convention to organize the General Grand Chapter was held in Boston, the Triennial Convocations of 1838 and of 1850 were held in that city.

Michigan. — Dispensations were granted by the General Grand High Priest:

for Monroe Chapter, in Detroit, December 3, 1818; for St. Joseph's Valley Chapter, in Niles, May 16, 1844; for Jackson, No. 3, in Jackson, both by the Deputy General Grand High Priest; date in the latter case not given: but charters were granted September 11, 1819, for the first; September 14, 1847, for the second; and September 16, 1847, for the third, by vote of the General Grand Chapter. Permission was given by the General Grand Scribe, in January, 1848; and the Grand Chapter of Michigan was regularly organized March 18, 1848.

The Masonic ability displayed in this Grand Chapter has been of the highest character, and this has been conspicuously recognized by the long-continued approval of the Craft in the American system. The Triennial Convocation of 1880 was held in Detroit, the Mother City of Royal Arch Masonry in Michigan.

Minnesota. — The General Grand Chapter granted a dispensation, by vote: to Minnesota Chapter, No. 1, September 17, 1853; chartered, by same authority, September 11, 1856. The General Grand High Priest gave dispensations: for Vermillion Chapter, No. 2, in Hastings, June 20, 1857; and for St. Anthony Falls Chapter, No. 3, in St. Anthony, January 5, 1858. Charters were voted to the second and third of these, September 14, 1859. Under authority from Albert G. Mackey, G. G. H. P., dated December 1, 1859, a convention of these three chapters was held in St. Paul, December 17, 1859. A constitution was adopted, and the Grand Chapter of Minnesota was regularly organized.

The first Grand High Priest was A. T. C. Pierson, a Freemason of conspicuous ability, who achieved a national reputation in every grade of Freemasonry in the American Rite.

It was voted to hold the Triennial Convocation of the General Grand Chapter in Minneapolis in 1891.

Mississippi. — The organization of the first lodge in Mississippi was by charter from the Grand Lodge of Kentucky, followed by two other lodges, under the Grand Lodge of Tennessee, and the organization of the Grand Lodge in July and August, 1818. This gives authority for saying that Royal Arch Masonry began in the State under authority from the General Grand Chapter, by DeWitt Clinton, G. G. H. P., who, in 1826, had granted a dispensation for Port Gibson Chapter. This was confirmed by a charter granted September 15, 1826. Dispensations for chapters were subsequently granted by the Deputy General Grand High Priest: for Vicksburg, in Vicksburg, June 17, 1840; chartered September 17, 1841: by General Grand High Priest, for Wilson, in Holly Springs, October 30, 1841; by Deputy General Grand High Priest, for Columbus, in Columbus, February 7, 1842; and Jackson, in Jackson, August 28, 1843; charters for these three were granted September 12, 1844.

The Deputy reported, in 1847, that he had given dispensations for Carrollton Chapter, in Carrollton; and Yazoo Chapter, in Yazoo County. Charter to

Carrollton was granted September 17, 1847. It appears that a charter had been granted for Natchez Chapter, No. 1, Natchez, at a period antedating all others in Mississippi; but, at the session of 1847, this was reported "lost." On September 16, 1847, "a certified copy of the original charter of Natchez Chapter, No. 1," was granted by vote to said chapter with the explanation, that "the present General Grand Officers" were not the same as those in office at the time the lost charter was originally granted.

By permission of the Deputy General Grand High Priest, dated March 12, 1846, the chapters met in convention, and organized the Grand Chapter of Mississippi, May 18, 1846. A comparison of the above dates with other facts shows that the General Grand Chapter legislated concerning chapters in Mississippi after the Grand Chapter was formed; but this action was in confirmation of former work. At the session of 1847, moneys were returned to Natchez, and to Vicksburg Chapters, to the amount of one hundred dollars to each, evidently for dues that should have been paid to the Grand Chapter.

The relations of the Grand Chapter with the General Grand Chapter were interrupted by the war period; but these were resumed as of old. Representatives attended the session of 1868, and these have continued to manifest the ability characteristic of the Fraternity in Mississippi.

Missouri. — Under the Constitution of the General Grand Chapter, dispensations and charters for chapters were granted and confirmed, as follows: Missouri, No. 1, Missouri Territory, but in St. Louis, April 3, 1819; charter, September 16, 1826: Palmyra, No. 2, Palmyra, prior to September, 1838; charter by Grand Chapter of Missouri, October 16, 1847: Liberty, No. 3, Liberty, April 18, 1842; Weston, No. 4, Weston, January 17, 1843; Lafayette, No. 5, Fayette, May 13, 1843; Booneville, No. 6, Booneville, March 3, 1843; charters to Nos. 3, 4, 5, and 6, September 11, 1844: Hannibal, No. 7, Hannibal; and St. Louis, No. 8, St. Louis, prior to September, 1847, as charters were voted to these two September 17, 1847.

Delegates from the chapters numbered 1, 2, 5, and 6 assembled in St. Louis, and organized the Grand Chapter of Missouri, October 16, 1846.

It does not appear that prior consent had been granted by any General Grand Officer of authority to do so, although the General Grand Secretary reported that he had been notified to the contrary by the Grand Secretary of the new Grand Chapter. It being apparent that the Missouri companions acted in good faith, the Grand Chapter was relieved of all irregularities, and fully recognized, by General Grand Chapter, September 16, 1847. It was also settled that the Chapters U. D., in Missouri, should pay dues only to October 16, 1846. This Grand Chapter has been represented in every session of the General Grand Chapter held since it was organized, except in 1874 and 1886. The Triennial Session of 1868 was held in St. Louis.

Montana. — While this was yet a Territory, dispensations, confirmed by charters for chapters, had been granted by the General Grand Chapter as

follows: Virginia City, No. 1, July 14, 1866; Helena, No. 2, Helena, December, 1867; charter to each, September 18, 1868: Deer Lodge, No. 3, Butte City, October 10, 1874; charter, November 25, 1874: Valley, No. 4, Deer Lodge City, July 22, 1880; charter, August 27, 1880: Yellowstone, No. 5, Miles City, January 2, 1866; Billings, No. 6, Billings, May 6, 1886; Livingston, No. 7, Livingston, July 15, 1886; charters to each of these three, October 1, 1886: Dillon, No. 8, Dillon; dispensation, January 15, 1887: and Great Falls, No. 9, Great Falls, March 13, 1889; charter to each, November 22, 1889.

Nebraska. — Dispensations were granted, and subsequently confirmed by charters: for Omaha Chapter, No. 1, Omaha, Nebraska Territory, November 21, 1859; Key-stone Chapter, No. 2, Nebraska City, January 25, 1860; Nebraska Chapter, No. 3, Plattsmouth; all chartered September 8, 1865. On February 14, 1867, the Deputy General Grand High Priest gave permission, a convention of chapters was held, and the Grand Chapter of Nebraska was regularly organized, March 19, 1867. The Grand Chapter has been among the most zealous in diffusing Masonic information, and in promoting the general welfare of Royal Arch Masonry.

Nevada. — Chapters were established in Nevada by dispensations, confirmed by charters, as follows: Lewis, Carson City, May, 1863; charter, September 8, 1865: Virginia City, Virginia City, September 8, 1865; charter, September 18, 1868: Austin, Austin, October, 1866; charter, September 18, 1868: White Pine, No. 4, Hamilton, January 10, 1871; charter, September 20, 1871. The General Grand High Priest gave the letter of authority, dated November 1, 1871. A convention of the four chapters was held, and the Grand Chapter was regularly organized November 18, 1873.

New Hampshire. — The printed proceedings [Session of 1816] of the General Grand Chapter show, that the "General Grand King" had granted "warrants or charters": for St. Andrew's Chapter, Hanover, January 27, 1807; Trinity Chapter, Hopkinton, February 16, 1807; Washington Chapter, Portsmouth, November, 1815; Cheshire Chapter, Keene, May 4, 1816; all of which was ratified June 7, 1816.

The General Grand Chapter being duly notified by "John Harris," that the Grand Chapter of New Hampshire had been "formed and organized," on June 10, 1819, action was taken to recognize said Grand Chapter, "under the jurisdiction of this General Grand Chapter." Additional notice was taken of this in 1826, that it had been "legally and constitutionally formed."

The General Grand High Priest granted a "warrant": for Union Mark Lodge, No. 1, in Claremont, April 3, 1819; but this passed under the jurisdiction of the Grand Chapter.

New Jersey. — Warrants were granted: for Cincinnati Mark Lodge, No. 1, Hanover, in April, 1811; and for Union Mark Lodge, No. 2, in Orange, in July, 1812; and these were confirmed in 1816. The General Grand Scribe gave dispensation, for Washington Chapter, No. 1, in Newark, May 26, 1813.

This dispensation was renewed by Thomas Smith Webb, D. G. G. H. P., June 9, 1819; and General Grand Chapter ordered a charter September 11, 1819. DeWitt Clinton issued a dispensation for Franklin Chapter, No. 3, reported September 16, 1826, without date, but charter was granted. Clinton also gave permission to form a Grand Chapter, and this was recognized in 1826.

It was shown in report to General Grand Chapter, September 10, 1819, in forming a Grand Chapter in New Jersey, that there were

"Two Royal Arch chapters in the State, under the jurisdiction of the General Grand Chapter, and one under Pennsylvania, which does not acknowledge the jurisdiction of the General Grand Chapter."

Consequently a Grand Chapter could not be formed until there were three chapters acknowledging this jurisdiction.

Little, if anything, is said of this body subsequently. The cultivation of Royal Arch Masonry in the State was not flattering; but we quote a resolution, adopted in General Grand Chapter, September 17, 1841: —

"*Resolved*, That Hiram Chapter, at Trenton, be advised to place itself under the jurisdiction of the Grand Chapter of the State of New York, and that said Grand Chapter be advised to legalize the proceedings of Hiram Chapter subsequent to the dissolution of the Grand Chapter of New Jersey."

On March 13, 1848, the Deputy General Grand High Priest granted dispensations for Union Chapter, No. 1, and on March 20, 1848, for Newark Chapter, No. 2, both in Newark; and charters were voted to them September 17, 1850. This was executed in part only; for on September 17, 1853, it appeared that Newark, No. 2, had been merged into Union Chapter, and no further action was required.

In 1856, Union Chapter, No. 1, in Newark, was "the only regularly chartered chapter, immediately subordinate to the General Grand Chapter," in the State.

On September 3, 1854, the General Grand King had dispensated Enterprise Chapter, No. 2, in Jersey City. The General Grand High Priest had done the same for Boudinot Chapter, No. 5, in Burlington; and charters for these two were voted September 11, 1856.

As early as July, 1853, Hiram Chapter, No. 4, had asked of New York to be transferred to the jurisdiction of the General Grand Chapter. This request came to the latter body, was recognized by the General Grand High Priest, and confirmed by General Grand Chapter. Hiram Chapter, No. 4, first in Trenton, was released from the Grand Chapter of New York, November 14, 1854, and received a new charter from the General Grand Chapter, September 11, 1856, as Hiram Chapter, No. 4, in Eatontown.

On application by Chapters Nos. 2, 4, and 5, the General Grand High Priest gave approval on January 24, 1857; and the Grand Chapter of New Jersey was regularly organized February 13, 1857. It has been honorably represented at all succeeding Triennial Sessions of the General Grand Chapter.

New Mexico. — Chapters in this Territory were established by the General Grand Chapter, as follows: Santa Fé, No. 1, Santa Fé, December 11, 1865, charter, September 18, 1868: Silver City, No. 2, Silver City, February 22, 1876; charter, August 24, 1877: Las Vegas, No. 3, Las Vegas, March 10, 1881; Rio Grande, No. 4, Albuquerque, January 12, 1882; charters to each, August 15, 1883: Deming, No. 5, Deming, February 28, 1885; charter. October 1, 1886.

New York. — We have nothing before us to show when the Royal Arch degree first appeared in New York. We shall assume, however, that the degree was conferred under lodge charters, as practised in England. On September 5, 1781, a warrant was issued by the Duke of Athol, appointing Rev. William Walter, Provincial Grand Master, with power to open a Provincial Grand Lodge in the city of New York. Robert Macoy says that the first meeting of this Grand Lodge was held December 5, 1782. There were nine lodges then in the city, and six military lodges connected with the British Army. In view of the known custom, the Royal Arch degree could not have been unknown to all of these, and we must infer that Washington Chapter, styled the "Mother Chapter," had its origin in this Grand Lodge, if not in one or more of the fifteen lodges.

We have noticed this chapter, in speaking of Connecticut, but repeat, so far as to say that its early records were destroyed by fire in New York, so its origin is unknown. We have seen, however, that it granted warrants for chapters through a series of years; the earliest known being that of Hiram in Newtown, Connecticut, dated April 29, 1791.

The records of the Grand Chapter of New York show that it was organized by the following chapters: Hudson, of Hudson; Temple, of Albany; Horeb, of Whitestown; Hibernian, of New York; and Montgomery, of Stillwater. Of these chapters, Hudson was instituted in 1796; Temple Chapter, February 14, 1797, in which Thomas Smith Webb was a prominent figure. We have no dates as to the others. Nevertheless, representatives from these five assembled in Albany, and established the Grand Chapter of New York, March 14, 1798.

At the outset Mark lodges were recognized, warrants to erect them and chapters were granted, and the body prospered. In 1820 thirty-six chapters and three Mark lodges were represented in Grand Chapter; in 1829, fifty-five chapters reported; in 1839 and 1840 the attendance of thirteen only was reported; after which improvement is observable; in 1853 sixty-one chapters are reported on the roll, and prosperity has elevated this as the largest State Grand Chapter in America.

Aside from the Anti-Masonic depression, the Grand Chapter has had its share of internal troubles; these have been treated with discretion, and in the interests of the Rite.

The Grand body was organized with DeWitt Clinton, Deputy Grand High Priest; Thomas Frothingham, Deputy Grand King; Jedediah Sanger, Deputy

Grand Scribe; John Hanmer, Deputy Grand Secretary, and Thomas Smith Webb, Deputy Grand Treasurer, in the order given. In 1799 Clinton was Grand High Priest, and Webb, Deputy Grand High Priest, the highest office to which the latter attained in Grand Chapter. It may be added here that Webb became Deputy General Grand High Priest, but never was General Grand High Priest, as stated by Brother Schultz, in his Maryland Chapter History.

The General Grand Chapter held its sessions of 1816, 1819, 1826, 1829, and 1841 in the city of New York. DeWitt Clinton was elected General Grand High Priest, 1816–1826; Edward Livingston, 1829–1835; John L. Lewis, 1865; James M. Austin, 1868; and David F. Day, in 1889: all being Past Grand High Priests of New York. This of itself speaks in praise of the men and of the companions of the jurisdiction.

North Carolina. — It is generally agreed that a Grand Chapter was established in North Carolina on June 22, 1822, that it existed for a number of years, and finally became dormant. It existed in 1826, and was one of the Grand Chapters that concurred in the resolution, of the Grand Chapter of Kentucky, in favor of dissolving the General Grand Chapter.

This latter body had authorized the erection of chapters, by dispensations, confirmed by charters as follows: Phœnix, in Fayetteville, September 1, 1815; Concord, in Wilmington, 1815; charters to each, June 7, 1816: Wadesborough, Wadesborough, 1822; charter, September 15, 1826.

We hazard the suggestion that these three chapters, one being U. D., formed a Grand Chapter, and that its defective title was consequent upon a corresponding administration of affairs in the then General Grand Secretary's office, not made apparent until soon after 1826.

During the session of 1847, Charles Gilman, General Grand Secretary, showed in his report that such a body had been a constituent of the General Grand Chapter, but had ceased to exist about twenty years prior. He reported chapters in Halifax, Tarborough, Fayetteville, and Wilmington, not in correspondence with the General Grand Chapter, though he thought most, if not all of them, were instituted under its immediate jurisdiction. Of these facts he had obtained knowledge too recently for investigation. It was shown also that three of these chapters had assembled on June 28, 1847, and organized a Grand Chapter. Means were taken to cure defects, so that the body might come under the jurisdiction of the General Grand Chapter.

This Grand Chapter was represented in the Triennial Convocations of 1850 and 1856. In 1857 it withdrew its allegiance, and this was continued until the session of 1871, when it reappeared by its representatives, in allegiance to the General Grand Chapter.

Ohio. — The movement to organize a Grand Chapter in Ohio was started in Cincinnati Chapter, which body asked the chapters then in the State to meet at Worthington, on October 21, 1816. This resulted in organizing and formally opening the Grand Chapter of Ohio, on October 24, 1816.

Of the chapters concerned, Washington, at Chilicothe, held by dispensation from the General Grand Scribe, granted September 20, 1815; charter confirmed in 1816, by General Grand Chapter. On the second day of the meeting a committee to examine credentials reported as follows: —

"On examination it appears that American Union Chapter, of Marietta, originated in the year 1792; that Cincinnati Chapter existed prior to the 27th of January, 1798; that Horeb Chapter had authority from the Deputy Grand High Priest of the State of Maryland and District of Columbia, dated 8th March, 1815, which Grand Chapter is in connection with the General Grand Chapter of the United States."

And this was followed by the names of the representatives.

Thomas Smith Webb, Deputy General Grand High Priest, under date of September 28, 1816, and writing from Cincinnati, gave a letter of approval, referring in it to the General Grand Constitution, which did not apply to chapters existing prior to January 27, 1798. Thus encouraged, the Grand Chapter was organized as above written, and the chapters were given rank as follows: American Union, No. 1; Cincinnati, No. 2; Horeb, No. 3; Washington, No. 4. The first regulation adopted was: —

"This Grand Chapter acknowledges the authority of the General Grand Royal Arch Chapter of the United States, and of the General Grand Royal Arch Constitution."

On September 9, 1819, the General Grand Chapter voted to receive the Grand Chapter of Ohio into the union under its jurisdiction.

It is worthy of note that American Union Lodge was organized in Roxbury, in Massachusetts. On going West, some of its members carried the charter with them, and reopened the lodge, and thus arose American Union Chapter. Cincinnati Lodge originally held by charter from New Jersey, September 8, 1791, and thus arose Cincinnati Chapter.

The General Grand Chapter held its Triennial Convocations of 1847 and 1865 in Columbus, Ohio.

Oregon. — Dispensations, subsequently confirmed by charters, granted by the General Grand Chapter, were issued to organize chapters as follows: Multomah, No. 1, in Salem, May 3, 1856; charter, September 11, 1856: Clackamas, No. 2, Oregon City, December 17, 1857; charter, September 14, 1859: Portland, No. 3, Portland, January 1, 1859; charter, September 14, 1859.

The Grand Chapter of Oregon was organized September 18, 1860. Very little was heard of this body in General Grand Chapter during and for some time after the war period. It established, by dispensation, a chapter in Idaho City, Idaho, June 18, 1867, "under the impression that the General Grand Chapter had virtually ceased to exist." This being made to appear at the Triennial Session of 1865, also, that all parties had acted without sufficient information, but in good faith, the General Grand Chapter legalized the proceedings, and granted a charter to Idaho Chapter, No. 1, Idaho Territory, September 18, 1868.

The Grand Chapter of Oregon has been borne upon the roll of the General Grand Chapter since its organization. It first appeared in the printed proceedings in 1865. Its great distance from the places of meeting, and the cost of travel, interfered with its being represented in General Grand Chapter, until 1880.

Pennsylvania. — In 1758 the Grand Lodge of England, "Ancients," issued warrants for Lodges Nos. 2, and 3, the latter being styled "Royal Arch Lodge No. 3" — both to meet in Philadelphia.

The records do not show when the latter commenced to work, but it initiated, "with the first step of Masonry," October 22, 1767. It is not so clear when it first worked the Royal Arch degree, but the historian of the chapter, in February, 1883, quoted to the effect, that a brother, "connected with the army, and made in 1759 by our Brothers Maine, Woodward, and Ledly, all Royal Arch Masons," was proposed for membership, on December 3, 1767.

He also said: —

"Royal Arch Lodge, No. 3, had the following furniture for conferring the Royal Arch degree: an Arch, the Veils, two Triangles, a Pedestal with lid, two floor Cloths, three Crowns, three Sceptres, two Coronets, and one Mitre."

The chapter adopted its first by-laws, September 5, 1789, and these provided, that

"No brother can be exalted until he has been at least three years a Master Mason, and has presided six months as Master of some regular warranted lodge, or has passed the Chair by dispensation,"

And for the first time the body is spoken of in these as a chapter. The new by-laws created the following officers: High Priest, King, Scribe, Royal Arch Captain, First Grand Master, Second Grand Master, Third Grand Master, Treasurer, and Secretary.

The same historian, Charles E. Meyer, Past Grand High Priest, says: —

"About 1795 one James Molan appears, and claimed to be the only person in the city who knew the Royal Arch degree. He presented no credentials, but induced the Masters of Lodges Nos. 19, 52, and 67 to allow the use of their warrants for the purpose of opening chapters and a Grand Chapter. He elected a Grand High Priest, when the Grand Lodge interfered, suspended the warrants of the three lodges, and disbanded the pretended body."

All this is shown in reprint of Grand Chapter proceedings. These charters were subsequently restored: —

"The Grand Lodge then proceeded to open the Grand Holy Royal Arch Chapter of Pennsylvania, under the immediate sanction of the Grand Lodge, on November 23, 1795."

The Grand Lodge found that Molan was without credentials in any degree of Masonry, that he had misled worthy brethren, that he had no authority from any source, that his body necessarily was a pretended one, that all authority over Ancient York Lodges in Pennsylvania was vested in Grand Lodge, and that: —

"*Whereas*, Since many years there has been established in this city [Philadelphia], according to ancient forms, a Royal Arch chapter, under the sanction of the warrant of Lodge No. 3, whose work has met with approbation of all visiting Royal Arch Masons from the different parts of the world;

"*And, whereas*, The number of Royal Arch Masons is greatly increased, insomuch that other chapters are established in this city and other parts of Pennsylvania;"

It was finally resolved, "That a Grand Royal Arch Chapter be opened, under the immediate sanction of the Grand Lodge of Pennsylvania."

In 1810 Grand Chapter held that "Ancient Masonry consists of four degrees," and that a Master of a lodge, —

"On due trial and examination by the Chiefs of the chapter to which he shall have applied, and by them found worthy of being admitted to the Fourth degree, — the Holy Royal Arch," etc.

On May 20, 1822, resolutions for reorganizing Grand Chapter were presented. A committee was appointed, the Grand Lodge received their application kindly, and appointed a committee of conference.

On January 5, 1824, a constitution previously agreed upon was amended and adopted; and this constitution was reported, in 1864, to be the only "compact agreement or understanding, of any kind whatsoever," "entered into between the Grand Lodge and Grand Chapter."

The degrees of Mark Master and Most Excellent Master were styled Honorary degrees in this constitution. That of Past Master has been referred to. All of these were made preliminary to the Royal Arch, but warrants were to be granted for Mark Master's, and Most Excellent Master's lodges, and a certificate for each of these degrees was provided.

Up to 1824 the titles were: First Grand Chief, Second Grand Chief, Third Grand Chief, First Grand Master, Second Grand Master, Third Grand Master, Grand Holy Royal Arch Captain, Grand Secretary, and Grand Treasurer.

On May 24, 1824, "First Grand Chief presiding," the officers were elected, with the new titles of Grand High Priest, Grand King, Grand Scribe, Grand Captain of the Host, Grand Principal Sojourner, Grand Royal Arch Captain, Three Grand Masters, Grand Secretary, Grand Treasurer, Grand Chaplain, Grand Marshal, and two Grand Stewards.

Differing from all others it has no Deputy Grand High Priest; the Treasurer precedes the Secretary and follows after the Grand Scribe; three Grand Masters of the Veils rank as above; then the "Grand Marshal, two Grand Masters of Ceremonies, a Grand Pursuivant, and a Grand Tyler."

A charter granted under the present constitution includes the right to open Most Excellent, and Mark lodges, and these degrees are prerequisite to the Royal Arch.

The Grand Chapter of Pennsylvania has never been included in the jurisdiction of the General Grand Chapter. It still declines to come into the union of Grand Chapters, while the State Grand Commandery pursues a different policy, and is a constituent of the Grand Encampment of Knights Templar of the United States.

In respect to territorial jurisdiction, it does not go beyond the boundaries of the State, but pursues the consistent course of non-interference with General Grand Chapter, and this is respected accordingly.

The chapters in the State were given rank and precedence according to the date of their organization, if recognized as being in existence, real or inchoate, on January 5, 1824.

Rhode Island. — We have no means of showing when or where the companions who organized Providence Royal Arch Chapter received the Royal Arch degree, even if this were essential. The charter of this chapter was originally given by Washington Chapter, "Mother," of New York, September 3, 1793, as previously stated. It took part in establishing the General Grand Chapter, and afterward in organizing the Grand Chapter of Rhode Island, on March 12, 1798.

This Grand body came into the union at once, and was an active constituent of the General Grand Chapter, until it was suggested by some of its leading members that the interruption consequent upon the war period had dissolved the latter body. This has had sufficient effect to prevent representation of the body in General Grand Chapter since.

Legislation by the latter denies the right to secede, but calmly leaves it for this venerable Grand Chapter to choose its position. It takes control of the Mark, Past, Most Excellent, and Royal Arch degrees, in the order as originally given in the charter of Providence Chapter.

It was in Providence, Rhode Island, session of January 9, and 10, 1799, that the title "General Grand" was established.

South Carolina. — The proceedings of the Grand Chapter of New York show that it granted a warrant for Carolina Chapter, in Charleston, South Carolina, on February 1, 1803. Apart from this we shall not attempt to go back of Unity Chapter to seek for the organization of Royal Arch Masonry in this State. At the session of 1806 it was reported that the General Grand King, and General Grand Scribe had, "conjointly, issued a warrant for instituting Unity Chapter of Royal Arch Masons in the town of Beaufort, South Carolina"; and on January 9, 1806, the General Grand Chapter voted that it be "confirmed and made permanent." The dispensation for Unity Chapter, Beaufort, was granted March 1, 1805.

The War of 1812 interfered to prevent the meeting ordered for that year, and it is evident that the business of the Rite was not always made a matter of record. The records of the General Grand Chapter give very little information concerning Royal Arch Masonry in the State prior to the organization of the Grand Chapter of South Carolina, which was done May 29, 1812.

This body was represented and recognized in the sessions of 1816, 1826, and 1829. The Anti-Masonic period stayed its progress; but it was again represented in 1844, and until 1859. Necessarily the War interrupted communication; but the fact that the Grand Chapter refused to withdraw its allegiance,

"And during the whole of the rebellion, by a resolution adopted in 1861, the oath of office and of initiation have included allegiance to the General Grand Chapter," was stated with pride, in the sessions of 1862–65, by Albert G. Mackey, General Grand High Priest, and Past Grand High Priest of the Grand Chapter of South Carolina.

Tennessee. — A dispensation was granted by the General Grand High Priest, for Cumberland Chapter, in Nashville, Tennessee, dated March 2, 1818, and confirmed by charter, September 11, 1819. Dispensations for chapters, subsequently confirmed by charters, were granted as follows: Franklin, Franklin, March 25, 1824; Clarksville, Clarksville, December 11, 1824; La Fayette, Columbia, January 5, 1825. These were each approved on September 15, 1826. The records of the General Grand Chapter say that "Charters were granted on the dates we have here placed after dispensations." It is evident that these several chapters were recognized as holding charter powers, as the Grand Chapter of Tennessee was reported in General Grand Chapter to have been legally and constitutionally formed, and it, with four other Grand Chapters, was recognized as regular, under the authority and sanction of this General Grand Chapter, on September 16, 1826, at which session it was represented.

The Grand Chapter was organized on, and takes precedence from, April 3, 1826. This confirmation will be better understood when it is borne in mind that the General Grand Constitution gave powers to the first four officers of the General Grand Chapter, to "institute new chapters," and the Constitution of 1829 changed this reading to "grant dispensations or charters." In the Constitution of 1853 the word "charters," in this connection, was omitted.

This Grand Chapter has been highly influential in the interests of the Rite, and has been respected in General Grand Chapter accordingly.

The Triennial Session of 1874 was held in Nashville, and John Frizzell, Past Grand High Priest of the Grand Chapter, was elected General Grand High Priest in 1877.

Texas. — The first notice of Royal Arch Masons in Texas, by the General Grand Chapter, was on September 8, 1835, when application was made, and on the next day a "warrant or charter" was granted for San Filipe de Austin Royal Arch Chapter, No. 1, in San Filipe de Austin. The removal of this chapter to Galveston, on June 2, 1840, was approved by General Grand Chapter in 1844.

At the session of 1847, Charles Gilman, General Grand Secretary, made a statement concerning unrecognized chapters in Texas, and this calls for examination.

It appears, by printed proceedings of the Grand Chapter of Texas, that "Dugald McFarlane, a Scotch Mason, and ten or twelve other companions," organized a chapter, without warrant, about 1837, in Matagorda, and styled it Cyrus Chapter. Doubts arising as to their legality, they petitioned the Grand Lodge of Texas, in 1841, and the Grand Master, "John A. Greer,

Esquire, Grand Master of Free and Accepted Ancient York Masons, in the Republic of Texas, and the Masonic jurisdiction thereunto belonging," granted their petition, and a dispensation for Rising Star Chapter, in San Augustine, and another for Lone Star Chapter, in Austin, this last being dated December 10, 1841.

These chapters appear in the proceedings as Cyrus, No. 1; Lone Star, No. 2; and Rising Star, No. 3. They at once held a convention, organized a Grand Chapter, adopted a constitution, and applied to Grand Lodge for sanction and full authority over Royal Arch Masonry. On December 23, 1841, the Grand Lodge, having received official information, —

"*Resolved*, That we surrender all jurisdiction over the said chapters and Royal Arch Masons, to the said Grand Royal Arch Chapter, — they now being the appropriate head, and should, of right, control and govern the same."

This Grand Chapter asserted itself; but the General Grand Chapter of the United States refused to recognize it, holding it to be irregular, adopting resolutions to this effect in September, 1847; and forbidding all Royal Arch Masons, under the jurisdiction of the General Grand Chapter, —

"To hold Masonic intercourse with the said so-called Grand Chapter of Texas, its subordinates, and those acknowledging the authority of said Grand Chapter."

These resolutions were sent to the Grand Chapter of Texas, together with an expression of the "most fraternal feelings towards their companions in Texas." They were told that the General Grand Chapter "would hail with sincere pleasure an acknowledgment of their errors, and the retracing of their steps," as any other course would do harm to the common cause.

The result will be best told in language adopted by the Grand Chapter at its last convocation, held in January, 1849: —

"The effect of the foregoing resolutions has been to cut off Royal Arch Masons in Texas from Masonic communication with companions in other portions of the Union. New chapters have been formed within the limits of this State, under charters emanating from the General Grand Chapter of the United States; and the members of these respective Chapters are mutually debarred from entering each other. Repeated and persevering efforts have been made, and an extensive correspondence carried on with the General Grand Secretary, for the purpose of settling this unhappy controversy, but without effect. It is not the purpose of your committee, nor would it be advisable to discuss at this time, the merits of the controversy. Your committee are decidedly of opinion, that for the sake of peace and harmony among the Craft, it is advisable for this Grand Chapter to concede to the demands of the General Grand Chapter, abandon the position it has assumed, and dissolve."

Four resolutions followed: First, to donate to Grand Lodge of Texas, in trust, all property, the interest to be used for charitable purposes; the principal to any "legally constituted Grand Royal Arch Chapter organized in the State of Texas," on demand. Second, subordinate chapters were advised to pursue a similar course to subordinate lodges. Third, —

"*Resolved*, That on the 1st day of March, A.D. 1849, A.L. 5849, this Grand Chapter of Royal Arch Masons of Texas dissolve."

The fourth made it the duty of the Grand Secretary, A. S. Ruthven, to transmit copies of the report and resolutions to the subordinate chapters and Grand Officers.

We will now speak of other chapters established in Texas by the General Grand Chapter: Washington, No. 2, in Houston, May 5, 1848; Jerusalem, No. 3, in Anderson, March 10, 1849; Trinity, No. 4, in Crockett, March 14, 1849; Brenham, No. 5, in Brenham, April 14, 1849; Austin, No. 6, Austin, April 14, 1849; San Jacinto, No. 7, Huntsville, January 22, 1850; Washington, No. 8, ——, 1850 (name of this changed to Brazos); Rising Star, No. 9, San Augustine, February 2, 1850. Joseph K. Stapleton, Deputy G. G. H. P. granted dispensation for No. 2; the others were by Willis Stewart, General Grand King.

Charters were granted September 14, 1850, for Nos. 2, 5, 6, 8, and 9 of these chapters, and the dispensations of Nos. 3, 4, and 7 were continued, with advice to obtain charters from the Grand Chapter of Texas, if one should be organized before the session of 1853.

The name, Austin, No. 6, was changed to Lone Star, No. 6, September 17, 1850.

Immediately after the close of this session, the General Grand King granted permission, and the Grand Chapter of Texas was regularly organized December 30, 1850. It was represented in the sessions of General Grand Chapter in 1853, 1856, 1859, and has not been so represented since.

At the annual convocation, in June, 1861, the Grand Chapter of Texas, —

"*Resolved*, That all connection between this Grand Chapter and the General Grand Chapter of the United States is dissolved and forever annihilated by the separation of our State from that government."

We shall only repeat, the right to secede from, or to dissolve connection with, the General Grand Chapter, is not permitted to any State Grand Chapter that has at any time been admitted into the Union of Grand Chapters; or, as Judge English expressed it, "admitted into the American Royal Arch Union."

Utah. — The General Grand Chapter established chapters in Utah Territory, as follows: Utah, No. 1, Salt Lake City, December 13, 1872; charter, November 25, 1874: Ogden, No. 2, Ogden, March 11, 1881; Ontario, No. 3, Park City, October 26, 1882; charter, to each, August 15, 1883.

Vermont. — When the Grand Royal Arch Chapter of the Northern States of America adopted the Constitution, on January 26, 1798, it reserved, in Section 18, the sole power of granting charters for opening chapters in Vermont, and New Hampshire, until a Deputy Grand Chapter should be established within those States.

The records of the Grand Chapter of New York say that it granted a warrant for a Mark Master Masons' lodge at Bennington, on January 30, 1799. Further reference to these records show that the Deputy Grand High Priest granted a dispensation for Jerusalem Chapter, in Vergennes, Vermont, on March 25, 1805, and Grand Chapter a charter on February 5, 1806.

We here repeat, what seems to be concurred in, that a Grand Chapter was formed in Vermont, on December 20, 1804; but we are not told where Royal Arch Masonry entered the State, nor of its first introduction there.

Referring again to the proceedings of the Grand Chapter of New York, it will be seen that, in February, 1805, the subject of a Grand Chapter in Vermont was considered, when the opinion was expressed that there "ought to be at least three regular Royal Arch chapters to form a Grand Chapter," and it was further said: —

"Your committee have had authentic evidence from respectable sources that there were but three members at the formation of the aforesaid [Vermont] Grand Chapter."

This was followed by disapproval, and a recommendation "to persons engaged therein to desist" from trying to form a Grand Chapter in Vermont.

Notwithstanding this, the General Grand Chapter, on January 9, 1806, —

"*Resolved*, That this General Grand Chapter deems it advisable, under a consideration of all the circumstances attending the formation of a Grand Royal Arch Chapter in the State of Vermont, to admit, and they do hereby admit, the said Grand Chapter of Vermont into an union with us under the General Grand Royal Arch Constitution."

Under the pressure of Anti-Masonry, this body held its last annual convocation in 1832, Nathan B. Haswell being then Grand High Priest. He also attended the Triennial Convocation of 1832. At the session of 1844, this zealous companion said that the Anti-Masonic spirit had nowhere gained so strong a foothold as in Vermont, and concluded with the assurance that the fidelity of the brethren and companions of Vermont had never been shaken. This companion summoned three chapters, which had resumed labor, to assemble at Burlington, to reorganize the Grand Chapter. Jerusalem Chapter, No. 2, was revived by dispensation from the General Grand Scribe, in February, 1848, without charge. The Grand Lodge of Vermont began to revive in 1847, and the Grand Chapter of Vermont shows that the revived chapters had done so by dispensations, soon following this revival, from the General Grand Chapter. Under sanction of Joseph K. Stapleton, Deputy General Grand High Priest, given to Companion Haswell, the Grand Chapter was reorganized on July 18, 1849.

The three chapters taking part in reorganizing were Jerusalem, No. 2, at Vergennes; Burlington, No. 12, at Burlington; and La Fayette, No. 15, at East Berkshire.

Champlain Chapter, in St. Albans, petitioned Grand High Priest Haswell for renewal, in October, 1849, and this was granted.

On June 19, 1850, an attested copy of the original charter of Champlain Chapter was produced in Grand Chapter, with proof that the original charter had been lost by fire. Under a rule relating to dormant chapters, Champlain paid $25, was revived, and represented at this Grand convocation.

The Grand High Priest named ten other chapters in the State, not then revived. Since then the Grand Chapter has had in its ranks some of the

ablest of American Masons, worthy successors of Nathan B. Haswell, a Grand High Priest of the highest character.

The Grand Chapter was represented in the subsequent Triennial Sessions of the General Grand Chapter, until, in 1860, it passed what the General Grand High Priest, in 1871, termed a "resolution of secession." On the 16th day of June, this same officer was informed, by telegraphic dispatch, that the resolution was rescinded. The Grand Chapter was represented in the Triennial Session of 1871, and has continued to be harmonious and prosperous, in the jurisdiction of the General Grand Chapter, and represented in the Triennial Convocations.

Virginia. — It is said that Royal Arch Masonry was introduced into Virginia "under the auspices of Joseph Myers." If this were so, the date may be surmised with tolerable exactness. Our own thought runs in another channel.

The convention of six lodges which met at Williamsburg, Virginia, on May 6, 1777, to choose a Grand Master, included Cabin Point Royal Arch Lodge. This lodge was chartered by the Grand Lodge of Scotland, April 5, 1775, for Cabin Point, and named as stated. Inasmuch as the words "Royal Arch" in connection with "Lodge" have, in known cases, included the conferring of the Royal Arch degree, we conclude that the introduction of Royal Arch Masonry into Virginia, under a Masonic organization, was clearly with this lodge.

In course of completing the business of this convention, it was shown that lodges in Virginia were working under five distinct authorities, to wit: England, Scotland, Ireland, Pennsylvania, and America; the last said to be at second-hand.

In this enumeration there is ample authority for thinking that the Royal Arch degree was conferred under the warrant of more than one lodge; and this is made certain by Dr. Dove, in his history of the Grand Chapter of Virginia, in the following language: —

> "Royal Arch Masonry was taught and practised in this State during the latter part of the last century, under the authority of a Master's warrant, until the want of some specific legislation seemed evidently indicated for the internal government of the Royal Arch chapters which were then growing in number and increasing in members."

The period of which Dr. Dove here spoke was the early part of 1806, and to show that he was better qualified than any other person to speak with authority, we present the fact of his known intellectual ability, in connection with the record that he was present at every meeting of the Grand Chapter of Virginia from December 17, 1818, to December 17, 1868.

At another time, he shows us something of the ritual of the degree; when, in 1872, discussing the matter of "substitutes," he said, —

> "We have been in the constant use of them since 1792, and have as yet seen no evil result therefrom."

In association with this, we quote Dr. Dove, on a much discussed degree, in State and General Grand Chapters, namely, the degree of Past Master, in

the Chapter series, whereof he said: "It has been practised by us in Virginia since 1790." Whatever may have been the complete ritual under lodge warrants, it was practised until 1820.

On January 7, 1820, in Grand Chapter, it was

"*Resolved*, That our enlightened Companion James Cushman, H. P. of Franklin Chapter, No. 4, Connecticut, be requested to exemplify the mode of work at present adopted by the General Grand Chapter of the United States, it appearing from his credentials that he is fully competent."

The degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason were exemplified, as requested, on January 18, 1820, and, after "the most solemn deliberation," were adopted; and this, "that harmony and uniformity should prevail throughout the Masonic world, and more especially the United States." The old ritual covered the degrees of Excellent and Super-Excellent.

A Grand Council of Royal and Select Masters was formed in Richmond, in 1820, but this ceased to exist on December 17, 1841. The degrees controlled by it were by mutual agreement taken in control of the Grand Chapter under a series of resolutions, one of which will show all that need be said here: —

"*Resolved*, That hereafter the degrees in subordinate chapters be given in the following order, to wit: Mark Master, Past Master, Most Excellent Master, Royal Master, Select Master, and Royal Arch."

In one of the early chapters of Virginia we meet again the word "Grand," but will not discuss it further.

On May 3, 1806, a convention was held in "Norfolk Borough," when it was shown that it had been proposed by the "Grand United Chapter of Excellent and Super-Excellent Masons of Norfolk to the Royal Arch chapters of Richmond, Staunton, and Dumfries to establish a Supreme Grand Royal Arch Chapter for the State of Virginia," and this was done on May 1, 1808. This was without reference to, or in association with, the General Grand Chapter of the United States, from which body it has always held aloof, and maintained an individual existence. The Supreme Grand Chapter claimed the right to organize chapters in territory not occupied by a State Grand Chapter, and did establish two in Florida: Magnolia Chapter, No. 16, at Apalachicola, and Florida Chapter, No. 32, at Tallahassee; and these two took part in organizing the Grand Chapter of Florida, in 1847.

When it was sought to organize the Grand Chapter of West Virginia, the Grand Chapter of Virginia adhered to the rule set up by the Grand Lodge of the State: —

"That the political boundaries of a State being definitely given and decided upon, fixes the Masonic jurisdiction of the Grand Lodge of that State, except in so far as rights may have vested under charters theretofore lawfully issued."

It then had nine chapters in West Virginia, but either or all of these charters could be formally surrendered. It agreed, also, to the rule of Grand

Lodge, not to organize any new chapters in West Virginia after the Grand Chapter of that State should be established, it being understood that the latter should observe the same restrictions toward Virginia.

A further clause in Grand Lodge rules carried a recommendation to surrender the old or original charters, and take new ones under the new Grand body.

The relations of this Grand Chapter with other State Grand Chapters are of the most fraternal character. As to uniting with the General Grand Chapter, majority and minority reports have been presented and discussed in the Grand Chapter of Virginia, with the result, "that it is not expedient to unite." The General Grand Chapter, however, respects the territorial jurisdiction of the Grand Chapter, as bounded by State lines; and that body, aside from its detached existence, maintains correspondingly good relations with the General Grand Chapter.

Washington. — Dispensation was granted November 1, 1869, for Seattle Chapter, No. 1, in Seattle, and on February 13, 1871, for Walla Walla Chapter, No. 2, in Walla Walla; charters granted these two, September 20, 1871. From internal causes the former did not succeed; its charter was suspended in 1874, and declared forfeited at the Triennial Session of 1880. At the request of Walla Walla Chapter, its number was then changed to No. 1.

Dispensation was granted for Spokane Chapter, No. 2, Spokane Falls, November 1, 1881; for Seattle, No. 3, Seattle, January 2, 1883; and charters for these two, on August 15, 1883.

A preliminary convention was held in Spokane Falls, on June 6, and 7, 1884. The General Grand High Priest held that the letter of approval should have preceded the holding of a convention, and gave the authority to hold a convention in Walla Walla, on October 2, 1884. Three chapters being represented, they then and there organized the Grand Chapter of Washington. A dispensation had been granted for Tacoma Chapter, No. 4, May 10, 1884, by the General Grand High Priest; but this chapter passed to the jurisdiction of the Grand Chapter.

West Virginia. — Following the erection of the State of West Virginia, and the delay because of the war, the Grand Lodge of West Virginia was finally established, on May 11, 1865, although a series of convention assemblies had been held, looking to the event, commencing December 28, 1863.

All the Masonic bodies in the State held charters from Grand bodies in Virginia, the Mother State, and were organized under certain restrictions imposed by the Grand Lodge of Virginia, as mentioned in the item, "Virginia."

In 1870 there were in West Virginia nine chapters, of obedience to the Grand Chapter of Virginia, and the movement to form a separate Grand Chapter began in Wheeling Union Chapter, No. 19, in Wheeling. This chapter issued a Memorial, loyal in tone to "Mother" Grand Lodge, and Grand

Chapter, but seeking permission to organize a Grand Chapter for the State. This memorial was approved by Jerusalem Chapter, No. 55, in Parkersburg, on November 17, 1870; by Star of the West Chapter, No. 18, at Point Pleasant, on November 21, 1870; and by Nelson Chapter, No. 26, at Morgantown, November 30, 1870. It was passed upon in Grand Chapter of Virginia, in December, 1870, and consent was given "upon the same terms and conditions, and with the same limitations, as the consent of the Grand Lodge of Virginia was given to the formation of a Grand Lodge for the State of West Virginia."

A convention was held in Wheeling, November 16, 1871, in which appeared delegates from the four chapters above named and from Lebanon Chapter, No. 9, at Martinsburg. The sense of the convention was expressed in a resolution, "to now organize a Grand Royal Arch Chapter for the State of West Virginia." This was done, and the Grand Officers were installed by Most Excellent John P. Little, Grand High Priest of the Grand Chapter of Virginia, who also warned the companions against a union with the General Grand Chapter, and this warning has been closely observed. He further told the Grand Chapter that it had "full authority to confer the degrees of Mark Master, Past Master, Select and Royal Masters, Most Excellent Master, and Royal Arch."

Wisconsin. — Dispensation was granted by the Deputy General Grand High Priest: for Milwaukee Chapter, No. 1, in Wisconsin Territory, February 16, 1844; for Washington, No. 2, in Platteville, July 2, 1844; and to Southport, No. 3, in Southport, date not given; but charters were granted to No. 1, September 11, 1844, and to Nos. 2, and 3, on September 17, 1847.

Under date of January 10, 1850, the Deputy General Grand High Priest gave authority, and a convention of delegates from the three chapters was held in Madison; and the Grand Chapter of Wisconsin was regularly organized on February 14, 1850.

The convention adopted a constitution for the Grand Chapter, and ordered it, together with the constitution of the General Grand Chapter, to be printed. It also authorized the Grand Secretary to procure a seal "for the use of this Grand Chapter."

Joseph K. Stapleton, Deputy General Grand High Priest, acknowledged the receipt of the printed proceedings and Grand constitutions, and under date of July 5, 1850, at Baltimore, he authorized Argulus W. Stark to install the Grand Officers, and this was done on August 7, 1850.

We have to notice that this latter date is set down as that when this Grand Chapter was organized. An examination of the proceedings of this body, date of February 14, 1850, shows that Grand Officers were elected, constitution and seal were adopted and ordered, and, lastly, that the Grand Sentinel of the Grand Royal Arch Chapter of Wisconsin was chosen. The Grand Royal Arch Chapter of Wisconsin convened on August 7, 1850, "for the purpose of installing the officers of said Grand Chapter."

The death of Companion Stapleton occurred before the session of 1853, and this will account for the fact that mention of this Grand Chapter was not made in the printed proceedings of the General Grand Chapter until a later period.

Wyoming. — Chapters were established by the General Grand Chapter in Wyoming, as follows: Wyoming No. 1, Cheyenne, December 27, 1869; chartered September 20, 1871: Evanston, No. 2, Evanston, April 25, 1876; Lebanon, No. 3, Laramie City, March 15, 1877; charter to each, August 24, 1877: Garfield, No. 4, Rawlins, March 25, 1884; chartered October 1, 1886.

Chapters in Foreign Countries. — On June 10, 1857, the General Grand High Priest granted a dispensation for Honolulu Chapter, No. 1, Honolulu, Sandwich Islands; and the General Grand Chapter voted a charter, September 14, 1859. The exhibit from this chapter shows that it should now have fifty-seven members, with a possible loss or gain of one or two.

Key-stone Chapter, No. 1, under the same authority, was granted a dispensation, July 27, 1870, and charter, September 20, 1871. The growth of this body is somewhat retarded by local causes. It depends considerably upon the merchant marine for candidates, but the tides serve to call the ships oceanward at hours when it is inconvenient to meet. The chapter, however, has twenty-nine zealous members, as appears in the returns of 1889, to the General Grand Chapter.

King Cyrus Chapter, established in Valparaiso, Chili, by charter, September 8, 1865, maintained a poor existence for some years, as also did St. John's Chapter, established by dispensation in May, 1863, and a charter, September 8, 1868, at Smyrna, Turkey. The General Grand Chapter took final action towards these two on August 27, 1880, and

"*Resolved*, That the charters of Cyrus Chapter, at Valparaiso, Chili, and St. John's Chapter, at Smyrna, Turkey, both subordinate to this General Grand Chapter, be declared forfeited, and that their titles be dropped from the Registry of subordinate chapters."

THE ORDER OF HIGH PRIESTHOOD.

This is an Honorary degree, and includes a system of initiation, limited to Royal Arch Masons who have been regularly elected as High Priests, to preside over Royal Arch chapters.

The General Grand Chapter discussed it in 1853, to the effect that the legitimate powers of a Council of High Priests must be left to the decision of those who are in possession of the Order, but failed to agree that it had no authority to enter upon the investigation of the question, an opinion held by Dr. Mackey.

A resolution was read: "That it is not within the province or the control of this General Grand Chapter, or of any State Grand Chapter, to define the

duties or powers of a Council of High Priests." This evidently caused debate, but the members seemed to be content to table the question. Indeed, the treatment of the subject indicated a preference for having the High Priests receive the "Order," but that it was not essential.

The action taken by General Grand Chapter, on qualifications of Past Masters, indicates that a requisite member of Past High Priests can confer the Order on a High Priest-elect.

The Massachusetts Convention of High Priests was established on November 6, 1826, in its present form; and the Order was conferred on eight High Priests before the year closed. The membership roll of this body commences with William McKean, May, 1789, and shows, with few exceptions, annual additions to the list. No one was admitted between 1795 and 1799, and but one other interval exceeds two years, and that was in 1830–31. Its present membership exceeds four hundred.

The earliest mention that we have seen of the degree in Pennsylvania is "December 12, 1825," under Michael Nisbet, Grand High Priest, when the degree was conferred on six Past High Priests, by Past Grand High Priest Newcomb. This was done in Grand Chapter.

In Virginia the Grand High Priest is President, *ex officio*, of the Convention. On the first night of each annual convocation he is to appoint a "Convention of Past High Priests, to meet on the second day at 10 o'clock, A.M., and confer the Order of High Priesthood on all the High Priests-elect who present themselves."

As to a more general inquiry, as to the Order in the several States, we fail to see that it is of sufficient importance to require it. A sufficient number of Past High Priests, not less than three, ought to be sufficient to confer the Order, assuming that they are personally qualified, on High Priests-elect, provided there be no recognized body in control of the Order in the State.

In view of the precedents, a sufficient number of Past High Priests, having received the Order of High Priesthood, can organize a Convention of High Priests on a permanent basis, elect its officers, to wit: President, Vice-President, Treasurer, and Secretary, Chaplain, Captain of the Guard, Conductor, Herald, and Sentinel. The five last named may be appointed by the President. As a matter of prudence, the State Grand Chapter should have knowledge of the Convention.

Conclusion. — It only remains to say that, in preparing these two chapters on the Capitular Rite, we have left nothing to the hazard of opinion only. In fixing dates, whether in Europe or America, none but the best acknowledged authorities have been relied upon. These we have not failed to mention during the progress of the work.

In the United States, the dates are those given in the original proceedings of the General Grand, and State Grand Chapters, and this applies to all the Grand Chapters in America.

Failing in these, and this has been limited to not more than three or four cases, we have found good warrant for whatever the pages of these two chapters on the Capitular Degrees may contain, and especially so in all that relates to the Grand Royal Arch Chapters in America.

Fraternally Yours,
Alfred F. Chapman
P.·. G.·. G.·. H.·. P.·.

CHAPTER III.

The Order of High Priesthood.

By Edward T. Schultz, 32°, P.·.D.·.G.·.H.·.P.·.

History and Object of the Order. — In the United States, no one is legally entitled to receive the Order of High Priesthood unless he has been elected to preside over a chapter of Royal Arch Masons.

In many jurisdictions it is made a prerequisite for High Priests-elect to receive the Order prior to installation; while in others its reception prior to installation is not held to be essential, but it is conferred upon High Priests and Past High Priests at such times as may be convenient.

But little is known of the origin and early history of the Order, the earliest allusion to it being in the Constitution adopted by the General Grand Chapter, at its convocation held at Providence, Rhode Island, January 10, 1799. In the forms adopted for the Installation of Officers of a subordinate chapter, occurs the following: —

"All the companions, except High Priests and Past High Priests, are requested to withdraw while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return."

This clause, in connection with the declaration of the installing officer, to wit: "I now declare you duly installed *and anointed* High Priest," etc., leaves no room to doubt that this Order was known and worked January 10, 1799.

Action of the General Grand Chapter. — This provision was in the Con-

stitution of the General Grand Chapter until 1853, when it was repealed, and a resolution adopted, recommending, —

"That every newly elected High Priest should, as soon as convenient, receive the Order of High Priesthood, but his anointment as such is not necessary to his installation, or the full and entire discharge of all his powers and duties as the presiding officer of his chapter."

Many old and conservative companions viewed this action of the General Grand Chapter with great regret, holding that, from the earliest period in the history of Capitular Masonry in this country no one could properly be installed High Priest of a chapter unless he had previously received the Order of High Priesthood.

Origin of the Degree. — There appears but little doubt that the degree was fabricated by Thomas Smith Webb and his associates, at about the same time that they formulated and arranged the Capitular system.

Companion William Hacker,[1] Past Grand High Priest of Indiana, in an interesting paper upon the subject, written for Mackey's Encyclopædia, in 1878, concludes that Webb and his co-advisers, Benjamin Hurd, Jr., and James Harrison, were the true authors of the Order; but says: —

"Where these Most Excellent Companions got the original thought or germ out of which the Order was formed will have, perhaps, to be left to conjecture; yet even here I think we may find some data upon which to found a conclusion.

"In setting about the formation of an Order suitable for the office of High Priest, what could be more natural or appropriate than to take the Scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circumstances which brought this meeting about; the bringing forth the bread and wine; the blessings, etc.; and the anointing of Aaron and his sons to the Priesthood under the Mosaic dispensation? It does seem to me that these would be the most natural sources for any one to go to for facts and circumstances to work into an Order of this kind.

"We can illustrate this point farther by reference to a note, found in an old ritual of the 'Mediterranean Pass' as then — and perhaps it may be so now — conferred under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note read as follows:

"'In some priories the candidate partakes of bread from the point of a sword; and wine from a chalice placed upon the blade; handed to him by the Prelate.'

"Again, in an old manuscript of the ritual of the Royal Grand Conclave of Scotland, now also lying before me, I find similar language used in the ritual of the Templars' Order. How well the thoughts contained in these extracts have been worked into the Order of High Priest, every well-informed High Priest must very well understand.

"But the question now comes up: Were Webb and his associates in possession of these rituals at the time they originated the Order of High Priesthood? I think they were, and for these reasons: In these rituals, to which I have referred, I find these expressions used, 'That I will not shed the blood of a K.·.T.·. unlawfully'; 'The skull to be laid open, and all the brains to be exposed to the scorching rays of the sun'; with several other familiar expressions, which every Royal Arch Mason will readily recognize as appropriately wrought into Webb's Royal Arch degree."

How Conferred. — The Order was originally conferred in occasional councils convened, when necessary, as Past Master lodges are now convened, to confer the Past Master's degree upon Masters-elect, and then to dissolve.

[1] Enc. Mackey, pp. 339 and 340.

But, in process of time, Councils of High Priests were organized, and the Order conferred only upon such as the members might approve.

Companion Hacker says that the earliest authentic record that he could find of the organization of such a council was that of Ohio, in 1828. But there was at least one council organized four years previous to this date *The Council of High Priests of Maryland* was organized May 7, 1824, and has had a continued existence to the present time. Its records, with the autographic signatures of all companions anointed since that date, are preserved and are highly valued by the companions of Maryland. Among those who received the Order in this Council are the following companions of other jurisdictions, upon whom the Order was conferred by courtesy,[1] viz.: Alex M. Anderson, of Kentucky; Rev. Fred Clark, of Maine; Asa Childs, of Connecticut; William B. Thrall, of Ohio; Albert Pike, of Arkansas; and John Goshom, and V. P. Chapin, of Virginia. The distinguished Companion Edward Livingston, General Grand High Priest-elect, received the Order in Washington, District of Columbia, under the auspices of this Council in 1830, prior to his installation into office, by the Grand Chapters of Maryland and District of Columbia assembled in joint convention.[2] The General Grand Chapter having, by resolution, authorized those bodies to install Companion Livingston during his sojourn in that city, as a member of Congress, the companions deemed it was not proper to install one into that exalted station who had not received the Order of High Priesthood.

Yours fraternally
Edward T. Schultz 32°

[1] Schultz's History, Vol. IV. pp. 575–580.
[2] Schultz's History, Vol. IV. p. 506.

DIVISION XIV.

THE CRYPTIC DEGREES.

The Council of Royal, and Select, and Super-Excellent Masters; together with a comprehensive sketch of its rise and organization; government by a General Grand Council, Grand Councils, and Councils; including the Independent Grand Councils, and those of Canada and England.

By Eugene Grissom, M.D., LL.D., 33°,

Past Deputy Grand Master, Grand Lodge of North Carolina; Past Grand High Priest, R.A.M.; Past Grand Commander, K.T.; Inspector General, A∴A∴S∴Rite; Sir Knight of the Royal Order of Scotland, etc., etc.

Preface. — In the preparation of this sketch of Cryptic Masonry, I desire to express my indebtedness to the labors of the distinguished Companions of the Rite, — J. Ross Robertson, Past Grand Master and Grand Recorder of the Grand Council of the Dominion of Canada, Grand Master of the Grand Lodge of Canada (Ontario), etc.; and Josiah H. Drummond, Past Grand Master of the General Grand Council of the United States. The works of other venerable and learned brethren, — Pike, Mackey, Oliver, and others, — and the latest reports of the Councils, have been freely consulted in this effort to present a concise statement of the past and present of the Cryptic Degrees.

Mackey says: "I learned from the experience of my early Masonic life, that the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history." That this paper may not be without its value as far as history, at least, is regarded, is the earnest hope of

THE AUTHOR.

Raleigh, N.C., June 25, 1890.

CHAPTER I.

History of the Cryptic Rite.

The Legend of the "Secret Vault." — To the true Mason, the Mysteries of the Secret Vault present lessons of unexampled force and beauty.

The Lodge is the arena of practical Masonry; it is especially the field of operation of the duties that devolve upon brethren, one to another, in the

walks of life. The Chapter, while not losing sight of the former, concerns itself more with the search after the perfections and the culture of Truth. It is in the Secret Vault that the reflective Mason, who looks upon the "Mystic-tie" that binds mankind across the seas and around the earth, as one of the greatest gifts of the Divine Master, will find the highest satisfaction in the explanation of his difficulties, and the reward of his faithful labors.

The legend of the Secret Vault is rendered by Oliver thus, in giving an account of the construction of the Second Temple:[1]—

"The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons.

"The discovery having been communicated to the prince, prophet, and priest of the Jews, the stone was adopted as the chief corner-stone of the reëdified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city.

"The Secret Vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem, the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a key-stone among the foundations of the *Sanctum Sanctorum*. A careful inspection was then made, and the invaluable secrets were placed in safe custody."

Dr. Mackey, to whose erudition Masonic writers of the present day are so greatly indebted,[2] says, in reference to the above:—

"To support this legend, there is no historic evidence and no authority except that of the Talmudic writers. It is clearly a mythical symbol, and as such we must accept it. We cannot altogether reject it, because it is so intimately and so extensively connected with the symbolism of the Lost and the Recovered Word, that if we reject the theory of the Secret Vault, we must abandon all of that symbolism, and with it the whole of the science of Masonic symbolism. Fortunately, there is ample evidence in the present appearance of Jerusalem and its subterranean topography to remove from any tacit, and as it were, conventional assent to the theory, features of absurdity or impossibility.

"Considered simply as a historic question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robinson, and other writers, who in recent times have described the topography of Jerusalem, speak of the existence of these structures, which they visited and, in some instances, carefully examined. . . .

"Dr. Barclay ('City of the Great King'), describes in many places of his interesting topography of Jerusalem the vaults and subterranean chambers which are to be found beneath the site of the old Temple.

"In the earliest ages, the cave or vault was deemed sacred. The first worship was in cave-temples, which were either natural or formed by art to resemble the excavations of nature. . . .

"The vault was, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death, where alone Divine Truth is to be found. The Masons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temples of our transitory life be on the surface, we must descend into the *secret vault* of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense

[1] Historical Landmarks, Vol. II. p. 434.

[2] Encyclopædia of Freemasonry, p. 852.

of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true, or it may be false; it may be founded on fact, or be the invention of imagination; the lesson is still there, and the symbolism teaches it, exclusive of the history."

The Rise of the Cryptic Rite. — The beautiful Rite of the Secret Vault received its present title of Cryptic Masonry from the Latin, meaning *concealed*, and the Greek term *crupe*, signifying a vault, or subterranean passage.[1] The secret vaults of the early Christians were known as *cryptæ*.

Cryptic Masonry properly embraces the degrees of Royal and Select Master, to which has been added, as an appendant or honorary degree, that of Super-Excellent Master, which, however, has no direct connection with the former, its attributed history and legend referring to circumstances separated by a long period from the transactions commemorated by the Cryptic Degrees. Certain analogies of symbolism have probably associated them.

The origin of these degrees has been the subject of a dispute, more than ordinarily zealous, because it was complicated with the question of jurisdiction.

As a matter of fact, they have been communicated by Inspectors-General of the A.·.A.·.S.·. Rite, or other agents of that body, or of the Princes of Jerusalem, or conferred by the Rite of Perfection, or in bodies of Royal and Select Masters entitled Councils, either in organic connection with the body known as the General Grand Council of the United States, or with the Grand Council of some State thereof. They have also been conferred in councils held within the bosom of chapters of the Holy Royal Arch, as in Iowa at the present time, or in "Councils appurtenant to Chapters," as in Texas (since 1864), or treated directly as constituent degrees of Royal Arch Masonry, as in Virginia and West Virginia.

The persistent life and power of these degrees, under such varying circumstances, and the fact that, by a steady if slow development, they are obtaining a recognition and appreciation hitherto unknown, is evidence that Cryptic Masonry must and does represent no small share of legendary truth, preserved to succeeding generations from those elder days of Masonic wisdom which no man can number.

Introduction upon this Continent. — Ill.·.Comp. Charles K. Francis has well said:[2] —

"It may not be improper at this time to remind the companions that more than a century has passed since the introduction of the degrees of Royal Master and Select Master into this country.

"They came from Europe; but, like the Royal Arch and other degrees of Freemasonry, their origin is unknown. Even Freemasonry herself can give no record of her parentage or birthplace. It is true that such distinguished brethren as William J. Hughan and Robert F. Gould, of England (whose work in the field of Masonic research merits the highest tribute of love and admiration from the Craft), have proved the right of modern Freemasons to their traditional claim that they

[1] First used by Ill.·.Comp. Rob. Morris, P. T. I. M. (Ky.); died July 31, 1888. This distinguished Masonic writer and lecturer was known all over the Masonic world. Perhaps no man ever knew personally more Masonic bodies. He was crowned Poet Laureate of Masonry in New York. Died of paralysis, aged seventy years.

[2] M. P. G. M., Address, Pennsylvania, 1888.

are the lineal descendants of the Operative Masons of the Middle Ages, who have been styled 'The Master Architects in the Golden Age of Architecture,' and 'Great Mathematicians,' perfectly experienced in mechanics, and who, on assumed principles of science, executed some of the boldest and most astonishing works which were ever executed by man.

"But still unanswered are the inquiries: From whom did those mighty builders obtain the great secrets of their art? Who taught *them* the mysteries of Freemasonry? In what land, and when, were the foundations of our Mystic Temple laid so strong and deep that they have withstood the shock of ages? Who can tread with steady and certain steps the dark, winding, and almost obliterated pathways of the past, and open a clear road stretching back to the birthplace of Freemasonry?

"Apart from the records of the Sacred Scriptures, the Great Light of Freemasonry, how little is known of the origin of anything! How limited is the range of authentic profane history! How little has been saved from the wrecks of nations! The history of our ancient Fraternity, beyond the period of the Middle Ages, yet remains to be written. Still, we can hope that its undiscovered annals may yet be brought to light, and prove the assertion of the distinguished archæologist,[1] Sir William Betham, that ancient Phœnicia was the cradle of Freemasonry, and that our Fraternity enjoyed a vigorous manhood long before the time of King Solomon.

"It has been truly said that 'before a nation can have a history, it must have a national life to record.' Individuals form families which develop into tribes, and they make the nation. In a similar way Freemasonry has attained its present development. There were Freemasons before the Lodge had an existence. Individual Freemasons united to form lodges, and lodges combined to form Grand Lodges. In process of time, Royal Arch Masons organized Chapters, and Royal and Select Masters established Councils, with their own distinctive forms of ritual and government, and yet connected to the Lodge by as strong a tie as that binding the branches of an oak to the noble trunk itself, and reaching down to the great roots which stretch far below the soil and bring up from the earthy depths those mysterious forces that give the tree its life. And yet, though the trunk gives life to the branches, they in their turn give life to the trunk, nourishing it with the food gathered by their leafy fingers from the air and the sunlight.

"Thus have been formed Grand and Subordinate bodies in the three departments of so-called 'Ancient Craft Masonry,' embracing the Lodge, the Chapter, and the Council.

"Referring to the lodges that took part in the inauguration of the Grand Lodge of England in 1717, Brother John Lane, of England, says:[2] 'When and by whom these and other old lodges were constituted cannot now be decided; but that they, or similar combinations of Freemasons, existed centuries before the Grand Lodge Era, cannot be reasonably doubted.'

"The late Dr. Albert G. Mackey said:[3] 'It is now the opinion of the best scholars that the division of the Masonic system into degrees was the work of the revivalists of the eighteenth century; that before that period there was but one degree, or rather one common platform of ritualism; and that the division into Masters, Fellows, and Apprentices, was simply one of rank, there being but one initiation for all.'

"Brother Hughan,[4] quoted by Brother Gould in 'The Four Old Lodges,' as well as by Brother Lyon in 'History of the Lodge of Edinburgh,' says: 'I have carefully perused all the known Masonic MSS., from the fourteenth century down to A.D. 1717 (of which I have either seen the originals or have certified copies), and have not been able to find any reference to *three* degrees.' . . .

"Referring to Freemasonry in Scotland, where are found the most ancient lodge minutes (those of the Lodge of Edinburgh dating back to the year 1599), Brother Gould says: 'In the early Masonry of Scotland, the *only* degree (of a speculative and symbolic character), was that in which the legend of the Craft was read, and the benefit of the Mason-word conferred.' And he adds that there is no evidence to indicate the existence of the 'Second degree, as now practised, until after the year 1717, nor of the Third degree until the year 1735.' . . .

"Referring to the Royal Arch degree, Brother Hughan says: 'Dr. Rob. Morris of

[1] Etruria Celtica, Vol. II. pp. 85–97. Dublin, 1842.
[2] Lane's Masonic Records, p. v., Introd. London, 1886.
[3] Art. Degrees, Mackey's Encyclopædia.
[4] Gould's Four Old Lodges, p. 40. London, 1879. And Lyon's Hist. Lodge of Edinburgh, p. 211. Edinburgh, 1873.

Kentucky, an age ago, declared that the origin of the Royal Arch degree must be ascribed to about 1740, and it is impossible to improve on such an estimate even now. . . .

"In the year 1744 is found the earliest mention of 'An Assembly of Master Masons, under the title of Royal Arch Masons.'[1] Brother Sadler states that 'the earliest reference to the Royal Arch in the [English] Grand Lodge records appears in the minutes of a Grand Committee of the "Ancients," September 2, 1752.' Dr. Oliver says: 'The introduction of the Royal Arch degree into the modern system could not be earlier than the dedication of Freemasons' Hall in 1776'; and 'Many years elapsed before the system was arranged, and the Order of the Royal Arch organized so as to constitute an independent rite.'[2]

"Brother J. W. S. Mitchell, in his 'History of Freemasonry,' expresses the opinion that the degrees of Royal Master and Select Master were introduced into this country as early as 1766, and he quotes the statement of Brother Philip C. Tucker,[3] that 'we have good authority for saying that, as early as 1766, they were conferred in the city of Albany.' . . .

"Brother E. T. Schultz, in his 'History of Freemasonry in Maryland,'[4] says: 'It is stated that the Royal and Select degrees were conferred by Andrew Francken in Albany, in 1769.'

"The fact, however, is beyond dispute, that in the year 1783 the degrees of Royal Master and Select Master were conferred in the city of Charleston, South Carolina; for, in February, 1827 (as stated by Dr. Mackey in his 'Manual of Cryptic Masonry'), a committee, appointed by the Grand Royal Arch Chapter of South Carolina to inquire into the history of the degrees of Royal and Select Masters, reported that these degrees were introduced into Charleston, South Carolina, in the year 1783, and, that 'brethren who then received the degrees are still living, venerable for their years and warm attachment to the glorious cause of Freemasonry, and highly respected and esteemed in the community where they have so long and so honorably sojourned.' . . .

"'The True Masonic Chart,'[5] published by Brother J. L. Cross nearly three-quarters of a century ago, and which bears the approval of the General Grand Royal Arch Chapter at the time of its issue, says: 'This degree [referring to Select Master], is the summit and perfection of Ancient Masonry, and without which the history of the Royal Arch degree cannot be complete.'

"Brother Samuel Cole, Grand Secretary, Grand Lodge of Maryland, in the 'Ahiman Rezon,' edited by him in the year 1817, and approved by the Grand Lodge of Maryland, says, in regard to the degree of Select Master: 'We know of no degree in Masonry that has a more needful or more important connection with another than the Select with the Royal Arch. It fills up a chasm which every intelligent Royal Arch Mason has observed, and without it, it seems difficult, if not impossible, to comprehend clearly some of the mysteries that belong to the august degree of the Royal Arch. It is strange, and it is also unfortunate, that very few have received the useful knowledge made known in the Select, and, indeed, such is the nature of the degree, that we cannot feel freedom to allude remotely to the nature of its secrets; we may, however, pronounce it the key to the Arch.' And he adds, 'There is reason to believe that this degree was in use long before those of Most Excellent, or Mark Master.'[6]

"Brother Mitchell says:[7] 'Without the legend given in a council, it is utterly impossible for the Master, or Royal Arch Mason to understand and properly appreciate the teaching of Freemasonry.' (Brother Mitchell was Grand Master of the Grand Lodge of Missouri, 1844–5, and the Grand High Priest of the Grand Royal Arch Chapter of same, 1846–7.)

"A committee of the Grand Royal Arch Chapter of Vermont (1850) said:[8] . . . 'They place a high value on them [the degrees of Royal Master and Select Master], and are ready to state their own conviction that, without them, Royal Arch Masonry is imperfect.' Also, 'If well-attested Masonic history does not deceive us, they had found a resting-place in this part of the North American continent before even regularly recognized Royal Arch Masonry itself was legitimately established here.'"

[1] Masonic Facts and Fictions, p. 165. London, 1887.
[2] Dr. Oliver's Letter to Dr. Crucefix, on Origin of the Royal Arch.
[3] Grand Master, Grand Lodge, Vermont, 1847–1861, and Grand High Priest of Grand Chapter of same State, 1852–1857.
[4] Schultz's History of Freemasonry in Maryland, Vol. I. p. 344.
[5] Cross's The True Masonic Chart, pp. 13, 124. New Haven, 1820.
[6] Cole's General Ahiman Rezon, p. 221. Baltimore, 1817.
[7] Mitchell's History of Freemasonry, Vol. I. pp. 708, 709, 720.
[8] Proceedings Grand Royal Arch Chapter, Vermont, 1850, pp. 12, 14.

Early Government. — There can be no reasonable doubt of the transmission of the Cryptic Degrees to this continent in the latter half of the eighteenth century, through the possessors of the degrees, conferred in Lodges of Perfection, and Councils of Princes of Jerusalem, and which are now included in what is recognized as the Ancient and Accepted Scottish Rite. It is generally agreed that the Royal and Select Master were "side" degrees. Of the numerous distinctions that grew up in Europe, about the middle of the last century, many degrees are attributed to the invention of the French, or the Scottish Chiefs of Masonry.

It is altogether likely that the formulation of the legend and disposition of the ritual was the work of Masonic students at that period, but there is nothing antecedently improbable in the view, that the essential legendary facts and instruction had been preserved in the great mass of Masonic learning, which was the common possession of the Craft when working in but one degree, in the preceding century. Their intimate connection with the other branches of Ancient Craft Masonry, their great beauty and utility, and even logical necessity, as referred to in the above extracts from Brother Francis's admirable address, all point to this conclusion.

That no man can definitely trace the legend in its primeval form, except as confirmed by the Talmudic writers, and as parallel with the course of the ancient mind, in searching for natural and philosophical truth, in the various rites of different nations, known to-day by the indefinite term of "Mysteries," is no stronger as an argument for its non-existence in some shape, than can be urged against the gradually developing degrees of the Royal Arch, or of the Lodge itself.

The middle of the last century was an era of awakening research. The philosophical spirit was a reaction in the presence of the corruption of courts; and, beginning in the souls of advanced thinkers, it developed, in the latter portion of the century, into such struggles for human liberty and universal fraternity, as the revolutions in America and France. This enormous development of Masonic influence at this period, and, in the lapse of time, its effect upon the establishment of asylums for the afflicted of every ill; for the extension of educational blessings to the great masses; and doubtless, even its reflex effect felt in the great religious revivals that began at that period, have never been fairly estimated by the political economist and social philosopher of this day. It lies out of the beaten track of the "profane." But to the Masonic student, the gathering of the scattered legends and the gradual development of its truths, associated with the symmetry and beauty of the degrees, built so deftly that they are the work of all, and yet of none, was the morning light of the modern day of progress for humanity.

Jurisdiction of Grand Chapters. — In reference to the transmission of the degrees to North America, upon the question of the modern claim by some that Grand Chapters held jurisdiction, the subject was exhaustively

discussed by M.·. E.·. Companion Albert Pike,[1] Chairman of the Committee on Masonic Law and Usage, recognized throughout the world to-day as unexcelled in profound research and Masonic knowledge.

Brother Pike says in this report (and its importance justifies quotation at length) : —

The A.·.A.·.S.·. Rite Jurisdiction. — "In the year 1828 the Grand Chapter of South Carolina received a communication from the Grand Chapter of Maryland, suggesting the propriety of the several Grand Chapters in the United States assuming jurisdiction over the degrees of Royal and Select Masters. The matter was referred to a committee who reported February 26, 1829, and their report was unanimously adopted by the Grand Chapter.

"That committee, after extensive and careful investigation reported that in February, 1783, Dr. Dalcho and many others received those degrees in Charleston in the Sublime Grand Lodge of Perfection, then established in that city. That when the Grand Council of Princes of Jerusalem was established in Charleston, February 20, 1788, Joseph Myers, one of the Deputy-Inspectors who established it, deposited in the archives certified copies of the degrees of Royal and Select Masters, from Berlin, in Prussia, to serve for the future guidance and government of that new body. That from 1788 the Grand Officers and Supreme Council of Inspectors-General at Charleston had been steadily in the habit of conferring these degrees; and in 1828 numbers of councils of Select Masters were acting under their authority in the Southern and Western States.

"The committee had seen and perused the first copy of those degrees that ever came to America, and old copies of charters that had been returned by councils in States where Grand Councils had been formed and charters obtained from such Grand Councils. And the committee reported that these degrees had then been under regular and independent Masonic protection and authority for more than forty-six years, and were so circumstanced in the United States, at a period long prior to the establishment of Grand or General Grand Royal Arch Chapters, or even of chapters of Royal Arch Masons in any part of the world; and that the Grand Chapter of South Carolina ought to avoid all collision with contemporary Masonic jurisdictions regularly established and much longer in existence than their own; and so reported a formal resolution (which the Grand Chapter unanimously adopted), that it was 'improper and inexpedient to assume a jurisdiction over the said degrees, and thus to interfere with the rights and privileges of our brethren in another and higher order of Freemasonry.' . . .

"Of the Illustrious brothers, Myers, Spitzer, and Forst, the Committee, of the Grand Chapter of South Carolina, said: 'The above-named three respectable Brethren and Companions are, and have steadily been, members and officers of the said Council of Princes of Jerusalem. Their evidence, therefore, must be conclusive upon these points.'

"The same committee (Royal Arch Masons, be it observed, and a Committee of a Royal Arch chapter, inquiring into its own jurisdiction), said of the Brothers and Companions Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, Sen., and Moses C. Levy, Esq., who received these degrees in Charleston, in 1783, from the Sublime Grand Lodge of Perfection: 'Three of the above-named brothers are still living, venerable for their years and warm attachment to the glorious cause of Freemasonry, and highly respected and esteemed for their standing in the community where they have so long honorably sojourned, and they are still members of the same Sublime Body.' . . .

"There is still further testimony to be adduced. The report to the Grand Chapter which we have quoted was made by Companion Moses Holbrook, its Chairman, and unanimously adopted, the Grand Chapter thus affirming the veracity of the Masonic witnesses whose testimony was adduced. In 1830 the same Companion Holbrook was M.·. P.·. Grand Commander of the Supreme Council of Sovereign Grand Inspectors-General of the 33° for the Southern Jurisdiction of the United States, at Charleston.

"In February, A. I. 2383, the M.·. E.·. G.·. High Priest of the Grand Chapter of South Carolina,

[1] Now M.·. P.·. Grand Commander of the Supreme Council of Sovereign Grand Inspectors-General of the 33°, Southern Jurisdiction of the United States (resident in Washington, D.C.), the Mother Council of the World — A.·. A.·. S.·. Rite.

John H. Honour, who was then and still is [1853] M.·.P.·.Grand Commander of the Supreme Council S. G. I. G. of 33° for the Southern Jurisdiction of the United States, at Charleston, stated, in his address to the Grand Chapter, that he had in his possession a manuscript copy of the degrees of the Royal and Select Masters, in which there was a note in the handwriting of Brother Holbrook, dated March 15, 1830, in these words: —

"'In Brother Snell's book is written the following: —

"'Supreme Council Chamber, Charleston, S.C., 10th Feb., 1827.

"'I hereby certify that the detached degrees, called Royal and Select Master, or Select Masters of 27, were regularly given by the Sublime Grand Lodge of Perfection (No. 2 in the U.S.A.), established by Brother Isaac Da Costa, in Charleston, in February, 1783, one of the original members of which, Most Illustrious Brother Moses C. Levy, is still alive and a member of it to this day, without ceasing to be so for a day.[1] And further, that at the first establishment of a Grand Council of Princes of Jerusalem, in Charleston, February, 1788, by the Ill.·.Dep. Inspectors-General Joseph Myers, B. M. Spitzer, and A. Forst, Brother Myers (who succeeded Brother Da Costa after his decease), deposited a certified copy of the degrees, from Berlin, in Prussia, to be under the guidance and fostering protection of the government of the above Grand Council of Princes of Jerusalem.

"'Brother Myers shortly after this (February 20, 1788), resided some time in Norfolk, Richmond, and Baltimore previous to his removal to Europe, and he communicated a knowledge of these degrees to a number of brethren in those cities. The original copy is still in my keeping; and agreeably to the obligations of the same, and the Grand Constitutions governing those degrees, viz.: Royal and Select Masons of 27, it is correct and lawful to give them either to Sublime Masons who have arrived to the Knights of the 9th Arch (13th), or to Companions of the 3d Arch (Royal Arch Masons).'

"Now, as to these facts, we think we are entitled to say that, whatever opinion the profane may entertain as to this testimony, any Mason who denies its truth or insinuates a doubt as to the facts thus testified to by men who, to attain the 33°, had to be Royal Arch Masons and Knights Templar, takes particular pains to inform all the rest of the world that no reliance can be placed upon any Masonic testimony, but that a Mason, like some of the old Fathers, holds it to be justifiable 'to lie for the good of the church,' and so advises them to look upon all Masonry as a mere fable, and collection of old wives' tales; and that in Masonry the stronger the testimony, and the less the probability of mistake, the greater the lie. . . .

Vermont's Claim of Priority. — "The Committee of Foreign Correspondence of Vermont says that it can be proved that these degrees were conferred in this country prior to 1783; that it has good authority for saying that as early as 1766 they were conferred in the city of Albany, and that it is 'an opinion sustained by strong authority,' that at that time they came from France, and not from Prussia. If they came from France, they did not come from the York Rite. But we have no doubt they were so conferred there. Sublime Lodge of Perfection No. 1 (that in Charleston being No. 2), was the first Lodge of Perfection established in the United States, and it was established at Albany prior to 1783. No doubt the degrees were conferred by or under the authority of that Lodge."

Ecossais. — We interrupt the quotation from this important paper, to note that the Lodge of Perfection is the lowest body in the Scottish Rite, and it includes among its degrees the Ecossais, of which Mackey says:[2] "The American Mason will understand the character of the system of Ecossaism, as it may be called, when he is told that the *Select Master* of his own rite is really an Ecossais degree"; and again,[3] "Of this degree of Ecossais, that of Select Master is little more than a modification."

[1] The Jewish burial-place of Charleston contains his tomb, upon which is inscribed in Hebrew: "Sacred to the memory of Moses Clava Levy, who died on the 5th of Nisan, 5599, nearly 90 years old, a native of Poland, and for 54 years an inhabitant of this city. He was a kind husband, a fond parent, a firm friend, an indulgent master; incorruptible in integrity, sincere in piety, unostentatious in charity. This stone is placed by his only son and child."

[2] Mackey's Encyclopædia of Freemasonry, p. 239.

[3] Mackey's Lexicon, 444, 157.

French Origin, and Organization of Councils and Grand Councils. — To return to Most Illustrious Brother Pike's report: —

"We can soon learn how it was that the Council degrees came about 1766 from France, and not from Prussia. In 1761, the lodges and councils of the superior degrees being extended throughout Europe, Frederic II. (or the Great), King of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, or 32d degree, was by general consent acknowledged and recognized as Sovereign and Supreme Head of the Scotch Rite.

"On the 25th Oct., 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all Masonic bodies working in the Scotch Rite over the two hemispheres; and in the same year they were transmitted to Stephen Morin, who had been appointed, in August, 1761, Inspector-General for the New World by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville, representative of Frederic, and Substitute-General of the Order. It will be remembered that the 33° was not then created; and, under Frederic the Great, there was no rank higher than the 32°, nor any body superior to a Consistory. When Morin arrived in the West Indies, he, agreeably to his patent, appointed M. Hayes a Deputy Inspector-General, with the power of appointing others when necessary. It was under this authority, coming, it is true, from the Consistory at Paris, held by that Consistory as the delegate and representative of Frederic the Great, that the Lodges of Perfection in Albany and Charleston were established, with authority to confer these detached degrees. . . .

"Many rites flourished awhile and died. The French and Scotch Rites reduced the degrees practised by their votaries, the former to seven, the latter to thirty-three, and some auxiliary degrees. By common consent it became Masonic law that the three first degrees were the joint property of all, but the others the peculiar property of the inventors. Royal Arch Masonry separated itself from 'Blue' Masonry, organized itself, invented three new degrees, and commenced an independent existence. The Royal and Select Masters formed themselves into councils, and after a time they too organized themselves into Grand Councils and claimed an independent existence. The Supreme Council did not deny the right, but simply retained their original right to confer the degrees, and charter councils in States where no Grand Councils have been organized."

The limits of this work forbid the elaboration in detail of events, and the republication in full of Masonic data in reference to Cryptic Masonry, from the period of its introduction in this country to the present time. The writer would refer the reader to the valuable History of the Cryptic Rite, by Illustrious Brother J. Ross Robertson,[1] Past Grand Master and Grand Recorder of the Grand Council of the Dominion of Canada, with the accompanying history of the Grand Councils of the United States, by Illustrious Brother Josiah H. Drummond (Portland, Maine), Past Grand Master of the General Grand Council of the United States.

But we may briefly condense from Robertson as follows. He quotes from Pike's "Historical Inquiry into the Constitutions of 1786": "We learn from it [*i.e.*, the record at Charleston], that Stephen Morin, Inspector-General of all the Lodges, Chapters, Councils, and Grand Councils, etc., in all parts of the New World, gave the degree of Grand Deputy Inspector-General, etc., to Brother Francken at Jamaica"; at what date we do not find.

Francken imparted these degrees to Moses Michael Hayes, of Boston, Massachusetts, with power to appoint others. Hayes appointed Isaac Da Costa

[1] The Cryptic Rite. Robertson. Toronto, 1888.

(previously referred to), as Deputy Inspector-General for South Carolina. On the death of Da Costa, Joseph Myers succeeded. Francken, possessing the authority of Morin, opened, December 27, 1767, a Lodge of Perfection at Albany, New York. Robertson adds: —

"The Ancient and Accepted Scottish Rite had no actual existence *by that name* until 1801; before that it was the Rite of Perfection, etc. The Supreme Council, founded at Charleston in 1801, was the first body of the Rite, *by that name*, that ever existed. This divergence from the history of the Cryptic Rite proper, and the reference to the Ancient and Accepted Rite, are necessary as showing the genuineness of the Royal and Select Degrees, and the claims they have of being *bona fide* 'side' degrees of the Rite of Perfection."

Francken had also endowed one Moses Cohen with powers similar to those of Hayes. Cohen went to Jamaica, and established a Consistory, one of whose members was Abram Jacobs, who already had a portion of the degrees, having obtained them in a Lodge of Perfection at Charleston. One of his degrees was known as the "Select Masons of Twenty Seven," and Cohen gave a diploma of this, November 9, 1790, to Jacobs. The diary of Jacobs relates his subsequent visit to Savannah in 1792, and the conferring of the degree of "Select Masons of Twenty Seven," at various points in Georgia.

Columbian Grand Council of Royal Master Masons. — In 1804 Jacobs went to New York, and conferred the degrees upon Thomas Lownds, among many others. Robertson says: —

"In 1808 the dispute between Gourgas and Joseph Cerneau commenced. Lownds sided with the latter, and went over to him, capturing, so Gourgas says, the Royal and Select Degrees. The credit of organizing the first body of the Cryptic Rite must be given to Lownds. He formed, with others, of course, Sept. 2, 1810, the 'Columbian Grand Council of Royal Master Masons.' This body, on Dec. 8, 1821, received within its fold a council of Select Masters. On Jan. 25, 1823, 'Columbian Grand Council' constituted itself a Grand Council for the State, and issued warrants as late as 1827. In 1854 another Grand Council was formed in New York State, its members being principally adherents of what was known as the 'St. John's Grand Lodge.' This Grand Council issued warrants to subordinate councils, and in 1860 united with the Columbian."

The First Council's Records. — The discovery of the original records of Columbian Council induced Brother Josiah H. Drummond to prepare a history of these degrees, in 1875, to be used as an appendix in the publication of the records. Brother Drummond says: —

"It is now certain that Columbian Council (originally styled 'Grand Council,' as all the temporary assemblies in which the Royal Degree was conferred were then called), is the first permanent body formed for conferring any of these degrees.

"It has been heretofore taken as true that it, or the Grand Council, was founded and chartered by Joseph Cerneau. But the record shows that Thomas Lownds was the founder, that it was a voluntary body without a charter, and that Cerneau was never even present at one of its meetings, so far as the record discloses. The record of the first meeting states that the officers were elected and installed. The names of those present are given, and Cerneau's name is not among them; hence the officers could not have been installed by him. Like the early councils in Massachusetts, it was formed by no other authority than the will of those who composed it. . . .

"It has been claimed that Thomas Smith Webb and Jeremy L. Cross received the degrees in it, but the name of neither appears in the records."

Drummond further states that the received opinion is that Lownds did not go over to Cerneau until 1809. He says: —

"But this division did not enter into the formation of Columbian Council, for Thomas Lownds, then[1] a leading man in the Cerneau party, and Sampson Simpson, an equally leading man in the Gourgas party, united in founding it. But whatever the source from which he received it, he was legally in possession of it as a 'side degree,' and I see no reason why he and his associates had not full power and authority to unite and form a body of a permanent character for conferring and governing this degree. . . .

"On Jan. 18, 1823, Columbian Council adopted a resolution, looking to the formation of a Grand Council for the State, and one was formed on the 25th of the same month. But Connecticut had founded one in 1819, Virginia in 1820, and North Carolina in 1822. So that, while Columbian Council was 'pursuing the even tenor of her way,' the degrees were disseminated, councils were formed, and Grand Councils organized under other authority."

But another branch of the subject demands our attention. Mackey, in his "History of Freemasonry in South Carolina," says: —

"The Masons of Maryland and Virginia contend that the Royal and Select Degrees were introduced by Philip P. Eckel, of Baltimore, one of the most distinguished and enlightened Masons of his day, who, in 1817, communicated them to Jeremy L. Cross, and gave him authority to confer them in every Royal Arch chapter which he might visit in his official character."

Brother Schultz, in his "History of Freemasonry in Maryland," says, that

"The Royal Master's Degree was first known and worked in the Eastern States, while the Select Degree was first known, and at a much earlier period, in the Southern and Middle States."

He boldly asserts: —

"Nearly all the early Masonic writers of the country concede that Philip P. Eckel and Hezekiah Niles, of Baltimore, had, at an early period, the control of at least the Select Degree, and that from them emanated the authority under which it was introduced into many of the other jurisdictions of the country."

Brother Niles, writing upon the Select degree in the "Ahiman Rezon," in 1817, states that he had been told that a regular chapter of the Select degree was held at Charleston many years before, but had become dormant, and that he was not aware that it was worked anywhere but in Baltimore.

Brother Dove, of Virginia, supposed it to be a modern honorary degree, appendant to Royal Arch Masonry, and in possession of a distinguished Chief of the State of Maryland, who delegated his powers to others, until in 1824, with his consent, the Grand Chapter of Maryland took charge of the degrees, and ordered them to be given before the Most Excellent Master.

This error, as to the exclusive authority in Baltimore, led to the action of Virginia, when she dissolved her Grand Council and remanded the charge of the degrees to the Grand Chapter, where they are given, to the present day, without regard to their retrospective character.

Grand Council of Maryland. — But, in 1872, the Grand Chapter of Maryland passed the following resolution: "That all the subordinate chapters in

[1] Columbian Council was formed September 2, 1810.

this jurisdiction are prohibited from conferring any other degrees than those of Mark Master, Past Master, Most Excellent Master, and Royal Arch." Councils were formed, and, in 1874, five councils organized, in Baltimore, the Grand Council of Royal and Select Masters for that State.

In reference to the authority of Eckel, Companion Drummond states that he did not receive the Royal Master's degree until 1819, and then from Ebenezer Wadsworth, of New York, and so could not have transferred it to Cross at an earlier date. So far as the Select degree is concerned, Brother Schultz publishes an old document which recites powers conferred upon Eckel and Niles to hold a chapter of Select Masons, which was to be "in extension of the knowledge of the Royal Secret, as introductory to, and necessary for the better understanding of the superior degrees," in the year of the Temple 2792, by Thrice Illustrious Brother Henry Wilmans, "Grand Inspector-General."

From what source Wilmans derived his powers is unknown. He was a native of Bremen, resident in this country for only eight years at the most, and died in 1795, as the register of old Zion Lutheran Church in Baltimore shows. Investigation does not obtain any light from the Grand Lodges of Berlin or Bremen, nor is his name in any document of the archives of the Supreme Council of the Southern Jurisdiction. It is, of course, possible that he received his authority from Joseph Myers, Deputy Inspector-General, when in Baltimore, before his departure for Europe.

Eckel and Niles, deriving their powers from Wilmans, conferred the Select degree in August, 1816, with authority to confer it upon Jeremy L. Cross.

Brother Cross and the Cryptic Degrees. — Brother Cross, to whom the rapid and general dissemination of the degrees is due in a large section of the United States, was made a Royal Arch Mason in Champlain Chapter, No. 2, St. Albans, Vermont, July 11, 1815, while engaged in "lecturing the lodges." Brother Drummond has traced the course of this great Masonic pioneer by his letters (yet preserved), from Baltimore, through Western Pennsylvania, Ohio, Kentucky, Mississippi, and Louisiana, and thence to Baltimore, May, 1817, everywhere conferring the degrees. He afterward went North, through Delaware and Pennsylvania to New York, and then East. In a letter from Haverhill, New Hampshire, July 17, 1817, he says: —

". . . I made no further tarry until I arrived at Windsor, Vermont, where I established a council of Select Masons. They, finding that the degree was full of information, and that it could not be given antecedent to that of the Royal Arch, wished for a warrant to empower them to confer it, upon which I granted them one in the words following, viz.: —

"'To all ——— etc. ——— By the High Power in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select, at Baltimore, etc., till revoked by the Grand Puissant, etc., I wish you to write me at this place by the next mail respecting my granting warrants, and if approving, grant me that power, etc. . . .'"

The reply is not known, but Brother Drummond points out, in the document lately discovered by Brother Schultz, that the latter (Eckel and

Niles), expressly allows the degree to be conferred on Mark Masters who have passed the Chair; but Cross limits it to Royal Arch Masons. He says: —

"It is well known that Eckel and Niles held that it should be conferred *before* the Royal Arch; and, following their instructions, the Grand Chapter of Maryland so conferred it until it was surrendered to the Council, and the Grand Chapter of Virginia so confers it to this day. With such views, Eckel and Niles could never have granted authority to confer it 'only on Royal Arch Masons who have taken all the preceding degrees, as is required by the General Grand Chapter.' But without such limitation, Cross could not form independent bodies; and the charge of Stapleton, the contemporary and co-worker with Eckel, that 'Cross did this for sordid motives,' is well established."

It has been stated that Cross was expelled by the Grand Chapter of Maryland for usurpation of power and misuse of the same, but there is no record of such action, nor was he a member of a chapter under its jurisdiction, nor did he ever exercise his powers in that State.

Brother Drummond maintains that Cross had the same power to grant warrants as either Eckel or Niles, on the ground that

"One possessor of a 'side' degree has as much right of control over it as any other possessor, and it is only when it is organized and the right of control vested in a governing body or bodies, that the possessors of such a degree lose the right of disseminating it. Cross's method was preferable to the voluntary method, as it insured uniformity of organization."

The Cross Councils and Charters. — Whatever motives may have inspired Cross, it is certain that the result of his work was of the greatest value to Cryptic Masonry.

Drummond holds that the *first permanent body* of Select Masters was the council formed by Cross at Windsor, Vermont, July 5, 1817. After founding others at Bradford, Vermont, and Hopkinton, New Hampshire (where there had been a council of Royal Masters since August 5, 1815), he started in September, 1817, to visit New Jersey, Delaware, and Virginia, calling upon Eckel and Niles when he passed through Baltimore. While in Washington, District of Columbia, he was appointed Grand Visitor by the Grand Chapter of Connecticut, and went to that State early in 1818. He spent part of the winter in Virginia, forming two councils. May 27, 1818, he gave a warrant for a council in Springfield, Massachusetts.

Drummond says that he has seen copies of many of these charters, and they purport in terms to be councils of Select Masters. He states: —

"But some time in the year 1818, probably in January, Cross obtained the Royal degree, and soon conceived the idea of uniting the two in one. On March 21, 1818, Cross says in his diary, that he and Companion Hosmer called on Companion Stow at Middletown, Conn., and 'conferred on him two degrees, Royal and Select Master.' . . .

"I have caused the early records of a number of the councils warranted by Cross to be examined with a view of ascertaining the earliest date of the conferring of the Royal degree by Cross. I find that New Haven Council, No. 10, was organized Oct. 16, 1818, by Cross in person, when four Companions 'were admitted Select Masters in due form with the preparatory degree of Royal Master.'

" . . . Action was taken in Oct., 1818, looking to the formation of a Grand Council, and on May 19, 1819, the Grand Council of Select Masters of the State of Connecticut was formed, the

first Grand body of the Rite that ever existed. The constitution authorized the councils to confer 'the degrees of Royal and Select Master.' . . . Between May, 1818, and Aug., 1819, Cross perfected his system for organizing councils of Royal and Select Masters, and in the latter part of the summer of 1819 commenced issuing warrants for such councils."

Barker's Cryptic Mission. — John Barker, like Cross in the more northern section, was an active pioneer of Cryptic Masonry throughout the South and the West, as known at that period. Drummond regards him as having adapted his system from Cross, and conjectures that he may have been the same man who, in Connecticut, was greeted as a Master by Cross, in a list named. But there is no proof of this, and it is certain that Barker, whose operations were extensive, claimed his authority from the Supreme Council of the Southern Jurisdiction, and it is not probable that his well-known career for so many years, which resulted in the formation not only of councils, but indirectly at least of Grand Councils, could have been successful, except with the countenance of that body.

Barker affixed his signature to the warrants issued by him thus: "John Barker, K. H. S. P. R. S., Sovereign Grand Inspector-General, 33°, and Agent for the Supreme Council of the United States of America." He formed several councils in Alabama, from which a Grand Council was organized at Tuscaloosa, in 1827. He was the agent of the Supreme Council in the formation of a Grand Council of Princes of Jerusalem, at Natchez, Mississippi, in 1829, which took the councils of Royal and Select Masters of that State under its care; and, under the auspices of the Princes of Jerusalem, seven councils, many years afterward (January 19, 1856), organized a Grand Council. The closeness of the relation maintained with the higher degrees of the A.·.A.·.S.·. Rite, is shown by the instrument of the Grand Council, Princes of Jerusalem, conveying jurisdiction in Mississippi of the Royal and Select degrees to the Grand Council thus formed. Mackey distinctly states that Scottish Masonry was introduced in that State, in 1815, by the establishment of a Grand Council of Princes of Jerusalem, under the obedience of the Supreme Council.

The Formative Period of Fifty Years. — The formative period in Cryptic Masonry may be considered to have lasted about fifty years, and when, in 1824, the mistake was made, in Maryland, of assuming jurisdiction by the Grand Chapter, six Grand Councils were in existence, viz.: Connecticut, New York, New Hampshire, North Carolina, Virginia, and Vermont. Subsequently Virginia dissolved her Grand Council (1841), under the belief that jurisdiction vested in the Grand Chapter, and primarily in that of Maryland; whereas, the Grand Council is now known to have been in existence several years before even the Grand Chapter of Maryland received the surrender of whatever rights were claimed by Eckel and Niles. It is needless to say that an exceedingly small proportion of Masons would accord to these brethren, to-day, any exclusive right to the degrees, whether on the ground of their existence as "side degrees," or upon the belief that there was, and ever had been, a legitimate and authoritative channel of transmission.

Governmental Evolution, — Grand Councils and a General Grand Council. — The farther development of Cryptic Masonry will be exhibited in a brief review of the several Grand Councils which have been gradually organized, including eleven independent Grand Councils in States, and nineteen which have united in a General Grand Council, the Constitution of which became operative March 1, 1881.

It should be noted that Texas, which organized a Grand Council in 1856, and which met annually until 1864, abandoned the Council system proper at that period of comparative isolation, and has since conferred the degrees in a "Council appurtenant to a Chapter," and only upon Royal Arch Masons, and as if the degrees belonged strictly to the Royal Arch system.

All human organizations are subject to myriad and subtle influences, affecting their progress or decay, in common with the economic and social condition of the peoples in which they have their existence. There have been two marked depressions in the onward progress of Cryptic Masonry in this country: the first, at the period of the remarkable agitation which gave rise to what was known as the Anti-Masonic party, which it is not the province of this paper to discuss; but it is sufficient to say, that during the eventful decade from 1830 to 1840, many of the nearly seventy subordinate councils ceased to exist, and, likewise, some of the Grand Councils. In some instances, only the result of Masonic research, with the recovery of long-forgotten printed records, revived their remembrance.

The second period of depression applies, especially, to the South and South-west, and was due to the exhaustion incident to a destructive war. It may be that the great multiplication of attractive benevolent societies, and insurance organizations, appealing to the needs of men through an army of industrious agents, absorbed much of the means and energy ordinarily available for Masonic work.

Under the belief that necessity required it, after a number of councils in Mississippi had surrendered their charters, and others become dormant, the Grand Council, which had still annually assembled, in 1877 adopted what has been widely known as the "Mississippi plan," under these provisions: —

"Each Royal Arch chapter shall hereafter open within its bosom, under its charter, as a chapter of Royal Arch Masons, a council of Royal and Select Masters; the officers of the chapter corresponding in rank to those of the council, to be those of the council.

"All the Royal Arch Masons who have not received the degrees of Royal Master and Select Master, shall be entitled to have the same conferred or communicated, on their request, and without charge; but candidates who shall hereafter receive the Royal Arch degree shall, immediately thereafter, and in connection with the Royal Arch degree, receive the degrees of Royal and Select Master without additional charge."

The Grand Council no longer met as such, and this "merger," as it was termed, was received with favor, and adopted in a number of States, where the brethren were anxiously endeavoring to preserve both chapter and council in the stress of the times, and judged themselves forced to that method to

advance the interests of Masonry. This course was also adopted in several of the more prosperous jurisdictions, under the belief that all would follow; which in effect, however, would have been the success of a revolution in Masonry.

Experience demonstrated that the combination secured no advantages to either body. The General Grand Royal Arch Chapter of the United States had already placed on record, at Lexington, Kentucky, September 16, 1853, this resolution: —

"*Resolved*, That this General Grand Chapter, and the governing bodies of Royal Arch Masonry, affiliated with, and holding jurisdiction under it, have no rightful jurisdiction or control over the degrees of Royal and Select Master."

With one exception (Iowa) all the independent jurisdictions adopting the "Mississippi plan" have rescinded the same, and returned to the Council organization. This is also now true of Mississippi itself, the Grand Royal Arch Chapter having adopted the following in 1888: —

"*Resolved*, That the Grand Royal Arch Chapter hereby releases control of the Cryptic Degrees, and recommends that the Grand Council of Royal and Select Masters reassume its former jurisdiction of the degrees.

"That chapters are hereby prohibited from communicating and conferring the Cryptic Degrees, recognizing the authority of the Grand Council in all matters pertaining to said degrees."

In February, 1888, the Grand Council of Mississippi assembled, six of the officers being of those elected in 1877, including the Grand Master, and Deputy Grand Master, and six councils are said to have been represented.

The Grand Councils of the several States have been formed by the voluntary association of councils within their borders, receiving their charters from Grand Councils in one or more States; and from the Supreme Council, as when, in 1860, it had chartered four councils in Arkansas, and invited a convention by which the Grand Council was formed. But in 1870, in Baltimore, the Supreme Council of the Southern Jurisdiction, in a spirit of enlightened comity toward Masonic brethren, resolved to relinquish its control over the Cryptic Degrees to the Grand Councils, to promote unity in the Rite.

General Grand Council Formed. — In the year 1871 the Grand Council of Massachusetts took the initiative, in an effort to unify the polity of the Rite, by formally requesting that distinguished and influential companion, Josiah H. Drummond, of Maine,[1] to call a convention of delegates of the various Grand Councils for that purpose.

The call was issued, and fourteen Grand Councils were represented at a meeting held in New York City, June 12, 1872. It was agreed by unanimous resolution, as follows: —

"WHEREAS, In some jurisdictions the question has been mooted of surrendering the Cryptic Degrees to the Chapters; and

[1] See Drummond's History of Grand Councils in the United States, p. 89, in The Cryptic Rite. Robertson. Toronto, 1888.

"Whereas, there are many companions who have received the degrees in chapters, or from Sovereign Inspectors of the A∴A∴S∴ Rite, therefore

"*Resolved*, That it is the sense of this convention that the Cryptic Degrees should be under the exclusive jurisdiction of Grand Councils, and that no one should be recognized as a regular Companion of the Rite who has not received the degrees in a lawfully constituted council, or by authority of the Supreme Council of the A∴A∴S∴ Rite, previous to this date, or has been lawfully healed."

A uniform system of nomenclature was adopted, which has since been generally accepted by Grand Councils.

Another meeting of the convention was held, in New York, in June, 1873, at which the committee, to whom the subject was intrusted the previous year, made reports, and the following resolution was adopted, nineteen Grand Councils being represented: —

"That the order of the succession of the degrees be: first, Royal Master's; second, Select Master's; and that it be left optional with each Grand Council to confer the Super-Excellent Master's degree as an honorary degree."

It was announced, as the sense of the convention, that a General Grand Council of the United States should be formed. Meetings were subsequently held in New Orleans, December, 1874, and in Buffalo, New York, in August, 1877, in furtherance of this object. At the latter, twenty-two Grand Councils (with Ontario), were represented. By request of the Grand Council of Minnesota, the convention reassembled at Detroit, August 23, 1880. A Constitution was adopted, which, when ratified by nine Grand Councils, was to become operative. On February 23, 1881, General Grand Recorder George W. Cooley announced that the Grand Councils of New York, Minnesota, Ohio, Indiana, Maryland, Tennessee, Massachusetts, Alabama, and Louisiana had ratified it, and on March 1, 1881, the General Grand Master, Josiah H. Drummond, of Maine, issued a circular to the officers-elect, and, also, announced that South Carolina had adopted the Constitution.

In Denver, Colorado, August 14, 1883, the first session of the General Grand Council was held. Of the various Grand Councils, eighteen had given in their adhesion. Connecticut and Michigan, whose delegates favored the body, did not ratify the Constitution. Pennsylvania and Rhode Island declined on account of opposition to National bodies, and New Jersey for other reasons. North Carolina adopted the Chapter system (since given up, and the Council government restored). Arkansas, Illinois, and Kentucky reorganized, but did not unite (although Arkansas has since ratified the compact). Iowa, Mississippi, and Nebraska retained the Chapter system, but Nebraska has since joined the General Grand Council, and Mississippi has given up the Chapter system. Wisconsin has an anomalous system; Virginia and West Virginia confer the degrees in a Chapter series, and Texas, as heretofore said, in a "Council appurtenant to a Chapter."

In 1886, at Washington, fifteen Grand Councils were represented, and the organization of the Grand Council of Oregon, under jurisdiction of the General

Grand Council, was announced, and dispensations provided for councils in the Territories. Companion G. Raymond Portal was appointed Representative near the Grand Council of England, and Companion J. Ross Robertson near the Grand Council of Canada.

The Late Triennial Assembly. — In 1889, at Atlanta, Georgia (November 19th), seventeen Grand Councils were represented, and two subordinates holding charters from the General Grand Council. Companion Love, Deputy Grand Master of the Grand Council of Georgia, in his address of welcome, said: —

"While we regret much that this reception must be such as pilgrim travellers are wont to meet in their weary pilgrimage, no royal court, nor knightly power can exceed the cordial grasp or heart-warm greeting we would gladly grant you, in this our Southern sunny home. Though within our jurisdictional realm, the Royal and Select, into whose care and keeping has been intrusted the secret symbols and sacred treasures of our silent Crypt, be few in number, the few have kept the faith. Our altars are pure and undefiled, our *Sanctum* is sacred still, and our secret vaults are duly guarded and secure."

The General Grand Master's address touchingly alluded to the death of Rev. Canon Portal, M. A., Grand Representative near England and Wales, who departed this life April 5, 1889, aged sixty-one, and, for eighteen years, Grand Master of Cryptic Masons in England.

Information having reached this body of the intention of the Grand Council of Mississippi to ratify the Constitution, a resolution was adopted, extending a cordial welcome to such representatives as it may send to the next triennial assembly.

The most important act of legislation was the adoption of Section 15, to amend the 1st Article of the Constitution, which now adds the following: —

"SEC. 15. State Grand Councils shall determine the legal status of the Royal and Select Masters of their several jurisdictions."

The adoption of this section by a unanimous vote has already produced a very favorable effect upon the Rite, many of whom felt aggrieved at the action of the first convention, especially in the jurisdictions of Illinois and Kentucky, and some others, from which earnest protests and severe criticism had been received. George W. Cooley, of Minnesota, was chosen M.·.P.·. General Grand Master, and Henry W. Mordhurst, of Indiana, General Grand Recorder.

CHAPTER II.

The Rite by Grand Jurisdictions, and its Three Degrees.

The limits of this work forbid more than brief references to the Cryptic Rite in each jurisdiction.

Alabama. — The Cryptic Degrees, and it is believed councils also, are due to the work of John Barker, of the Southern Supreme Council, Ancient and Accepted Rite. The Grand Council was formed in 1838 (December 13th), by twenty-seven Royal and Select Masters. In 1843 the action of Virginia was repudiated. In 1849 it objected to the granting of the degrees in its jurisdiction, by the Grand Consistory of Charleston. Many of its subordinates were in widely distant States. After meeting regularly for forty-five years, in 1886 its constituents dissolved it, all branches of Masonry in that State being much depressed. But with the revival of the industrial interests, in a very marked degree, hope exists for a return of better things.

Arkansas. — Grand Council was formed November 6, 1860, by four councils chartered by the Southern Supreme Council. Has a provision of the constitution making active members of the Southern Supreme Council, resident in the State, and members of the Convention, members also of Grand Council as long as they are members of councils in the State. Adopted Chapter method in 1878, but reorganized in 1881. Joined General Grand Council in 1886. The Grand Council has conferred degrees upon candidates for the general good of the Rite there, but now confines its practice to conferring the degrees upon those previously elected in a subordinate council.

California. — Organized June 26, 1860, by two councils chartered by Grand Council of Alabama, one by Grand Council of Tennessee, and one by Grand Council of Texas.

Connecticut. — This jurisdiction has been freely referred to in the sketch of general history. Cross founded ten councils in 1818. In May (20th) 1819, the first Grand Council of Select Masters was organized by that name, it is claimed. Records to 1830, lost. In 1825, by revised constitution, both degrees are mentioned, and power over them given to councils. Great decay and depression ensued between 1826 and 1846, but since that date rapid and steady progress has been made.

Delaware. — Cross conferred degrees in Newcastle and Wilmington, but Cryptic Masonry has been neglected in Delaware.

Florida. — Grand Council organized January 13, 1858, by three councils chartered by the Southern Supreme Council. After a long struggle over the subject of Chapter jurisdiction, the Grand Chapter of Florida declined to act, and it became a member of the General Grand Council. No proceedings have been printed since 1882, or meetings held since 1884 to 1889, but a meeting was announced for 1890.

Georgia. — Abram Jacobs conferred the Select degree before 1800, as heretofore mentioned. Grand Council formed May 2, 1826, under authority of the Southern Supreme Council, and is mentioned in publications of that era. Its records have been lost, and it became dormant. A convention was held, and Grand Council was formed June 22, 1841, by three councils. The by-laws of No. 1, state: "Established under the authority of the Supreme Grand Council of the 33°, in Charleston, South Carolina." Adopted, in 1841, the constitution of 1826; but, in the revised constitution of 1842, it claimed to be "The highest source of legitimate Masonic authority in the State of Georgia, and of right ought to have the government and superintendence of all councils of Royal and Select Masters within its jurisdiction." Its Grand Council meets annually.

Illinois. — Grand Council organized March 10, 1854, by councils chartered by Grand Council of Kentucky. This is one of the most important jurisdictions in the United States. Its membership is large, and Chicago is the seat of much activity in Masonic work.

In 1854 it refused even to "heal" Royal and Select Masters made in chapters. In 1877 it surrendered the degrees to the Grand Chapter, but the Grand Council continued to meet annually, its constituent councils, if they can be so regarded, being composed of chapter-made Royal and Select Masters, in addition to former membership. The arrangement, however, was not satisfactory, and in 1882 the Grand Chapter and Grand Council mutually agreed to return to the original status. Much warm discussion, *pro* and *con*, has been indulged in throughout the country, and Illinois has held a very conspicuous position, in opposition to the views of many who represented the General Grand Council; but a more harmonious future is probable since the action of that body, in relegating the Masonic status of its membership to each individual Grand Council. It has been claimed in Illinois, by some of her wisest and best Masons, that these uncertainties have cost the loss of several thousand members heretofore. The Grand Council is independent.

Indiana. — In this jurisdiction the degrees were conferred in chapters until the action of the General Grand Chapter. After this, chapter-made Masters were "healed," and councils chartered by Kentucky and Ohio organized the Grand Council December 20, 1855. Cryptic Masonry is prosperous in this jurisdiction.

Iowa. — Here the Council Degrees were conferred in chapters when Royal Arch Masonry was introduced. But after the General Grand Chapter resolutions, heretofore mentioned, companions were "healed" on the authority of the Grand Master of the Grand Council of Illinois, and councils chartered by Illinois organized the Grand Council of Iowa January 2, 1857. Nineteen councils had been organized, when, in 1878, it merged itself into the Grand Chapter, and to the present day confers the degrees in chapters. But it has been recently stated, on apparently good authority, that there is a strong disposition to reassume the Council organization.

Kansas. — Organized, in Grand Council of R.∴S.∴ and S.∴E.∴Masons, December 12, 1867, by three councils, chartered by the Grand Council of Missouri.

Kentucky. — Cross conferred the Select degree in 1816–1817, and sent charters, but if organization took place then, it is not known. Delegates from six councils organized the Grand Council, December 10, 1827, — a result of the labors of John Barker, representing the Southern Supreme Council. During the Anti-Masonic period, it met once only between 1833 and 1845. Kentucky merged the degrees, under chapter control, from 1878 to 1881, when the Grand Council reorganized.

In the recent Masonic annals of this Grand Council, Most Illustrious H. B. Grant, Grand Master, reports the case of a Thrice Illustrious Master of a council who had *communicated* the degrees, out of a council, and who construed his obligation to mean that he must not *confer* the degrees, *except in a council*, but might communicate the same, and direct the Recorder to insert the names as if made in a council. The Grand Master declared the work irregular, violating present usage, and required recognition to be refused until they were "healed" in open council. The Grand Council unanimously approved. Kentucky is an independent jurisdiction.

Louisiana. — When the degrees were first introduced is unknown, but Holland Council, No. 1, was organized by John Barker in 1827, and it is referred to in the "tableau" of the Grand Chapter in 1828. There was a reorganization of Capitular Masonry about 1850, and Cryptic Masonry also assumed new life, four councils having formed a Grand Council, February 10, 1856. One of these was Holland, No. 1, and the others were chartered by Kentucky and Alabama.

Maine. — Organized May 3, 1855, by three councils, chartered by the Grand Council of Massachusetts in 1854. At an earlier period, a council had been working under the General Grand Chapter, before it relinquished charge. Peaceful and prosperous, Maine is without a history, except that of success.

Maryland. — The original leaders, in disseminating the degrees in Maryland, have been spoken of. It was a "side degree" there before 1800. Those in charge, under the belief that the Select degree was under their absolute control, placed it in charge of chapters, and it was authorized by the Grand Chapter to be conferred in 1817. In 1824, it was formally made part of the chapter system, to be conferred before the M.∴E.∴Master's degree. In 1845 it was placed after that degree. The Cryptic Degrees continued to be conferred in chapter-councils until 1872, when the Grand Chapter forbade it. This resulted in the formation of the Grand Council, by six councils, May 12, 1874.

Massachusetts. — Benjamin Gleason and others formed a voluntary council of Royal Masters in 1817, obtaining afterwards the sanction of Columbian Council (New York). Cross organized a Select council at Springfield, May

28, 1818. Representatives from six councils met February 8, 1826, and completed the organization of a Grand Council, June 15, 1826. Records during the Anti-Masonic agitation are lost until the reorganization in 1847. Since 1853 it has met regularly, and has been so prosperous that it is the largest jurisdiction in membership. Hiram Council (Worcester), with 517 members, is the largest council of Royal and Select Masters in the world.

The address of Most Illustrious Grand Master Daniel W. Jones (Mass.) (December, 1889), in alluding to the recent amendment of the Constitution of the General Grand Council declares: —

"This was unanimously adopted, and all felt that it would make clear the aim of the General Grand body, and bring into harmonious union all the Grand Councils. Immediately, delegates from several outside Grand Councils expressed the opinion that these Grand bodies would join the General Grand Council as soon as the necessary arrangements could be made.

"These triennial assemblies conduce not only to the performance of such duties as will tend to the proper consolidation and organization of the Order, but also to the cultivation of those social feelings which can but draw us nearer into the bonds of common brotherhood, and thus strengthen Cryptic Masonry throughout the world."

Michigan. — Grand Council organized January 13, 1858, by three councils, chartered by Grand Council of Connecticut. The first dispensation was granted, in 1856, for Monroe Council, at Detroit. The Order has made remarkable progress. Michigan is one of the most important jurisdictions. The Grand Council is independent, but does not favor chapter-made Royal and Select Masters. Companion G. B. Noble, Chairman of the Convention, says (1890): "We are pleased to find the Cryptic Rite in a prosperous condition. From the statistics we have been able to obtain, in all save a few jurisdictions there has been a steady growth. . . ."

The questions heretofore in controversy, *i.e.*, the *healing* process and status of chapter-made Royal and Select Masters, we believe are very satisfactorily settled.

Minnesota. — Organized Grand Council December 12, 1870, by three councils, chartered by Grand Council of Iowa. A council had been chartered by New York in 1855, but it became dormant. Minnesota has taken a very prominent part in the formation and management of the General Grand Council.

Mississippi. — The early history has been detailed in the general history of the Rite. Organized July 19, 1856, — adopted, in 1877, what is known as the "Mississippi plan," but reorganized Grand Council in February, 1888.

Missouri. — The Royal degree was introduced in 1828. In 1842 a Grand Council was formed by councils organized by a companion deriving authority from Cross. These became extinct, and also subsequent councils chartered by Kentucky. The Grand Council was organized, May 21, 1864, by three councils, chartered by Illinois.

Nebraska. — Grand Council organized November 20, 1872, by Omaha Council (organized July 8, 1867), under charter from the Southern Supreme

Council 33°, and two councils, chartered by Kansas. Adopted, in 1878, a form of "Mississippi plan," but revived as a Grand Council, in 1886, and joined the General Grand Council.

New Hampshire. — On August 5, 1815, four companions formed a voluntary council of Royal Masters at Hopkinton. A council of Select Masters, under direction of Cross, was formed in 1819, and the two united in 1822. A Grand Council was organized July 9, 1823. From 1835 to 1855, Cryptic Masonry was dormant, when Orphan and Columbian Councils revived, and with Adoniram Council, chartered by Connecticut, formed a Grand Council June 11, 1862. It is now flourishing.

New Jersey. — Organized Grand Council November 26, 1860, two councils having been chartered by Pennsylvania, and one by New York. It is an independent jurisdiction.

New York. — This jurisdiction has been discussed in the general account of the Rite. On September 2, 1810, a number of Royal Masters, who received the degree as a "side degree," voluntarily organized "Columbian Grand Council of Royal Master Masons." In 1818 they conferred the Super-Excellent degree. In 1821 it merged with a voluntary council of Select Masters. In 1860, well-known troubles in symbolic Masonry being adjusted, the old Grand Council, which had been formed originally of officers and past officers of Columbian, united with a Grand Council which had been formed, in New York, in 1854, by three councils, chartered by Connecticut, that did not at that time recognize the existing Masonic authority of the old council. New York has taken an active part in the General Grand Council.

North Carolina. — Masonry was introduced into North Carolina at an early date. On August 21, 1767, a warrant was granted by the Grand Lodge of England for "Royal White Hart Lodge," at Halifax, North Carolina. The first Grand Council was organized at Fayetteville, June 21, 1822, five councils that were at work uniting, and the result of the work of the Southern Supreme Council. The question of jurisdiction by the Grand Chapter was mooted, but in 1825 it declined. In 1859 the Grand Chapter, which had assumed some sort of control over these degrees, in the dormant condition of the Grand Council for many years, adopted the following: "*Resolved*, That this Grand Chapter, after due consideration, hereby disclaims for itself and subordinates any and all control over the Royal and Select Masters' degrees." In 1860 three councils were chartered by the Supreme Council (Southern Jurisdiction), Dr. A. G. Mackey being the active agent, and the Grand Council was formed June 6, 1860. But, in consequence of the war, no farther meeting was held until 1868. In 1883 it dissolved, and again remitted the degrees to the Grand Chapter, but in 1887 it reorganized. Its Grand Council is an independent jurisdiction.

Ohio. — Grand Council organized January 6, 1830, by five councils, all formed by John Barker, Agent for the Southern Supreme Council. The Select

degree had been conferred by Cross in 1816, and a council at Cleveland was chartered by New York in 1827, but no record of it exists. Ohio has become a very large jurisdiction, and its work was revised in 1880.

Oregon. — The General Grand Master of the General Grand Council authorized A. H. Hodson to assemble not less than five Royal and Select Masters, and confer the degrees upon not exceeding nine Royal Arch Masons, and a dispensation was issued for Pioneer Council, U. D., at McMinnville. Grand Council organized, by three councils, February 3, 1885.

Pennsylvania. — A Grand Council was formed, in 1847, by two councils of Pennsylvania, and one of Texas. Its records were not kept, but papers of its meetings, from 1847 to 1851, have been found. In 1854 a proposal was made to give the control of the degrees to the Council of Princes of Jerusalem, but this was not accepted, and the Grand Council was reorganized December 30, 1854. It is an independent jurisdiction, but declines to recognize Royal and Select Masters made in chapters. The admirable system of visitation, by Grand Officers, in Pennsylvania, has been followed by a substantial growth.

Rhode Island. — On March 28, 1818, a meeting of Royal Masters was held in Providence, which voted, May 19th, that "The degree of Select Master be attached to this council." In 1819 Cross presented them a charter. After being dormant many years, a meeting was held in 1841. Other councils were chartered by Massachusetts and Connecticut, and, in 1849, the Northern Supreme Council endorsed authority, — to confer the degrees of Royal and Select Master, — upon a charter for a Lodge of Perfection at Newport. This was revoked in 1870, and a charter obtained from the Grand Council which had been formed October 30, 1860. This is an independent jurisdiction.

South Carolina. — The early history has been mentioned. The Supreme Council was held as the lawful governing power, and chartered nine councils in 1858–9. But in 1860 it waived its rights, and a Grand Council was organized February 15, 1860. It followed the course of Mississippi in 1880, but in 1881 reorganized and became a member of the General Grand Council.

Tennessee. — Organized its Grand Council October 13, 1847, by two councils, chartered by the Southern Supreme Council, two by Kentucky, and one U. D. from the Grand Council of Alabama.

Texas. — Organized Grand Council June 24, 1856, which, in 1864, was disbanded, as heretofore related, and the degrees given to the chapter.

Vermont. — Cross went to this jurisdiction after his return from the South, and in person, or by his deputy, John H. Cotton, organized nine councils, beginning at Windsor, July 7, 1817. The warrant of the council at Bennington has been preserved, and reads: —

"To all whom these presents may come, GREETING:

"Know ye, that by the high powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masters, held at the City of Baltimore, in the State of Maryland, North America, I do hereby constitute and empower the within-named Companions to form

themselves into a regular Council of Select Masters, and I do appoint my Worthy Companion, Samuel S. Young, to be first Thrice Illustrious Grand Master, Zacheus Hovey be the first Illustrious Deputy Grand Master, and Oliver Abell to be the Principal Conductor, and I do grant them full power, with their constitutional number, to assemble, open, and confer the Degree of Select Master, and do all other business appertaining to said degree, for which this shall be their warrant, until revoked by the Grand Puissant. And I do further direct said Council to hold its meetings at Bennington, Bennington County, and State of Vermont. Given under my hand at Bennington, this twenty-third day of May, A.D. 1818, and of the Discovery, 2818.

"JOHN H. COTTON,

"Acting Deputy Puissant in Grand Council."

These councils existed until 1826–1828. In 1849 they reorganized and worked under original warrants until 1854. Four councils organized Grand Council August 10, 1854.

Virginia. — The early history of the Rite shows that Myers remained awhile in Virginia, where he probably conferred degrees. In December, 1817, a council of Select Masters was established by Cross in Richmond, and subsequently one at Portsmouth and other points. December 20, 1820, a Grand Council was formed, which apparently failed to meet from 1829 to 1839, and in 1847 dissolved itself and left the degrees to the chapter. The mistake in connection with this action has been elsewhere described. The degrees are conferred before the Royal Arch.

Wisconsin. — Three councils, chartered by Ohio, organized the Grand Council October 28, 1857. In 1878, by arrangement, the Grand Chapter took charge of the degrees. But in 1881 a Grand Council was organized by representatives from forty-nine councils. The record does not state how they were organized.

Subordinate Councils. — The following subordinate councils are under charge of the General Grand Council: Washington, No. 1, Washington, District of Columbia; Oklahoma, No. 1, at Atoka, Indian Territory; Deming, No. 1, Deming, New Mexico; and Casselton, No. 1, Casselton, North Dakota.

Cryptic Masonry in Canada. — The authority for the facts stated in this brief sketch is derived chiefly from the comprehensive work of the Rite in Canada, by Past Grand Master J. Ross Robertson, of Toronto, Grand Recorder of the Grand Council of the Dominion of Canada.

Samuel Kidder, from the United States, travelled through New Brunswick as a lecturer in 1826, and it is supposed the degrees were conferred by him at that time, as a St. John newspaper of 1828 contains a notice of a quarterly meeting of Royal and Select Masters. But there is no record that is authentic. In 1866 Companion Robert Marshall, of St. John, New Brunswick, took the degrees of Royal, Select, and Super-Excellent Master, in a Royal and Select council at Baltimore, United States, for the purpose of introducing the Rite. He instituted three councils, — St. John, No. 1, New Brunswick, No. 2, and Carleton, No. 3, — under charters from the Grand Council of Maine, May 18, 1867.

A convocation of Royal and Select Masters of New Brunswick was called,

August 15, 1867, to form a Grand Council. Gordon R. Garden, 33°, of the Grand Council of Maine, was present, with the representatives, and acted as President. A constitution was adopted, and Most Illustrious Companion Robert Marshall was elected M.∴P.∴Grand Master for New Brunswick. In 1868 delegates were appointed to the convention of Cryptic Masons held in St. Louis, Missouri. In 1870 "Chebucto" Council was constituted in Halifax, Nova Scotia, under warrant from the Grand Council of New Brunswick.

In 1870 councils were authorized to confer the degree of the "Red Cross," or "Babylonish Pass," that being a prerequisite to the Order of Knights Templar in the United States, but not acknowledged by the Supreme Grand Conclave, of the Order in England and Wales, under which Canadian Templar Encampments held. The council took jurisdiction with the approval of W. J. B. McLeod Moore, S. G. I. G., 33°, and Grand Prior, Order of the Temple, etc., Dominion of Canada, and also of Most Eminent Sir Knight William Blackstone Hubbard, Grand Master of the Grand Encampment of the United States, and this was recognized by Right Eminent Sir William S. Gardner, afterward Grand Master of Templars.

It was in the village of Orillia, Ontario, that a council, under warrant from New Brunswick, was established as "Shekinah" Council in November, 1870. Other councils were established, and, in July, 1871, Adoniram Council, Toronto, called a Convention of councils in Ontario, which met August 8, 1871, and the *Grand Council of Ontario* was formed; R.∴P.∴Companion R. D. Harington, Inspector General of Cryptic Masonry for Ontario and Quebec, being present as Chairman, and, transferring his authority, the Grand Council proceeded to work with success, meeting annually, and granting charters to councils. In August, 1873, the Grand Master in his address took notice of the formation of the Grand Council of England and Wales.

In 1875, the fifth Annual Assembly of Ontario resolved as follows: —

"That this Grand Council approves of the formation of a Grand Council of Rites for the Dominion of Canada, composed of the Grand Council of Royal and Select Masters, the Grand Conclave of Rome and Constantine, and the Grand Lodge of Royal Ark Mariners, and hereby authorizes and instructs the Most Illustrious, the Grand Master, to take all necessary steps in connection with the other bodies interested to perfect the same."

This resolution went into effect, by consent of all the bodies named, in July, 1880, under name of the Grand Council of Canada.

In 1884, the Red Cross degree being then given in Preceptories of Knights Templar, the Grand Council of Canada surrendered all control over the Red Cross, and councils were directed to cease conferring it. Similar action was taken in 1885, in reference to the other Rites, leaving the Grand Council in control only of the Cryptic Rite.

A period of comparative depression set in, but it is believed that energetic action in visitation, on the part of superior officers, will bear fruit in future prosperity. Past Grand Master Robertson beautifully says: —

"The day-dream of our lives may be realized, and a fresh interest, a new-born enthusiasm, an inspiration for another existence, may be awaiting those who hold fast to the faith, and feel that in the degrees of Royal and Select Master, there is an enduring strength that can withstand the giant wave of success which seems to attend those modern organizations, planted as they are, like pines in Southern forests, all over this great continent."

THE ROYAL DEGREE. — Mackey describes this degree as the eighth in the American Rite, and the first conferred in a council of Royal and Select Masters. It has the following officers: A Thrice Illustrious Master, representing King Solomon; a Right Illustrious Deputy Master, representing Hiram of Tyre; an Illustrious Principal Conductor of the Work, representing Hiram Abif; a Treasurer; Recorder; Captain of the Guard; Conductor of the Council, and Steward. The Council Chamber represents the private retreat of King Solomon, for consultation with his colleagues. A candidate is said to be "honored" with the degree. The apron is black, in token of grief at the loss of the Chief Builder, edged with red, typifying his blood, shed to maintain his integrity.

Mackey says:[1] —

"The events recorded in this degree must have occurred at the building of the First Temple, and during that brief period of time, after the death of the Builder, which is embraced between the discovery of his body and its 'Masonic interment.' . . . If from the legendary history we proceed to the symbolism of the degree, as we shall find that brief and simple as are the ceremonies, they present the great Masonic idea of the laborer seeking for his reward."

SELECT MASTER. — The officers of this degree are a Thrice Illustrious Master, Right Illustrious Deputy Master, Illustrious Principal Conductor of the Work, Treasurer, Recorder, Captain of the Guard, Conductor of the Council, Steward, and Sentinel. The first three represent the Grand Masters at the building of the Temple. The symbolic colors are: black, signifying secrecy and darkness, and red, for ardent zeal. Every officer and member of a council wears a silver trowel within a triangle of the same, suspended from a black collar, edged and lined with red. A council is supposed strictly to have neither more nor less than twenty-seven members. The term was formerly used — "Select Masons of Twenty-Seven." The candidate is said to be "chosen." The historic object is[2] to commemorate the deposit of an important treasure by Hiram Abif. The place of meeting is a "Secret Vault" beneath the Temple.

While the labors of the Select Masters were performed before those related in the Royal degree, yet they were not made known to the Craft until long afterward; the very existence of Select Masters, and their secret, having been unknown to the great mass of workers, the degree explaining much that had taken place anterior to it.

The great beauty of both degrees has long excited Masonic admiration.

SUPER-EXCELLENT MASTER. — This degree in some American councils is conferred in course, but the greater number treat it as simply an honorary

[1] Mackey's Encyclopædia, p. 674.

[2] Mackey's Encyclopædia, p. 704.

or "side degree," as it was considered by the A.·.A.·.S.·.Rite. It does not properly pertain to the Cryptic Degrees, but is rather an extension of a part of the Royal Arch degree. A council of Super-Excellent Masters has fifteen officers: Most Excellent King, representing Zedediah, the twentieth and last king of Judah; Companion Gedeliah, representing one of Zedediah's princes; the First Keeper of the Temple; the Second Keeper of the Temple; Third Keeper of the Temple; First Herald; Second Herald; Third Herald; Captain of the Guard; (3) Royal Guards; Recorder; Master of Exchequer, and Sentinel. It refers to circumstances occurring on the last day of the siege of Jerusalem. "Its legend and ceremonies are intended to inculcate that important Masonic virtue—fidelity to vows."

Conclusion.—Cryptic Masonry in America, taken as a whole, is steadily gaining strength. While it is stationary, or even losing to some extent, in a few jurisdictions, it is nevertheless in general advancing with satisfactory progress. The Rite has no adventitious aid as a prerequisite to any other body. There is no reason to believe that this jewel and crown of Ancient Craft Masonry will ever want votaries to seek it in the "Secret Vault."

Yours fraternally
Eugene Grissom 33°.

Cryptic Freemasonry.

England.—Cryptic Freemasonry has been worked in England, more or less regularly, for over a century, in fact from about 1760, in one form or another, as the degrees are, in part, nearly allied to some of the Ancient and Accepted Rite. My "Origin of the English Rite" is the latest work on the subject from a British stand-point, and might be consulted with advantage, in relation to the additions to the Royal Arch.

Of late years these degrees seem almost to have been lost sight of, and the knowledge of their working nearly, if not wholly, died out, save in Scotland, under the wing of the "Early Grand Encampment."

The authority, now active, was derived from the State of New York, and was the outcome of a movement, originated in the *Mark* Grand Lodge of England, to enable Mark Masons and Royal Arch Companions, in England, to take the Most Excellent Master, and the Royal, Select, and Super-Excellent Masters' degrees, as in America.

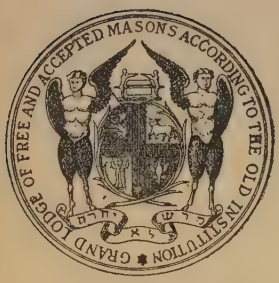
The first of these was authorized by Most Eminent Companion Rees George Williams, G. H. P., in 1871; and the others were chartered, in connection with four councils, to meet in London, in the same year, by the Most Puissant James McCreedie G.∴M.∴ of the R.∴S.∴ and S.∴E.∴ Masters, these uniting to form the Grand Council for England.

The first Grand Master was the Most Worshipful Brother the Rev. Canon Portal, M. A., who continued to be reëlected until his lamented decease in 1889, when the Right Hon. the Earl of Euston was chosen in his stead, Brother Frank Richardson, 33°, being the D. G. M. and Lord Dungarvan the P. C. of W. Several of the chief members of the Ancient and Accepted Rite have taken an especial interest in the work and prosperity of these degrees, which were so happily introduced into England, in 1871, by the Ill.∴ Brother Jackson H. Chase, and Ill.∴ Brothers Martin and Thompson. The present Grand Recorder is the R.∴W.∴ Brother C. F. Matier, P. D. G. M., who is the efficient Grand Mark Secretary, and one of the best Ritualists known.

Fifteen councils in all have been warranted, of which number twelve continue on the roll; but not much support has been granted to them by the "rank and file" of the Craft, for even some of these are languishing.

Representatives are exchanged with several Grand Councils in the United States, Canada, and Scotland. There are but two active councils for the latter country, R.∴W.∴ Brother J. D. Duncan being the G.∴M.∴ These degrees are not worked in Ireland, as only those agreed to by that Grand Lodge, and those not of recent date, or arrangement, are permitted. This regulation bars not a few old Ceremonies as well, such as the Royal Order of Scotland; but the Craft, Arch, Knight Templar, and Ancient and Accepted Rite mutually recognize each other, and thus effectually prevent the introduction of any rivals whatever.

Fraternally Yours
Wm James Hughan



1 GRAND LODGE, "Ancients"
before 1813

GRAND LODGE OF IRELAND
1809
3

2 UNITED GRAND LODGE
After 1813

4 GRAND LODGE, "Moderns"
before 1813.

5 UNITED GRAND CHAPTER
after 1817.

GRAND LODGE, "ANCIENTS"
1764
6

7 GRAND CHAPTER, "Ancients"
before 1817.

8 GRAND CHAPTER, "Moderns"
before 1817.

GRAND LODGE AND GRAND CHAPTER SEALS.

(From Saddler's "Masonic Facts and Fictions.")

DIVISION XV.

EULOGIUM OF THE ANCIENT CRAFT.

The Relation of the Symbolic, Capitular, and Cryptic Degrees to one another and to Ancient Craft Masonry; comprising the Foundation, the Superstructure, and the Ornaments of the Ancient and Honorable Society of Free and Accepted Masons.

By Charles T. McClenachan, 33°,
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CHAPTER I.

Symbolism of the Foundation, the Superstructure, and the Ornaments.

"The Physical, the Spiritual, the Celestial, these three
Intertwining, ever-blending in perfect harmony."

Introductory. — How vain would be our hope of attaining perfection at once! The Creator, exercising his wisdom, proceeded by degrees when bringing into being the harmoniously moving universe and placing within it this beautiful world. Elohim first created those things which had being without life; then those things which had life and being; finally, that which had life and being, with reason and a soul.

The higher our attainment of intellect and purity, the nearer is our approach to perfection. We are children of the light and of the day, and not of the darkness of unbelief; but our continued progress must be by degrees. "Men erect comfortable cottages; kings, sumptuous palaces; but the King of Glory, a heavenly abode." We are reminded that there are three stages of heaven: the lower atmosphere for created things that breathe; that in which the stars float in their grandeur; and that in which the angels and saints magnify their Creator. The first is symbolized by the Outer Court of the Holy Temple at Jerusalem, which was open to all; the second, by the Court of the Ministering Priests, who are symbolized by the Candles of Heaven; and the third is the Holy of Holies, with the Cherubim shadowing the Mercy Seat and all that the Sacred Ark contains.

There are things physical, things spiritual, and things celestial; and so, likewise, there are grades of education, of the head, of the heart, and of the soul. There are also degrees that are essential to a full understanding of the symbolism of our Masonic Brotherhood, in the Symbolic, the Capitular, and the Cryptic Departments.

To pronounce a panegyric on the system of Masonry embracing these three, compels a review of the Institution in its entirety. The relationship is so intimate that the life of the one is the existence of the others. The foundation is inferior in value without its superstructure, and both are cold and ineffective without furniture and ornamentation.

"All things with each other blending,
All on each in turn depending;
Heavenly Ministers descending,
And again to Heaven uptending;
Floating, mingling, interweaving,
Rising, sinking, and receiving
Each from each, while each is giving
Unto each, and each relieving
Each, the parts of gold, the living
Current through the air is heaving
Breathless blessings; see them bending,
Balanced worlds from change defending,
While everywhere diffused is harmony unending."

The respective ages of the divisions of Masonry are immaterial; their intercommunication is essential.

Doubtless the reader will find exhaustive information pertaining to all matters of detail in the preceding pages, emanating from the pens of the most reliable Masonic scholars, and under the latest examinations; nevertheless, we assume herein the liberty of review of the relationship of the principles involved in the divisions referred to, from the earliest period to the present day.

As the triune act of Elohim at the creation is so emblematically alluded to in the formulation of these divisions, we may be pardoned for calling attention thereto, and commencing this chapter with such allusions.

We trust not to encroach upon the domain of others, but a full performance of our assumed duty would appear to make the following course essential; to wit, to trace society in its organized forms from remote period to the present day: The Dream of Dawn; the Awakening; the Blessing; the Inspection of the Temple; its Destruction; the Unity of Divisions; and the Revival.

The Dream of Dawn.—

"'Twas Time's first dawn,
When naught yet was.
Nor sand, nor sea,
Nor cooling wave;
Earth was not there,
Nor heaven above.
Naught save a void
And yawning gulf;
But verdure none."

—RHUS VEDA.

From the period when the first day of rest revealed the works of the creation to the present, there has ever been an innate craving, on the part of man, to congregate for mutual aid, protection, and progression; a God-given impulsion for improvement among his noblest of creation, the soul-bearers of the image of Elohim, of Him who was the Source of all creative power. This persistent desire of association for mutual advantage, physical and intellectual, is visible through all the congregations of men, wherever spread, from the beginning of the world.

Elohim not only created the substantial universe, but he gave it regulation, harmonious movement, and ornamentation, and finally blessed and consecrated it. All this was symbolized by the construction of the Holy Temple in Jerusalem, its service, regulations, and ornamentation, and its being blessed and dedicated by the king. And in all this the system of Masonry was foreshadowed.

As the creation of light was the first and as well the last act in the drama, it was made manifest that it was intended for use; for, when the Lord said, "Let there be light, and it was light!" he "took care of the light that it was useful, and he divided the light from the darkness." When the last mandate of Elohim was complete in the creation of intellectual light, his evident intent was, not that it should be a selfish light, but one that should be useful and beneficial to his fellow-man, those yet to follow as inhabitants of the earth.

From out the ocean of Chaos, man stood upon the shores of Creation for a brief period of survey, ere work began and fellowship was formed.

Even in the days of Adam and Eve, and Cain, and Abel, and Seth, and their progeny, union for a common protection and mutual assistance appears to have taken form.

The sensuous race of Cain, wise in its conceit, fair in form, attractive to the eye, in leafy bowers would meet for useful consult, and then hail the sweet, soft music of Jubal's harp. Thus, also, did the primal pair, with their more chosen seed, in concert sit under the ægis of the Omnific Name, and, after chant and prayer, would link their thoughts and commune for the general good. These were but Elohim's footprints, directing man toward his fellow's help.

> "And now cities and temples rise,
> And castles, too, whose turrets pierce the skies."

Man continued in this course of mutual aid until the Shadow of the Waters brought all things outward to an end, and Noah's congregation held refuge in the Ark of Safety.

Ages pass, and in far India the gathering swarms assemble, not alone for physical culture, but on Ganges' banks for mental aid and help, for intellectual control, and for the elevation of the soul. From time to time, to the present age, reformers came and went. Among the first was Brahma, and then famed

Buddha, who taught religious toleration. Then followed Krishna, the teacher, claimed to have been divine. Shortly upon the mythic vision looms Osiris, whose time on earth was measured by the age of lotus plants, some twenty-eight in number, and who, when buried at great Philæ, left in devotees more souls than else could count the world. To him in Egypt great temples were erected at Abydos, and Seti's "Hall of Columns" at Karnak.

Then down the Tree of Life, during the ancient era, came other mystic rites, some o'erlapping, others following, until a thousand sects and faiths have filled the earth with reformation, — the wondrous Gymnosophists, and Tao with his priests, Confucius, Zoroaster, Moses, and the Druids.

And so, through times thereafter, in the new era, congregations of peoples, schools, and assemblies, having a specific purpose, continued to gather and admit to fellowship willing applicants, with more or less selectness, under forms and ceremonies peculiar to their day or inclination. These forms of reception, followed by trial and instruction, were generally elaborate and appalling, tending to test the physical and mental courage of those whom they bound to implicit secrecy. These ceremonies, opening with invocations, were magnificent and startling; incident to sudden transitions and thrilling contrasts, abounding in deep portrayal of affliction, sorrow, and distress, widening into gloomy terror, thus foreshadowing the early life and travails of our fellow-man passing through barbarism, ignorance, and uncertainty.

The trembling neophyte was forced to make dangerous advances, essential to his progress, until in due course he entered upon scenes of joy and light, emblematic of life, glorious and eternal. This end was not attained at once, and at a general ceremony; the processes and grades were many, elaborate, and intertwined, at times covering years of anxious probation. Man's approach to perfection is generally the outgrowth of experiences of sorrow, suffering, and affliction, which form the rugged paths of life, and which are necessary for the human heart to attain the Golden Orient, — the Light of Eternal Truth. A true union with our fellows, of whatever school or class, who sincerely strive to attain unto virtue, must embrace the secret language written only on the heart, and which is recognized as its purest, sweetest joy. It is thus, and thus only, we are allied unto the most spiritual part of our own nature.

Thus it was with the Cabiric Mysteries, at Samothrace, which prevailed extensively among the people, and were ruled by deified heroes, self-claimed interpreters of faiths, and founders of civilization, into whose temples none e'er entered, save the priests. Solemn and most terrible were the receptions, celebrated in profoundest secrecy, and only at the dead of night, on him who had been purified by crystal water and human blood. Were these the precursors of the Masonic mysteries? for the Cabiric was the type of the Hiramic death.

Prominent among the faiths and mysteries were those of Ceres, Mithras,

Bacchus, Trophonius, Rhea, Adonis, Eleusis, Odin, and Pythagoras, of the Essenes, and of the Scandinavians. And so at Jerusalem, the Nazarene, who was of the School of Sopherism, held forth the doctrine of reformation, and that there is no end to the universal love of God; in truth, to it there was no beginning.

Then turn we to the Brotherhood of Masonry, next in kin to the service of the Anointed. Whatever was its origin, it, like the secret societies of antiquity, developed into a vast college, where the most useful, encouraging, and sublime sciences, morals, and truths should be forever taught. Its great, central symbol — the Temple — is a vast labyrinth of mysteries, whereby we learn our Grand Master's many attributes and virtues, which are interpreted and their true import beautifully portrayed by the adepts of these departments of Masonry, who uphold its banners and are entitled to wear its crown.

In our loved legend it matters not how much is fact nor how much fiction. A great philosopher of the day hath said: —

> "For it is here that Fantasy, with her mystic wonder-land, plays into the small prose domain of sense, and becomes incorporated therewith. In the symbol proper, what we can call a symbol, there is ever, more or less distinctly and directly, some embodiment and revelation of the infinite: the infinite is made to blend itself with the finite, to stand visible, and, as it were, attainable there. By symbols, accordingly, is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with symbols, recognized as such or not recognized: the Universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God: is not all that he does symbolic; a revelation to sense of the Mystic, God-given force that is in him; a 'gospel of freedom,' which he the 'Messias of Nature' preaches, as best he can, by act and word?"

Forms, ceremonies, images, and action address themselves to the profoundest sentiments of the heart and elevate the soul. It is the dream of dawn, it is the conscience working within the soul, which makes us dare deeds the most hazardous, to strive to attain the apparently impossible. It is this power of the conscience, working through the soul, that causes us to strain our efforts for virtue and purity, and for which we are loved. The soul is an abject subject to legends and symbols that call forth deeds and works of manliness and Godliness, for which we are to be adjudged, and in due course rewarded.

The Awakening. — From gentle slumber the Israelitish king awakes refreshed. The early morn comes not more sweetly to his opening lids than does his day-dream to the awakening brain, — foreshadowing a loved and loving Brotherhood, whose universal symbol, under his direction, daily grew in glory and in grandeur, gradually forming the gold-crowned, snowy pile assuming shape and majesty.

And now the lessening shadows of the early dawn betoken the coming hour of prayer. All else in nature seems wrapped in restful repose, save him who rules the destinies of Israel. As was his wont, while others slept, his early

thought of prayer, overleaping every other duty, urges him on until he shall have offered praise and thanksgiving in the edifice of Him for whom the Holy House was being built.

The silver rays were giving place to the golden light of day, when out from the palace, which was rich in kingly equipment, temporarily arranged for the dwelling of the great, stepped with conscious tread, and unattended, the chosen one of God to cross the valley. With countenance beaming with gratitude and reflecting the blessed rays of heaven, in thoughtful adoration, he follows the winding pathway to the House of Prayer. However unfinished was the work on that Holy House, and the apparently tedious labor still remaining to crown it with final glory, yet the king had sanctified the ground and the work on which the people were engaged. Ample and reasonable provision had been made for solemn Matin and holy Benediction on each day's progress.

And now the king in self-communion takes his way adown the path. The chirping birds and warbling songsters greet him with their usual lay, as if they knew his mission; the very trees and flowers with life and transport seem to glow; and yet the king keeps on his winding way through groves most sacred, and on by Craftsmen's huts and their protecting canvas. And then he walks by fresh and gurgling streams, where palm-trees wave, warding the storm or cooling the tropic heat, forming at times heaven's archway. Again he passes down the glen near where the waters of the Kedron glide, and off beyond where is the pool of Birket-Israel, now alive with early gatherers at the crystal fountain, who, both young and old, wonderingly stand and gaze at him who travels onward towards the object of his holy thoughts. No one disturbs the current of his mind, nor offers to intrude with query or petition. The perfumed blossom and the golden orange blend their stems. The side-ways are bedecked with tunias red and blue, with figs and purple grapes; the citron and pomegranate side by side in luscious beauty tempt the eye. The king sees none of these, although the atmosphere about him floats with Heaven's gifts, and delicious odors breathe through every path, and breezes fresh salute him.

The morning walk draws near its end. With giant strides the sun looms up from o'er the eastern hills, and breaks its rays in myriad numbers o'er the plain. The gray mists lighten, and "the katydids now hush their trills." The breaking day dispels the haze of night; the working-bee awakes to gather sweets; and

> "Trees and shrubs and flowers of every hue
> Open their lips to drink the gathered dew."

The Morning Blessing. — The wise king and son of a wise king, whose characteristics and life were paralleled in those of the father, save in the matter of warring with his neighbors, now beholds, directly in view, facing the East, the object of his glorious triumph. With soul swelling with emotion for the

honor Jehovah had awarded him in so grand a work erected to his glory, the king stopped, and for a moment stood enraptured. Then passing to the outer Court of the Gentiles, and up the steps through the Beautiful Gate in the enclosing wall of that court, he still advances, silently praising the Mighty One.

Onward he moves to the Holy Place, between the porch and the altar, where he was accustomed daily to offer his supplication and prayer of praise. Upon the king's approach, the forked flames and crackling fire give evidence of priestly presence, and of fresh offerings upon the holy burnished altar, standing in the centre of that sacred spot, not far removed from the curtained *Sanctum*. The sensuous fumes burden the air with thick, curling clouds of spikenard, frankincense, and myrrh, exhaled from the ornate altar of sweet perfumes on the South, preparatory to the morning prayer of praise and thanksgiving.

The king now stands in the East, apart from all the rest, with head and body bent, and soul all mindful of the Creator's loving-kindness to him, and to his people, and to the work in which he was engaged. And as he stood, his raiment became shining with the glory that was in him, and a dim yet luminous cloud appeared in the East about the great curtain which concealed the Cherubim. And turning to the few who had now gathered there, — amazed and bowed in awe, — in tones most trustful and sincere, the king stretched forth his hands, and spoke the mandate of Moses when he blessed the people, saying: —

"The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace!"

And when the king had ceased speaking, the priests were filled with reverence, and withdrew.

Preparing for Inspection. — The king, having concluded his devotions, retired to an inner chamber, there to meet the king of Tyre, that they might prepare for duties that on given periods devolved upon them, in the examination of the progress of the Holy House. The interest of the king of Tyre in the construction of the edifice seemed the more remarkable when we reflect that Solomon, known to the prophet Nathan as Yedidiah, the beloved one, when about to build the Temple of his God, first applied to the king of Egypt for men to aid him in the work. Pharaoh, after consulting his astrologers, selected those men who were to die within the year. When they arrived at Jerusalem, the wise king sent them back without delay. With each man he sent a shroud, and directed them to say to their king: "If Egypt is too poor to supply shrouds for her dead, and for that purpose sends them to me, behold here they are, the men and the shrouds together: take them and bury thy dead."

Masonry requires energetic, living men to build the Temple to its God, and not the senile refuse of the "profane." How grandly in contrast to the Egyptian king was the action of Hiram the Tyrian, who willingly loaned his Chief Skilled Architect, and rendered favors so essential to the king of Israel!

The Royal Inspection. — The busy workmen ply their tools in conformity with the plans laid out, by which they are to finish and adorn the edifice to be sanctified of God. The elder Masters teach and guide the Apprentices. The Fellows study and apply the more intricate arts and sciences, and also construct the winding-stairs; applying, each class, the tools allotted to its care and skill. And every timber and every stone must needs be marked as it is finished. With wondrous system each plan and section has been defined, explained. The Master-builder, with unerring skill, has laid before his engineers and draughtsmen every line and measurement, that they in turn may spread the same, with due instruction and essential detail, before each Overseer and Master, and thus, in harmony, the House may be complete.

The kings emerge from out their council-chamber, and then their work begins. First the trestle-board they inspect, which quickly is explained. With interest intense, the king of Tyre, robed and turbaned in purple, and in vestments curious and rare, notes each line and figure to which his kingly brother points. The king of Israel, turbaned and wearing robes and tunic of purest white, and an ephod bound like unto a girdle about the waist, examines all with critical inspection.

Close was the communion of these kings, bound by the Mysteries in solemn compact, rendering him of Tyre and the ruler of the Jews most earnest in the work, wherein the one found glory to his God, and the other but a symbol of a faith in which he worshipped the Great Unknown.

In the forests, timbers of fir and timbers of cedar were being cut by servants of the king of Tyre, who convey them by sea in floats to the most convenient shore. Also for this work did Solomon raise among the Jews a body of three thousand men. In the quarries and in the mountains were eighty thousand men. Hear the swift blows of the untiring gavel smoothing the rough sides and corners of the marbles, the better to fit them for the builders' use. Watch the Apprentices apply the gauge and wield the hammer, symbolically preserving true harmony and equal division for work, for rest, for prayer, and succor for the needy. See that other class most requisite, squarers of wood, and mortise and tenon workers, experts with the chisel and the mallet, who, while they hew, and cut, and carve in their laborious work, find it less irksome as they ponder upon the lessons of morality and virtue taught by discipline and enlightened reason, granting that contentment

> "Which nothing earthly gives or can destroy,
> The soul's calm sunshine and the heartfelt joy,"

And which in time will fit them not only as timber worthy of the Temple, but even as corner-stones cut from the quarry, upon which a glorious superstructure may be raised.

And now the Grand Masters, as they have oft before, stop, and, looking over the wall, note the deep foundation; how great and firm each massive stone. Behold the wisdom of Solomon; the workmen are not all Israelites

that build the foundation: it is necessary that it should be deep and broad and firm, — and lo, there are builders from Israel, and builders from Tyre, and Giblites as well.

In the laying out and the construction of that foundation two secret passages must be built, hewn from the solid rock, the one connecting beneath the Altar of Sacrifices to carry to the valley the overflow of blood and surplus of refuse from the numerous sacrifices; and the other, known only to the "Select," connecting the abode of Solomon with a rock-hewn cavern beneath the *Sanctum*, furnishing an arched passage-way, whereby secretly might be protected the Ark and its contents, should dangers assail or necessity require its use. The Ark was the symbol of the Covenant, and furthermore Moses said: "Take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee"; and did it not contain the pot of Manna and Aaron's rod; and was there not also to be preserved the Omnific Name which had been revealed in a flame of fire from the midst of a burning bush? How glorious was to be this rock-hewn cave, its entrance most wonderfully bedecked with curious crystals glittering in the flambeau's blaze like myriad gems, and thus light up the path 'neath beauteous arches leading to the sacred and most Holy Word: —

> "And by great skill this subterranean way
> Was rendered smooth and brilliant as in day."

The kings inspected and pronounced the work "well done!" And now again they turn to the Apprentices, and note how free and clear from soil the open apron shields the working-dress; how cautiously from all untempered mortar, or other blemish, each his presence keeps; how studiously and with blunt grace each salutes his Master.

Now, moving on, the kings observe the Craftsmen with apron curled, who under canvas cover, with level, plumb, and square, their maps more closely scan, and as each stone is finished and received, is marked and deftly placed in line, then quickly measured and again inspected, as to whether square or due proportioned; and further, when it is laid, whether it is horizontal, square, or perpendicular, emblematic of their walk in life, which should be upright in their several stations before God and man, squaring their actions by the square of virtue as they travel on the path that leads to their eternal home.

To the Middle Chamber the kings now turn, and earnestly observe other Craftsmen assembled at the entrance of the Holy Place, examining the two colossal columns that support the architrave of the porch, the one upon the right and the one upon the left, with bowl-shaped capitals, covered with net-work filled with lilies, and interplaced with four hundred pomegranates. How exquisite is the proportion of that winding staircase to the right, with three, and five, and seven steps leading to an inner chamber, abounding in beauteous columns of differing architecture, and with many pleasing and useful ornaments!

But who are these thirty-three hundred, with aprons squared, now marching by, passing from the Chief Architect's chamber to the direction of the many bands of workmen, and with the appearance of directors of the work? Note them now separate, and ply one tool and then another; testing the cement by the free use of the trowel; rejecting unsquared timber, or stone of doubtful measurement. How evenly they spread the cement that unites the building into one common mass, and by their urbanity and brotherly course of action harmonize all the Apprentices and Fellow Crafts as well as one another into one sacred band or society of brothers, among whom no contention is ever permitted to exist, save that of who the best can work and who the best agree! These are they who, having served so well, have now been honored as Overseers, the trusted ones, in whose bosoms have been confided the substitute for the most holy of all Names. These are they in whom the kings confide the doctrine of resurrection and immortality, and point out the duty of man to his fellow, and as well his duty to his God. To these, then, belong great honor, as, like honest workmen, they must walk in all truth and purity, that in time they may become God's anointed, and teachers of his children. Their prayerful, silent work is done without confusion; nor do they permit the sound of hammer, axe, or any tool of iron to be heard in the construction of the Holy House.

And now turn the royal pair to the further progress of the work. Full well they know that the usefulness of God's Temple was to be measured by the extent to which it might be made available in the improvement and advancement of the chosen human race. As progress is motion and motion is life, so the Eternal Master demands progress of all. So the kings returned, and passed again to the Outer Court, where the wall separated the Court of the Gentiles from the Court of the Priests, and they entered at the threshold where is the Beautiful Gate of the Temple. On each door-post were palm-shaped capitals; and within the wall were thirty chambers, all paved round about; and there were gates on the north and on the south, on the east and on the west; and there were many cells, and many doors and windows in the cells and in the chambers. And that the light of heaven should ever shine more glorious, the many windows were wide without and narrow within: so should we open the windows of the soul, and let enter there the heavenly light. For these many chambers were for preparatory service to the offering of sacrifice, and worship in the Holy Place.

And as the kings advanced, they saw that the inner walls of all the House were inlaid with cedar-wood, but the floor thereof was overlaid with fir. And the roof of the Holy House was being overlaid with sheets of burnished gold, and spikes of precious metal.

And there was much wainscoting within, which was ornamented with carvings of figures of Cherubim, and palm-trees, and opening flowers; and each Cherub had two faces, — one that was human, and one that was the face of a young

lion. And the pillars that stood in the corners were round. And the table that was before the Lord in the centre was three cubits high and two cubits long, and was made of cedar-wood covered with gold, and it was called the Altar. And the kings examined the rows of many Treasure Chambers on the north and on the south; and as they passed by, they beheld the glory of the Lord fill the House as with a thin cloud; for worshippers were entering by the gates of the Inner Court between the pillars, clothed with white linen coverings, and with linen on their loins, until they again went forth to the Court of the Priests, when they resumed their usual garments; for they were a band of the Workmen of the Temple, who had entered for their hour of prayer.

The kings inspected the castings and the works of metal, made under orders that had been long since given by the Architect Hiram; the lavers, the shovels, and the basins, and the brazen sea supported by twelve oxen. All the vessels were made of polished copper, cast in the clay-ground of Succoth and Zarethan. And the table whereupon was the shew-bread was of gold, and the lamps and the tongs, and the bowls and the knives, and the basins and the spoons, and the ten graven-candlesticks, and the censers were of pure gold; and all the sacred vessels wrought of gold were marvellous in design, and transfixed the gaze of all. The precious things that had been sanctified by David his father, which were of silver and gold, King Solomon placed in the treasuries of the House of the Lord.

How grand, how exquisite, is that most holy spot which now confronts the kings! The smaller Tabernacle of fine twined linen, of white and of crimson, of blue and of purple, shields the entrance, through which the holy priest, wearing the mitre with "Holiness to the Lord" upon the forehead-band, passes, as he also does the great Babylonian curtain, in order to enter the Holy of Holies, that sacred cubic Sanctuary, within which is to be preserved the symbol of the covenant between God and his chosen people. This symbol was most fitly inlaid with aromatic and imperishable cedar in every part, emblematic of the perpetuity and incorruptible state of the blessed. The entrance to the Sanctuary was barred within with chains of gold. And the doors of entrance to this holy Sanctuary were made of oleaster wood, carved and overlaid with gold; as were the Cherubim, whose inner wings touched one another, while the outer ones touched the opposing walls.

As the House of the Lord was approaching completion, by order of the king of Israel there was brought up the Ark of the Covenant from the City of David in Zion, and also the Tabernacle and the remainder of the holy vessels that were in the Tabernacle, in which the congregation had temporarily worshipped. And they placed the Ark under the wings of the Cherubim, in the centre of the Holy of Holies, resting upon an altar of cedar-wood covered with gold.

And when all were in place, the king approached with a great retinue, and

in silence turned about and blessed all the congregation, and the work of the Temple, and all that it therein contained, saying, "Blessed be the Lord, the God of Israel, who spake with his mouth unto David, my father, that his son should build the House, even so have I done." And when Solomon had made an end of praying, fire came down from heaven, and consumed the burnt-offering which had been prepared, and the sacrifices. And the priests and the people bowed themselves with their faces to the ground, and worshipped and praised the Lord, saying, "For he is good, for his mercy endureth forever!" During all this, the king had stood calmly awaiting the manifestation of the Presence, —

> "Brightly the splendor of the God-head shone,
> In awful glory, from his living throne;
> Then bowed was every brow; no human sight
> Could brave the splendor of that flood of light
> That veiled His presence, and His awful form,
> Whose path the whirlwind is, whose breath the storm."

The Destruction. — It is evident that the magnificent Temple of Solomon, in all its parts, and as a whole, was and is a fitting symbol for Workmen among the Craft, the Capitular, and the Cryptic Degrees. From the commencement of the foundation to the time of the deposit of the Holy Name within the *Sanctum Sanctorum*, all was essential for the great purpose of instruction in the Brotherhood of Man and the Fatherhood of God. That not only Apprentices, Craftsmen, and Masters were necessary to build up the House of God, but also Overseers, Mark Masters, Royal and Select Masters, the Masters of the Veils, Scribes and Priests, Captains of the Host, Treasure-Counters, Stewards, Guards, and Sentinels, to build, protect, or carry on the service within the holy precincts.

And Solomon became greater than all the other kings of the earth, for riches, power, and wisdom. And presents were brought yearly unto him, of silver and gold, and precious stones, and garments, armor, spices, horses, and mules. And he had a thousand and four hundred chariots and twelve thousand horsemen. The king rendered silver in Jerusalem like unto stones, and cedars like unto sycamore trees, for abundance.

The king, by example and by precept, most aptly taught mankind in the ways of happiness and peace, and the love of God and man, by every process that could move the heart and direct the feet to the Great Jehovah. But finally, this proud king, with brow serene, began to love many strange women, whom he had brought from those nations concerning which the Lord had said: "Ye shall not go in among them, for they shall surely turn away your heart after their gods." Unto these Solomon did cleave to love them. And when Solomon was old, his wives turned his heart after other gods; after Ashtoreth and Milcom: and he built an altar to Kemosh, on the mount that is before Jerusalem, and another for Molech. And thus he did for all his strange wives, who burnt incense and sacrificed unto their gods.

And the Lord was angry, and stirred up an adversary unto Solomon for this, and for much sin done by his successors on the throne, until the days of Hezekiah and Manassah his son, which latter defiled the holy place with a graven image, seduced God's people with these abominations, and offered his own son in the fire of idol sacrifice. Then came the destruction. Thus said the Lord to Jeremiah: —

"Go down to the house of the king of Judah, and speak there this word, 'Execute ye justice and righteousness, and deliver him that is robbed: and the stranger, the fatherless, and the widow shall ye not oppress; for I will inflict punishment on you according to the fruit of your doings. For I have set my face against this city for evil, and not for good. For the reason that they have forsaken me, and have defiled this place, and have burnt incense in it unto other gods; and have burnt their sons with fire as burnt-offerings unto Baal, and this shall be the valley of slaughter. They shall fall by the sword before their enemies, and I will give their carcasses as food unto the fowls of the heaven and unto the beasts of the field, and I will render this city desolate.'"

But the king and his people hearkened not unto the Lord, and disobeyed.

How terrific was the destruction that followed! The king of Babylon became the instrument of desolation. Before this king ordered the expedition he endeavored by astrological and other signs—in accordance with the superstition of the day—to ascertain the result. Finally he placed three arrows on his bow in quick succession; the first he pointed to the West, the second he pointed to the East, and the third directly into the Heavens. In each case the arrow with unerring truthfulness sped toward the guilty city of Jerusalem. And the king marched his host upon that city, and it yielded. The king then marched with his nobles into the Temple, and into the Holy of Holies, and mockingly called aloud to the God of Israel: "Art thou the great God before whom the world trembles, and yet we are here in this city and in this Temple!"

The deputed king, Zedekiah, was caused to witness the slaying of his sons, and then were his eyes put out, so that the eyes of his mind should ever see what he last saw.

Nebuzaradan, the great marshal of Nebuchadnezzar of Babylon, laid waste the land of Israel, and broke down the walls of Jerusalem round about, plundered the Holy Temple, robbed it of its ornaments, and burnt the House of the Lord, and, as he did so, from the heavenly gates shot forth at dim of night a weird flame, and above all, 'twas said, upon the smoky cloud there rested the Holy Master's name.

O, Jerusalem, Jerusalem! the wonder of all times and peoples, the paragon of nations, the glory of the world, the chosen one of Heaven, see now how thou hast become heaps of ashes and rubbish, an abhorrent spectacle of desolation, a monumental ruin. To what depth hast thou pledged the bitter cup of God's vengeance! How grave the pity to see those goodly cedars of the Temple flaming higher than they stood in Lebanon!

The High Priest donned his robe and ephod, and, saying, "Now that the Temple is destroyed, no priest is needed to officiate," threw himself into the

flames and perished. And the remaining priests, witnessing his action, took their harps and instruments of music, and did as had been done by the High Priest.

How sorrowful it was to see those costly marbles, chiselled and wrought to such perfection, and which in place had never felt the dint of pick or hammer, now wounded with mattocks, and by their weight crushing the sacred foundations in their fall! To see the Holy of Holies, whereinto none might enter but the High Priest once a year, now thronged with Pagans and "profane," the veils rudely rent, the sacred Ark of God violated and defaced, the tables overturned, the altars broken down, the twin-pillars demolished, the mosaics and tessellated borders destroyed, the very ground upheaved whereon the Temple and the exquisite palace of the king once stood!

And the inhabitants of that great city, who escaped the ruin and the sword, were bound in iron chains, burdened with the spoils of the victor, and driven to Babylon and captivity. And as they reached the rivers of Babylon, the great king said to them, "Sing, ye people, play for me, sing the songs ye were wont to sing before your great Lord in Jerusalem." Then they hung their harps upon the willow-trees, near the banks of the river, and said, "If we had but performed the will of God, and sung his praises devoutly, we should not have been delivered into thy hands." And the king's officers shouted: "These are men of death; they refuse to obey the order of the king; let them die." But at the intercession of Pelatya their lives were spared and their chains removed. And when the smoke of doom rolled by,

"'Midst darkening clouds, the light drooped to its rest,
The Sun, the Moon, nor Stars now tinged the West.
At times from hill and plain the lurid lightnings gleam,
And all that's good like demons' forms do seem.
Sin yields to flame; and see, the holier light
That shone all radiant o'er the Mercy-Seat,
Has given place to lurid gleams, — a just retreat
For vice, decay, and Satan's rights, the home
Where truth, and hope, and joy can never come."

The Essential Unity of Three. — The Brotherhood of Masonry hath its several divisions, its symbolism abounding in them all. No one division is complete without the others. A roofless structure is of little use. The temporary covering, which is but a substitute for what is promised under a wiser generation, will not be satisfactory to the true architect or thorough builder who would protect himself, his family, and his belongings from the storm; nor would he willingly, in such a house, contented be to offer service to his God. The plea of ancient forms or older customs, or the use of an unfinished legend for a deep, instructive lesson, would not suffice. The foundation-stones may be most massive and sustaining, the walls and flooring of great solidity and duly set by the Plumb, the Level, and the Square, but the loose thatched roof will only serve until the proprietor can command the material and obtain

THE "GÉNIUS OF MASONRY," BY BARTOLOZZI, A.D. 1786.

(Freemasons' Hall, London. This exquisite plate is the Frontispiece to the Book of Constitutions, Grand Lodge of England, A.D. 1784.)

an architect who can furnish the remaining necessary stone and timber, and place the architraves and girders, and rest the impenetrable roof that will brave all storms and prove a bulwark to the ravages of time.

The ornate finish and the ornaments, that will make more glorious the House of God, must not be set aside nor overlooked; for the True, the Holy, and the Omnific Name will not be deposited nor allowed to rest in that house which is not finished and prepared for consecration. All-glorious is symbolism, but its interpretations to be read aright must have their physical, their speculative or spiritual, and, above all, their celestial sense thoroughly made manifest.

The Symbolic degrees are the unfinished Temple, upon which the great Builder was at work, in its most sacred, intricate, and important part, when he was overtaken and slain. Temporarily, a substitute for all other work was supplied: the Capitular and Cryptic workmen step forth, and, with the material essential, finish the Heavenly Structure.

To present a picture which shall be thorough and effective, it is necessary to do more than to draw an outline, leaving to the imagination the perspective, showing what is the background, and giving it color and animation. Light and shadow are essentials. 'Tis true, to leave something to the imagination enhances the interest and gives play for the action of the brain, but no representation has yet been made so perfect that the mind of man will not have something to supply. The grandest portrayal on the stage has never yet been so perfect and complete that the mind has naught else in the setting and production to feed upon. No fact in descriptive history, or legend wrought by the wonder-mind of the most expert, but has failed to fill the measure of completeness.

The mind of man is far-reaching, especially in our willing labors for the benefit of humanity and a true understanding of the Brotherhood of Man and the Fatherhood of God, — the scope is almost limitless.

The object, then, of all human institutions that are intended to improve mankind should be as conclusive in their symbolism and their legends, as is within the scope of the legends and the symbols so employed. It is not wise to select a portion of a symbol or a half-told tale whereon to build and call the institution finished, when brilliant minds have rendered most thorough and complete the institution, and have exquisitely brought into symbolic play the remainder of the legend, and thus have beautifully finished the work, the foundation of which was so substantially constructed.

It is not wise with broad neglect to abandon the higher branches of the university, and claim for education that naught is needed beyond the common school. For the masses this may be well, but for those whose intellectual leanings and desires call for greater and more extended knowledge, we would not say them nay.

Nor should the precious treasures contained within the House of the Lord

be secreted from the helpful knowledge of the world, — the lamps, the harps, the cornets, the trumpets, the flutes, and other instruments of harmony.

If a man possesses beautiful and exquisite works of art and precious stones, and keeps his treasures concealed, no one is benefited or aware of their value; but if he allows them to be seen, their worth becomes known, humanity is benefited, and the pleasure of ownership is enhanced. And so the ornaments of the Temple were intended to be seen and known by the people, and the beautiful lessons taught by their symbolism in the Chapter and the Council make their worth magnified, and the Temple is the greater glorified.

The Revival. — How beautifully blended are the essentials of the Temple with the conveniences, — the holy furniture, the priestly vesture and the ornaments! How necessary the numerous compartments, the allegoric veils, the priestly implements, the emblematic banners, the instruments of music, and the Holy Ark — "the Glory of Israel" — with its sacred contents! How grandly and how harmoniously are these all blended in the Symbolic, the Capitular, and the Cryptic Departments of Freemasonry! How poorly and how meagrely would the Temple-structure be understood without the appliances necessary for its uses, — a house without significant furniture, without speaking ornamentation!

Of the myriads of the human race, all may not be priests in the Temple of our God. There are many vocations and ministrations in the service of the Holy One. Some are adapted for a higher course of action, others for more congenial employment.

Hearken, now, to the silver tinkling of a distant bell; note that slowly moving procession in priestly habiliments, passing by the veils of blue, of purple, of scarlet, and of white, with spreading banners of the various tribes, some swinging incense from golden censers, others playing sweet and solemn music on their several instruments, and again singing songs of praise and supplication, as onward they march to the place of solemn service; the atonement for the sins of the congregation, to be followed by the final blessing of the holy priest, which, like whispers from the dead, will inspire their hearts with joy celestial. Is there no godly lesson in the uses of the interior of the Temple, or has all instruction been exhausted in the symbolism of the construction of a portion of that Holy House? The Temple was built for the service of God, and its usefulness for instruction did not cease with the symbolism and legend of the construction of a part.

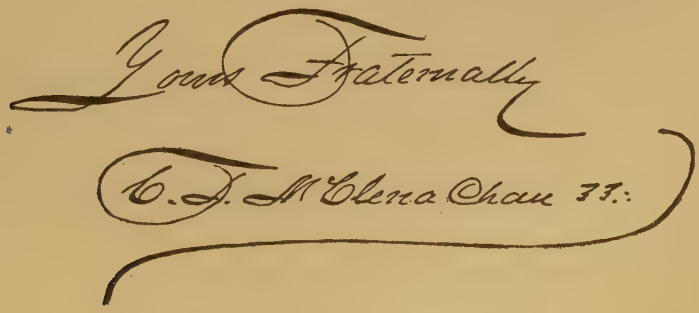
Glorious was the Temple in its unity, sacred in its completeness, holy in its service to the Ever-Living God.

And now adown the path of time the impressive symbols and legends, the thrilling lessons and loving pictures of that Holy House of the past and its sacred contents, intended to be an exemplification to mankind for all periods, have assumed first one goodly shape and then another, — a guild, a brotherhood, a society. And as century upon century has rolled onward, there has been

left a broadening trail of good, through nations and peoples, until the world is filled with its benefices, its eupathies, and its godly blessings. From it, all things with beauty glow; the earth breathes sweetness, and the brightening sky tells of crowning happiness, — the pulse of brotherhood bounds to pulse, — and heart to heart its hidden treasure yields: —

> "Through every soul a love celestial flows,
> And in God's likeness every spirit glows."

Thus to the present day have come to us the glories and renown of the ancient institutions, having the burden of the same sweet song of faith, and hope, and love, founded on the Temple, its adornments, and its furniture, in their harmonious and beautiful proportions, its exquisite and shapely columns, its rare tracery and devices, its elegant and choicest ornaments, proclaiming throughout the resounding aisles, and through the crypts, the naves, the arches, that, while faith is the evidence of the Heavenly Temple, the love-born confidence in one another is the crowning virtue of the Brotherhood. How manifest is this charity, or love, in all the incomings and the outgoings of the blessed Institution of Masonry, which is not confined to the giving or receiving of gifts of this world's goods, but is so munificently evidenced in the innumerable acts of the Society, and its membership individually and collectively! "If silver and gold be wanting, such as I have give I unto thee," were the words uttered at the Gate called the Beautiful, and then, to him who had been lame from birth, was added; "Rise up and walk!" And when the minister of God and the subject of His power had arrived at Solomon's Porch within the Temple, self-abnegation was avowed, by the declaration to the people: "Why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?" And so the power of God was evinced through charity, — the ever-echoing and universal song of Masonry, which is Love.



FREEMASONRY, THE CONSERVATOR OF LIBERTY AND OF THE UNIVERSAL BROTHERHOOD OF MAN.

By M.·.W.·. John Hamilton Graham, LL.D.,

The First, and for nine years, M.·.W.·. Grand Master of the Grand Lodge of Quebec; and the First, and for four years, M.·.E.·. First Grand Principal Z.·. (G.·.H.·.P.·.), of the Grand Chapter of Royal Arch Masons of Quebec, etc., etc.

CHAPTER II.

Eulogium of Symbolic Freemasonry.

"Ytt dyd begynne with the ffyrste menne in the este, whych were before the ffyrste manne of the weste, and comynge westlye, ytt hathe broughte herwith alle comforts to the wylde and comfortlesse.—Locke's Manuscript, 1696."

I speak of Light, and Truth, and Right.

The Syllogism of "The Revival."—The long-converging lines of an evident providential purpose were focussed in the formation of the Grand Lodge of Freemasons of England, in the year 1717; thence to radiate throughout the world.

This grand body of the revival of the Ancient Craft was a more than marvellous aggregation and embodiment of the most precious inner wisdom and outer experiences of man, evolved during the by-gone ages, in almost every land from farthest India to Ultima Thule.

The divine command: "Light, be thou!" fraught with grander than primal meaning, was heard anew.

Mystic messengers of light and truth, of every age and race and tongue, sped to the regenerating sons of light, from India and all the Orient;—from Chaldea and the land of the Nile; from Judea and Tyria; from Grecia and Italia; from Germania, Celtica, and all the Occident;—with one accord, sped thither, laden with their choicest offerings; and, with unmingled joy and gladness, placed them upon the altar of Freemasonry.

The day of revival had dawned in the birth-land of modern empire, among a people leading in the van, and speaking a language destined to spread to earth's remotest bounds. The benign spirit of freedom and fraternity prevailed. The era of consociation for the common weal began; and universal brotherhood, the æonic vision of sage and seer, gave promise of speedy realization.

The scattered Craftsmen rejoiced at the great event which marked the beginning of the new age. They saw therein, clearly drawn upon the trestle-board, the grand design and model of future work and promise; and they viewed with delight the more glorious outcome of their perfected art, — of the spirit, principles, and laws of their Guild, — of the wisdom and skill of the Architect, and of the labors of the Craftsman, — in their transference from the construction and adornment of temples of stone to the erection and beautifying of the grand symbolic temple of humanity.

The "Free and Accepted" emblazoned upon their banner "THE FATHERHOOD OF GOD, AND THE BROTHERHOOD OF MAN." The world stood amazed. Tyrants alone feared and trembled. They had long kept the masses of their fellow-men in the darkness and servility of ignorance; and, screening in sinister secrecy their false assumptions of authority, — their selfish motives, means, and ends, — they had long lorded it over man and his divine heritage.

Freemasons, having nothing to conceal, except a few archaic ceremonial forms, and their tokens of recognition and fellowship, — their universal language, — they cheerfully and without reserve, openly declared their objects, aims, and ends; and spread all their charges, constitutions, and laws before the world, so that they might be read and known of all men.

And what saith the Craft of Itself? — What answer doth it give to the oft-repeated query: What mote it be? Freemasonry proclaims itself to be, and is, a Universal Fellowship. It knows no distinctions among men but those of worth and merit. It is founded upon the equality of man in his inherent and inalienable rights. Its great aim is the amelioration, in all things, of the individual, the family, the neighborhood, the State, the Nation, and the race. All are included in its grand design. Reverencing and utilizing the past, it acts in the living present, and ever strives after a more glorious future. Envious of none, it gladly welcomes the coöperation of all who love their fellow-men.

Freemasons are *free* men. Each seeks admission into the Fraternity of his own free-will. If admitted, he receives instruction common to all. He exercises and enjoys, in equality, the perfect freedom of the Order; and he may withdraw therefrom at will.

Freemasonry is a system of symbolic architecture. The grand superstructure to be erected is the cosmic temple of humanity. Therein, labor is nobility and all is dedicate to work and worth-ship. Man, the rough ashlar, is symbolically taken from the quarry of life, — is hewn, squared, polished, and made well-fit for his place in the great living temple whose chief foundation stones are truth and right; whose main pillars are wisdom, strength, and beauty; whose adornments are all the virtues; the key-stone of whose world-o'erspanning arch is brotherhood; and whose Master Builder is The Great Architect of the Universe.

Freemasonry is a system of human culture. It inspires a desire for, inculcates a knowledge and teaches the use of, all the liberal arts and sciences.

Chief among these is the science of mathematics. Geometry, its most important branch, is the basis of the Craftsman's art, and in ancient times was its synonym. It is taught to be of a divine or moral nature, enriched with the most useful knowledge, so that while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. It teaches a knowledge of the earth, and sun, and moon, and stars, and of the laws which govern them. It is the basis of astronomy, the noblest of the sciences. Above all, it teaches the Craftsman to know and love, to adore and serve, the Grand Geometrician of the Universe.

Freemasonry is a peculiar system of morality veiled in allegory, and illustrated by symbols. It is beautiful, unique, singular, and *sui generis*. It instils and enforces the sacred duties of brotherly love, relief, and truth; of prudence, temperance, fortitude, and justice; of benevolence, beneficence, and charity; of forbearance and love; of gratitude and mercy; of patriotism, loyalty, peaceableness, and tolerance; of honor, honesty, and fidelity; of diligence, courtesy, and regard for others' weal; of self-care and self-culture; to seek peace, and to assuage the rigors of conflict; and, in all things, to do not to others what one would they should not do to him.

It inculcates all the mutual duties and obligations of man to man in all the relations of life; of the ruler and the ruled; of the master and the servant; the employer and the employed; the high and the lowly; the rich and the poor; the learned and the unlearned; the teacher and the taught; the strong and the weak; the parent and the child; the old and the young; the hale and the infirm; of the living to the dying and the dead; and, in short, it inculcates and enforces the practice of every moral virtue, and every duty which man owes to himself, to his neighbor, and to the Most High.

Freemasonry is a social Order. The Craft are called from labor to refreshment. Temperance presides. Polite courtesy, pleasing address, and social intercourse are cultivated; the bonds of friendship are strengthened; and to refreshment of the body, are joined the feast of reason and the flow of soul.

Freemasonry is a system of symbolism, allegory, and hieroglyphics. Every Masonic mark, character, sign, token, word, emblem, fact, or figure is symbolic. The most important truths conveyed, the lessons taught, or duties inculcated are veiled in allegory, imparted by means of signs, or expressed by hieroglyphics.

The facts and types of nature, of sacred lore, of history, tradition, science, art, and literature; the instincts of man, the evidences of his senses, the perceptions and reasonings of his intellect, the discernments and aspirations of his moral and spiritual nature, his simplest and his loftiest ideals are translated, and given a practical form, embodiment, and application, by the symbolism and allegory of Freemasonry, with a beauty of diction, a wealth of imagery, a fidelity of expression, and force of meaning, which conveys ideas, makes impressions, and imparts instruction, not only best suited to the capacity of

the humblest novitiate, but sheds light and lustre upon the most perfect adept. Hence its perpetual charm; its inestimable value; its supreme excellence. The wisest teachers in all ages have employed its symbolic methods of instruction. The wondrous story of earth and man is laden with allegory. The symbolism of the Craft is the poetry and perfection of knowledge, culture, and enlightenment. In this, as in all things, Freemasonry is its own secret, revealed alone by "that bright hieroglyphic which none but Craftsmen ever saw."

Freemasonry is a system of willing obedience and rightful rule. Order is its first law. The Master commands according to the constitution; the brother obeys with alacrity and zeal. He who best works and best obeys, becomes best fitted to preside over and instruct his fellows. Preferment is founded upon real worth and personal merit. Cheerful, lawful obedience and rightful, beneficent rule have in Freemasonry their noblest union and fruition.

Freemasonry is a system of jurisprudence more noble than that of Roman Law, or Grecian Ethics. Its *leges scriptæ et non scriptæ* are based upon essential and inherent rights. Its administration seeks the individual and the general welfare. Law, in Freemasonry, is a moral science. Evil is deemed to be incident, and good eternal. In the jurisprudence of the Craft, law, equity, and human weal are indissolubly united. Its supreme end is the well-being of man. The Craftsman is taught not to palliate or aggravate offences; but in the decision of every trespass, to judge with candor, admonish with friendship, and reprehend with mercy. Happy is the "commonwealth" whose laws, and the administration thereof, are founded upon the jurisprudence of Ancient, Free and Accepted Masons.

Freemasonry is a comprehensive system of government founded upon the rights of man, and exercised and enjoyed in the perfection of loyalty, union, efficiency, and harmony. Its mission is peace, progress, and prosperity. It contains the antecedent ideals, the germs and model of the best forms of human government, in corporate local and national existence and rule. It demonstrates the unnumbered mutual benefits and blessings flowing from the alliance of sovereignties coëqual in status, rights, privileges, and prerogatives; and it points out, and leads the way among free, enlightened, and progressive peoples, to the friendly federation of the world.

Freemasonry is not a religion or a system of religion. It is the handmaid of all seeking truth, and light, and right. It is a centre of union of good and true men of every race and tongue, who believe in God and practise the sacred duties of morality. It has no politics; it knows no sect; no hierarch; no Cæsar. Therein freedom reigns; therein the tyrant and the oppressor have no place; the intolerant are not; and the pessimist and the misanthrope are unknown. Without the expectation of total exemption from the errors and frailties incident to all things human; or the entire absence of unfilial Noachidæ, Iscariot betrayers, or of emissaries seeking to destroy:

and without pretensions to unattainable perfection, it ever strives, by spreading the light of science and moral truth, by increasing the power of knowledge, and by the divine processes of culture and enlightenment, to make the whole realm of nature subservient to the headship and highest interests of man.

Freemasonry is a system of human philosophy. It is a school of learning; a college of builders; a home among brethren. To the artist and the artisan; to the poet and the philosopher; to the theorist and the utilitarian; to the speculative and the operative; to the man of business and the savant; to the prince and the peasant; to the ruler and the ruled; to the resident and the traveller; to the old, the middle-aged, and the youth, Freemasonry is alike congenial, instructive, and beneficent. Therein all meet upon the Level, work by the Plumb, and part upon the Square. The grand mission of Freemasonry is peace, prosperity, uprightness, enlightenment, and unlimited good-will.

Freemasonry is based upon immutable truth and right. It knows not the changes and shifts of expediency and opportunism. It is as unmoved as the rock upon which the tempest-tossed waves of ocean may dash in vain. It stands firm as the pyramids. It is benign and placid as the Sphinx. It survives the commotions and downfall of empires; and of it, in substance and essence, the truth proclaims, *semper eadem.*

The Conservator of Liberty. — Freemasonry is the conservator and mainstay of human freedom, and of all the rights of man. It inculcates individual and collective liberty, circumscribed and bounded by the common weal. The light of liberty shines forth from the inner sanctuaries of Freemasonry, and illumines the outer world. The principles and duties taught and exemplified within are carried without, and perform their leavening, enlightening, and ameliorating work; and hence it is that the material, mental, moral, and national progress of our race has been and is *pari passu* with the progress and prosperity of Freemasonry.

The Evidence of History. — Witness the history of Britain and its now world-encircling empire from the advent therein of the Ancient Craft with the freedom and laws of their guild; from the days of *Magna Charta;* and from the establishment of the Grand Lodges of Freemasons of England, Ireland, and Scotland.

Witness the history of the founding and the upbuilding of the great Republic of the United States of America prior to and from the Declaration of Independence; and the least observant may know that the history and future promise of these free and enlightened nations, and the history of the establishment, progress, and beneficent work of Freemasonry therein, are one and inseparable.

Witness, also, like causation, correspondence, and outcomes in every land wherein Freemasonry has had and has a welcome home, a cherished abiding place.

Witness, too, the thick darkness pervading all lands wherein Freemasonry

does not exist, wherein its light does not shine; but, though long therein has been the night, the dawn will soon appear, and the meridian sun of Freemasonry will shine forth in all its splendor.

A True, Universal Brotherhood. — The writer must now stay his pen, and yet "the half has not been told." However, to this brief delineation of a few segments of the great sphere of Masonic truth, it is thought not amiss to add the following words, it may be of profit and admonition, to the honest opponents of Freemasonry, to the bearers of false witness against the Craft, and to those who would persecute and seek its overthrow.

The fact that throughout the United States of America, the British Empire, and among other free and enlightened peoples, so many of those in every grade of society, who are most vitally interested in conserving, ameliorating, and perpetuating what is most valuable and beneficial in the present civil, social, and political order of things are active and prominent members of the Craft, proves that Freemasonry is a thoroughly patriotic and loyal institution. The fact that so many of the adherents, and leaders even, of so many religious creeds and denominations belong to the Order shows beyond question that Freemasonry is a most tolerant institution. The fact that so many men of more than ordinary ability and culture are zealous Freemasons is proof that there is much in and pertaining to the Fraternity which is worthy the attention of the best intellects.

The fact that so many good and pious men are devoted Craftsmen demonstrates that, in their opinion, and from their experience, Freemasonry is an institution honoring to God and beneficial to man. The fact of its time-immemorial age, and its world-wide prevalence shows, that as to its moral principles; — its social order; its system of jurisprudence and government; its stability and permanence; its educating influence; its adaptability to the condition, needs, and aspirations of a free and progressive people; its humanizing efficacy; its non-proselyting and non-partisan character; its practical and all-comprehensive voluntary charity; and, in short, its *raison d'être* and its *modus vivendi et operandi;* — it contains within itself the essential and necessary elements of a true, universal brotherhood, destined to exist and prosper, world without end.

In view of such, and much more that might truthfully be stated, it is one of the perverse problems of misdirected humanity, which almost passes charitable comprehension, that, in this age of the world, the persecuting spirit of Anti-Masonry should exist in the mind or heart of any tolerably enlightened individual, or be inculcated or practised by any sensible, prudent man, or body of men. It is clearly the offspring of a short-sighted and unendurable intolerance, whose inevitable reaction, even, will certainly be to the detriment and discomfiture of those cherishing, propagating, and practising it. Freemasons, however, have no fears, and stand in no awe, of the immediate or final outcome of persecution in any form, or from any source.

In vain are the assaults of the intolerant. In vain the hierarch fulminates his bull, or the tyrant his command to stay its progress or compass its overthrow. Freemasonry is destined to reign. The victory of right is sure. Truth will prevail. The true light will shine. The consummation of Freemasonry will be the reign of UNIVERSAL BROTHERHOOD.

The Laureate's Prophecy. — The prophetic words of Freemasonry's immortal Laureate Bard are ever reëchoed, in faith and hope and triumph, by all true brothers of the Mystic-tie: —

> "Then let us pray, that come it may—
> As come it will, for a' that—
> * * * * * * * *
> That man to man, the world o'er,
> Shall brothers be, for a' that."
>
> —SO MOTE IT BE.

Yours fraternally,
J. W. Graham.

PART III.

CONCORDANT ORDERS. — THE CHIVALRIC DEGREES.

DIVISION XVI.

KNIGHTS TEMPLAR AND ALLIED ORDERS.

The Knights Templar[1] *of the United States of America, and Government by a Grand Encampment, Grand Commanderies, and Commanderies. The Ritual, and Ethics of American Templary.*

BY FREDERIC SPEED, 33°,
Past R∴E∴ Grand Commander, Mississippi.

CHAPTER I.

ORIGIN OF AMERICAN TEMPLARY, AND EARLY GRAND ENCAMPMENTS.

The American Masonic System. — The American Masonic system is a growth, the germ of which is to be found in the older Masonry of the Motherland. The American scion differs in so many particulars from the parent stock, from which it was propagated, that it cannot be said to be a reproduction of the original plant; at most, it is but a species of the same genus. The several degrees came to this country in a greatly modified form from that in which they are now to be found. The work of elaboration and embellishment began at a very early date, and it is difficult to trace its development, which may be said to have culminated when Thomas Smith Webb's career as a Masonic luminary was at its meridian height. To this illustrious brother we owe the recasting of some of the degrees, and the entire reconstruction of others. The rituals of the "Blue" Lodge, Chapter, and Commandery were each

[1 In this work the orthography is uniformly intended to be "Knights Templars," except where the reference is made to the bodies known as "Grand Encampment, U.S.A.," and "Great Priory of Canada," the present legal titles of which are "Knights Templar." *Vide* Divisions II., XVI., XVII., etc. — ED.]

the subject of his labors, and what is even now known as the "Webb work," although it has doubtless undergone many alterations, both of addition and subtraction, is the standard authority among American Masonic Ritualists; and, alas for human credulity, this work of Webb's is sealed with the signet of truth, and no ranker heresy could be uttered, in the estimation of far too many "Masonic Lecturers," than to doubt that it is the only true, *ancient* work of Masonry. The task of discovering and bringing to light the true history of the Fraternity, which has so long lain buried in darkness among the rubbish of the Temple, which has accumulated with the years of its growth, is rendered exceedingly difficult, owing to the extreme reluctance with which Masons formerly committed to writing even the most trivial matters relating to the Craft. Even in this age, when new discoveries are being constantly brought to light, it is far too frequently held to be treason to the cause, to expose to the eyes of the "profane" the truth of history, so far as it relates to the Masonic Institution; but, regardless of the ignorant pretensions of those who still teach that the Master Masons' degree originated, and was formerly conferred in the *Sanctum Sanctorum* of King Solomon's Temple, and that the Templars of this year of grace are the lineal descendants of those who fought for the recovery of the Holy Sepulchre, one myth after another has vanished into thin air, until we no longer hesitate to commit to writing the averment, that, with scarcely an exception, the ritual of every Masonic degree now produced in these United States originated, or was elaborated, since the American Revolution, and by Americans. The admission of this fact does not in the least degree detract from the dignity, high character, or claim to an ancient origin of the Institution itself. In the preface to the Book of Common Prayer of the Church of England, as it exists in the United States, this statement is to be found: —

> "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship, different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, 'according to the various exigencies of times and occasions.'"

The Church of England . . . laid it down as a rule, that

> "The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient."

As no one doubts but that the Protestant Episcopal Church in the United States is identical with the same Church as it exists in England to this day, notwithstanding alterations have been made in the canons and ritualistic observances of the American daughter, so there can be no question but that American Freemasonry and English Freemasonry are indentical. That there

should have sprung up here new forms and ceremonies, "most convenient for the edification of the people," and, to some extent, a new scale of degrees, some of which are not in use in the Mother Country, is not altogether to be regretted; for it must be confessed that the American system, with all its defects, has advantages not possessed by the English and Continental systems. It is of course unfortunate that all Masonic instruction should not be given in chronological progression. The transposition of some of the degrees might have been made, at an early day, with advantage, but it must be apparent to all who observed the great struggle which took place quite recently over the proposed transfer of the Cryptic degrees to the Capitular system, that the order in which the degrees are given has become, notwithstanding the grossest anachronisms, so firmly fixed that no change in the scale of degrees is practicable, in this period of Masonic development. There are other glaring defects in the rituals, both as to substance and the symbolism by which they are illustrated, which have subjected them to the criticism of scholars and detracted from their usefulness; but, when contrasted with the barrenness of the English rituals, despite the gaudy clothing in which they are dressed, and absurdly preposterous statements of fact and of explanation, with which they are embellished, they do not suffer by the comparison. Fortunately, ritualistic observances are the least part of Masonry, important and indispensable as they are, as a means of conveying information, and the induction of candidates for admission. The great underlying principles could be, as they have been, conveyed by another form of words, and the practice of other ceremonies. It would still be the same Craft, and worthy of the same degree of exalted estimation with which it has ever been held, among intelligent men of every age, if it made use of no forms of initiation save those which unite men of all creeds and conditions into a society of friends and brothers, whose cardinal principle is to be found in the universal creed, expressed by the Masonic idea, of the "Fatherhood of God and Brotherhood of Man." The great fundamental principles and unwritten laws have always been the same, and will remain, while the Institution continues to exist, notwithstanding that the degrees, with their rites and ceremonies, may not be identical in different countries. In the ever-changing vicissitudes to which the Fathers of American Masonry were exposed, in common with all the inhabitants of a new country, covering an immense territory, between whom communication was made with difficulties and even dangers, the immensity of which we can scarcely realize in this day of steam and electricity, receiving their Masonic instruction from many different sources, and laboring under the disadvantage of having access to few or no printed standards of authority, it is amazing that they managed to retain and perpetuate so much of the "true principles of Ancient Craft Masonry." Whatever discrepancies arose were mainly regarding questions of ritual, which is extraordinary when it is recollected that the work of the "Ancients" and "Moderns" in England, and of the Continental Rites, came

to the country about the same time; that they were interblended to such an extent, that, from a ritualistic point of view, a new Masonry may be said to have been created, is not at all surprising; indeed, it was to have been expected as the natural and inevitable result. Webb and his associates made, out of the conglomeration of work, a new work, which was afterward embellished by Cross and others, and very generally received, and is now the foundation upon which our rituals are built. These suggestions, made with some diffidence, lest they should trespass upon topics of this work assigned to other writers, seem to be necessary to a proper understanding of what is hereafter to follow, relating to the history of American Templarism, whose rituals, as we have before said, were subjected to the same process of revivification as those of "Blue" and Royal Arch Masonry.

The Ante-Revolutionary Period. — Previous to the independence of the American States there were existing no separate Templar bodies. The Templar ceremony was practised, to some extent, "under the sanction of the warrant" of "Blue" lodges, by which statement this writer understands, as the result of his investigations and reflections upon the subject, that it was formerly the practice of those persons who were in possession of the degree to assemble in some lodge room, whether the one of which they were members or not does not appear, and then and there proceed with the ceremony of Knighting a Templar, and sometimes granting a diploma. The organization in every instance seems to have been self-created and temporary in its character.[1]

St. Andrew's Chapter of Royal Arch Masons, of Boston, Massachusetts, then St. Andrew's Royal Arch Lodge, holding under the Grand Lodge of Scotland, held its first recorded meeting August 28, 1769, in Masons' Hall, Boston, and the record of that meeting contains the first account of the conferring of the degree of Knight Templar, that has been discovered, either in this country or Great Britain.[2]

Whence the ceremony was obtained, or of what it consisted, is a mere matter of conjecture. It will be observed that the Red Cross Order is not named in the list of degrees conferred. The records of Kilwinning Lodge, Ireland, warranted October 8, 1779, show that its charter was used as the authority for conferring the Royal Arch, Knight Templar, and *Rose Croix* degrees, as early as 1782; but the Red Cross and the Rose Croix are two different degrees, and should not be confounded. It is thought possible that the Irish lodges, having the High Knight Templar degree, communicated it to their American brothers prior to the Revolution, though there is no evidence of it; on the contrary, the record shows that it was conferred first (1769) in

[1] These higher degrees in those times were governed by no statute of Masonry, but by a custom by which Master's lodges conferred any higher degrees of which they had knowledge, on worthy Master Masons. — *Parvin.*

[2] Brother William Davis came before the lodge begging to have and receive the parts belonging to the Royal Arch Masons, which, being read, was received, and he unanimously voted in, and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch, and Knight Templar. — *Extract from the Records of St. Andrew's Chapter, Boston.*

America, and afterward in Ireland (1779). It is somewhat singular that, although the Scottish Kilwinning brethren never at any time worked other than "St. John's Masonry," both St. Andrew's Lodge, of Boston, and Kilwinning Lodge, of Dublin, in records of which the first recorded mention of the Templar Order is to be found, derived their charters from Scotland. The learned Brother Parvin inclines to the belief that the military lodges, attached to Irish regiments, brought the degree with them from the Mother-land, and our American brethren obtained it through that source.[1]

It is possible that the degree of Knight Templar was conferred, in numerous instances, in military, and possibly other lodges, prior to the end of the Revolutionary period; but, if so, there is, so far as this writer is aware, no existing credible evidence of that fact, and even if it were true that such was the case, the mode and manner in which it was done was so irregular, in the light of modern Masonic teachings, that the bare record would be of but little value to the Masonic student.

The Post-Revolutionary Period until the Organization of the Grand Encampment. — From the close of the Revolutionary War until about the year 1816, when the Grand Encampment was formed, Masonry, like the country, was in a transitionary state. The so-called "higher degrees," which had previously been conferred under the sanction of lodge warrants, now began to be worked by regularly constituted bodies. Chapters and encampments began to be organized upon a permanent basis, and, as they attracted more attention, a ritualistic development was inaugurated. As in the ante-Revolutionary period, for most of the time, there was no governing power over the Templar degree, and each body, as it came into existence, was self-created and independent of all others. Few of these organizations have continued until the present time, and still fewer have left any records of the earlier years of their existence. An occasional discovery of an ancient diploma, or other fragment, has revised previously formed opinions as to which is the elder organization; but, for the reason that bodies were self-constituted, and consisted of individuals who, being in possession of a degree, called to their assistance the requisite number of other qualified brethren, and gave the degrees to certain chosen spirits, and then dissolved never to meet again, it is manifest that there can be no gathering together of the facts; and that, beyond an occasional hint,

[1] Numerous military lodges were warranted by both the "Ancient" and "Modern" Grand Lodges of England, and by the Grand Lodges of Scotland and Ireland. One distinguished regiment had a lodge connected with it, chartered in turn by both of the English Grand Lodges, and subsequently by those of Scotland and Ireland. It also had connected with it, under the same warrant, two chapters holding under the authority of the Grand Lodges of England and Ireland. In 1766 there were two military lodges stationed at Boston: No. 58 on the register of England, connected with the Fourteenth Regiment, and No. 322 register of Ireland, attached to the Twenty-ninth Regiment. As early as 1762, St. Andrew's Lodge, of Boston, applied to the Grand Lodge of Scotland, from which it had received its warrant, for leave to confer the Royal Arch degree; and subsequently, under this warrant, it conferred both the degrees of Royal Arch and Knight Templar. Even prior to this, as early as 1758, Lodge No. 3, at Philadelphia, working under warrant as Lodge No. 369, granted by the Grand Lodge of All England, also worked as a chapter, and conferred the Royal Arch degree; but, as previously stated, we do not find that this chapter ever conferred the degree of Knight Templar. — *Parvin.* [No. 69, not 369, granted by "Ancients."]

received from the meagre record of some old lodge book, as it may be unearthed from its hiding-place, nothing further is to be looked for. As time passed on, and these occasional gatherings became more frequent, when the number of Templars had increased sufficiently, and more permanent organizations began to be made, out of these emergency bodies grew permanent ones.

The Question of the Oldest Commandery. — The question as to which is the oldest commandery of Knights Templars in the United States has attained considerable importance, and various claims have been advanced. Grand Master Dean, in his address to the Grand Encampment in 1883, submitted what he regarded as

"Indisputable evidence that the degrees of Knight of the Red Cross, and Knight Templar were conferred in Charleston, South Carolina, in a regularly organized body as far back as the year 1783."

And this is the earliest period at which it is claimed that a regularly organized body existed. The evidence, upon which this claim is based, is an old seal formerly in the records of South Carolina Encampment, No. 1, Charleston, and now in the archives of the Grand Encampment, and an ancient diploma, —

"Written in a very neat chirography on parchment, with two seals in wax attached, one in red, of the Royal Arch, and the other in black, of the Knights Templars. The upper part of the diploma contains four devices within four circles, all skilfully executed with the pen. The first device, beginning on the left hand, is a star of seven points, with the Ineffable Name in the centre, and the motto, '*Memento mori*'; the second is an arch on two pillars, the All-seeing Eye on the key-stone and a sun beneath the arch, and '*Holiness to the Lord*' for the motto; the third is the cross and brazen serpent, erected on a bridge, and '*Jesu Salvator Hominum*' for the motto; and the fourth is the skull and cross-bones, surmounted by a cross, with the motto, '*In hoc signo vinces*.' The reference of the last three devices is, evidently, to the Royal Arch, the Red Cross, and the Templar degrees. The first is certainly a symbol of the Lodge of Perfection; and hence, connectedly, they show the dependence of the Order of Templarism in the State, at that time, upon the Ancient and Accepted Rite."

The diploma is in these words: —

"We, the High Priest, Captain Commandant of the Red Cross, and Captain General of the most Holy and Invincible Order of Knights Templars of St. Andrew's Lodge, No. 1, Ancient Masons, held in Charleston, South Carolina, under charter from the Grand Lodge of the Southern District of North America, do hereby certify that our trusty and well-beloved brother, Sir Henry Beaumont, hath passed the Chair, been raised to the sublime degrees of an Excellent, Super-Excellent, Royal Arch Mason, Knight of the Red Cross, and a Knight of that most Holy, Invincible, and Magnanimous Order of Knights Templars, Knights Hospitallers, Knights of Rhodes, and of Malta, which several Orders are above delineated; and he, having conducted himself like a true and faithful brother, we affectionately recommend him to all the Fraternity of Ancient Masons around the globe wherever assembled.

"Given under our hands, and seal of our Lodge, this first day of August, 5783, and of Malta, 3517.

"GEO. CARTER, Capt. Gen'l.
"THOS. PASHLEY, 1st King.
"WM. NISBETT, 2d King.
"'Rd. Mason Recorder.'"

A careful examination of the diploma discovered on the seal the words "Lodge No. 40." This lodge was formerly St. Andrew's Lodge, No. 1, of

Pensacola, Florida, established by James Grant, Provincial Grand Master of the Southern District of North America, which embraced East and West Florida; and its Registry number in Scotland was 143. It appears to have worked at Pensacola until about the close of the Revolution, when, as Florida became again a Spanish Province, Pensacola was deserted by many of its inhabitants, who had been British subjects, they removing to Charleston, South Carolina. This removal was mostly in 1783, and the year before, and with them it seems St. Andrew's Lodge was also removed; and it applied for, and, in July, 1783, received a charter from the Grand Lodge of Pennsylvania, as No. 40 on its Registry.[1]

South Carolina Encampment. — It is probable that the diploma was granted prior to the reception of the charter from the Grand Lodge of Pennsylvania, and while the lodge was yet working under the Scottish charter, or possibly the diploma was prepared afterward and antedated. The seal being that of Lodge No. 40, and not that of St. Andrew's Lodge, No. 1, seems to sustain this hypothesis. Theodore S. Gourdin, then Commander of South Carolina Commandery, No. 1, on March 23, 1855, delivered a lecture in which is found the following: —

"The South Carolina Encampment, No. 1, of Knights Templars and the Appendant Orders, was established in 1780, as is evident from the old seal in our archives. But it does not appear from what source our ancestors derived their first charter, all of our records, previous to November 7, 1823, having been lost or consumed by fire. It is clear, however, that this encampment was in active operation in 1803, and continued so until long after the date of our oldest record; for, on December 29, 1824, it was

"'*Resolved*, That, in consideration of the long and faithful services of our Most Eminent Past Grand Commander Francis Sylvester Curtis, who regularly paid his arrears to this encampment for more than twenty years, he be considered a life member of this encampment, and that his life membership take date from November, 1823.'"[2]

From which it seems incontrovertible that the encampment was in existence at least as early as the year 1804.

Albert Mackey, in his history of Knight Templarism in South Carolina, says: —

"The exact date of the introduction of the Templar Order of Knighthood into South Carolina is involved in much obscurity. Gourdin, deducing his opinion from 'an old seal in the archives,' says that 'South Carolina Encampment, No. 1, of Knights Templars and the Appendant Orders, was established in 1780. I have been unable to find any reference in the contemporary journals of the day to the existence of South Carolina Encampment, No. 1, at that early period. I have, however, been more successful in obtaining indisputable evidence that the degrees of Knight of the Red Cross, and Knight Templar were conferred in Charleston, in a regularly organized body, as far back as the year 1783, and I have no doubt that the seal with the date "1780," to which Gourdin refers, belonged to that body, and afterward came into possession of South Carolina Encampment.'"

Summing up the evidence, this writer is compelled to reject the conclusions of *Fratres* Dean and Mackey, that there is

[1] S. Hayden, in letter to Grand Master Dean, p. 67, Grand Encampment Proceedings, 1883.
[2] Grand Encampment Proceedings, 1883, p. 58.

"Indisputable evidence that the degrees of Knight of the Red Cross, and Knight Templar were conferred in Charleston in a regularly organized body as far back as the year 1783."

St. Andrew's Lodge, No. 1, was not a Templar body at any time in its history. Like St. Andrew's Lodge of Boston, it was a Master's lodge, and the degrees were conferred, as evidenced from the diploma, under the sanction of its warrant as a "Blue" lodge; but it seems to be established beyond a reasonable doubt, by the resolution relating to the membership of Francis Sylvester Curtis, that South Carolina Encampment, No. 1, was a regularly organized Templar body as far back as the year 1804, and probably earlier. It was, like all the older encampments, self-created, and worked without a charter until the year 1823, when it was "reopened in conformity with the Constitution" of the General Grand Encampment of the United States, at which time it appears from the petition, — and resolution of the encampment embraced therein, —

"That on diligent search being made in the archives, it clearly appears that this encampment was in full operation under the sanction of the warrant of 'Blue' Lodge, No. 40, upwards of thirty years ago, and continued in operation many years subsequent; and has, time out of mind, caused to be made and used a common seal. It also further appears that the said encampment has lain dormant for several years past. . . .

"*Resolved*, That the M.·.E.·.Sir James C. Winter, together with the Recorder, be authorized to forward the necessary documents to prove the existence of this encampment prior to the year 1816, and obtain the desired recognition.

"Extract from the minutes.

"[Signed] JOSEPH MCCOSH,
"Recorder *pro tem.*"[1]

Maryland Encampment. — In the archives of the Grand Encampment of Pennsylvania, which was organized in 1814, the following letter was found: —

"GEORGE A. BAKER, Esq., *Dear Sir*, — Agreeably to a resolution entered into, at a meeting of our encampment held this evening, April 20, 1814, at St. John's lodge-room, I have the honor to enclose to you ten dollars, five of which is to satisfy the claim of the Grand Encampment for a charter of recognition, and the balance to go into a fund to provide for the needful expenses of said Grand Encampment hereafter.

"*I am induced to state that this encampment insists in receiving its number and rank according to the date of its institution, the complete organization of which took place in the year 1790.* [Italics mine.]

"You will please fill out the warrant as follows: Philip P. Eckel, *Grand Master;* Peter Gault, *Generalissimo;* Adam Denmead, *Captain General.*

"I also enclose you a copy of our certificate, with list of members.

"I have the honor to be, with respect,
"Your obedient servant,
[L.S.] "ARCHIBALD DOBBIN, Recorder."

The earlier records of the Maryland Encampment are not existing, but *Frater* Edward T. Schultz, of Baltimore, has in his possession three diplomas, issued by Baltimore Encampment, No. 1, in the years 1802, 1812, and 1814, respectively, each of which bears the impress of the same seal as that on the letter written above. A copper plate for diplomas, now in the archives, was engraved prior to the year 1809, when the engraver died. In the Balti-

[1] Grand Encampment Proceedings, 1883, p. 172.

more City Directory, for the year 1807, notice of the nights of meeting of Maryland Encampment, No. 1, Knights Templars, appears, and records and documents, now in the archives of the Grand Commandery of Pennsylvania, prove its existence from 1814 to 1824, during which time it was a constituent of the Grand Encampment of that jurisdiction. This Grand body became extinct about 1824, and the Encampment No. 1 remained in a semi-dormant condition until February 28, 1828, when it was reorganized as an independent organization, and so continued until 1832, when it became a constituent of the Grand Encampment of the United States.

Boston Commandery was duly organized May 15, 1805, having previously existed as a council of Knights of the Red Cross, from the year 1802. From the fact that it was organized by Sir Knights who received the degree of Knight Templar from those who received it in St. Andrew's Lodge, in 1769, its organization is claimed to date from that year, a wholly untenable position, to offset which Maryland Commandery sets up the claim that there is evidence showing that Brother Edward Day,—who resided in the vicinity of Baltimore,—

"Was in possession of the Templar Order to that of Malta as early as the year 1780, the presumption being that he received them in some body, in the city of Baltimore, whose members subsequently organized Encampment No. 1."

Both of these claims may be dismissed with the remark that the presumption is too violent to be entertained.

Frater Alfred Creigh, in his history of the Knights Templars in Pennsylvania, asserts that Commanderies Nos. 1 and 2 of Philadelphia, and No. 3 of Harrisburg, and No. 4 of Carlisle were organized in the years 1793 to 1797, respectively. They derived their authority from "Blue" lodge warrants, which, according to *Frater* Creigh,—

"Had the authority and exercised the power to confer any Masonic degree; in fact, the preambles to the by-laws of those early encampments speak very significantly when they use this language: 'The undersigned Knights of the Temple, being desirous of participating in those glorious rights and privileges enjoyed by our valiant ancestors, from time immemorial, have resolved to form an encampment for that purpose, being duly authorized and commanded to do so by the sublime warrant under which we work.' What warrant? The warrant of the lodge."[1]

Nos. 1 and 2 continued to exist until 1812, when No. 2 was then merged into No. 1, and finally dissolved June 13, 1823. No. 3 existed from 1795 to May 8, 1821. No. 4, St. John's, of Philadelphia, adjourned in 1835 to meet on the call of the Grand Master [Commander], in consequence of the wide-spread and desolating curse of Anti-Masonry,[2] and assembled again in 1848, at the call of the Eminent Grand Master, every living Sir Knight who was present at the time of the adjournment, in 1835, being present.

St. John's Commandery, No. 1, of Providence, Rhode Island, organized in the year 1802, claims precedence, from the fact that it is the oldest chartered commandery, and has continuous records from the date of its organization.

[1] Creigh, Vol. II. p. 517. [2] Creigh, Vol. II. p. 523.

An historic sketch, published by the commandery, is the source from which the following information is obtained. It says: —

"The original records of this venerable and flourishing organization, which have been remarkably well kept and preserved, commence as follows: —

"'PROVIDENCE, August 23, 1802.

"'The Knights of the most noble and magnanimous Orders of the Red Cross, and of Malta, Knights Templars, and of the Order of St. John of Jerusalem, residing in the town of Providence, having at a previous assembly determined, "that it is proper and expedient, for the preservation and promotion of the honor and dignity of the Orders of Knighthood, that an encampment should be formed and established in said town," assembled at Masons' Hall for that purpose, at 7 o'clock, P.M. Present: Sir Thomas S. Webb, Sir Jeremiah F. Jenkins, Sir Samuel Snow, Sir Daniel Stillwell, Sir John S. Warner, Sir Nicholas Hoppin. The Sir Knights, having unanimously placed Sir Thomas S. Webb in the chair, then proceeded to form and open a regular encampment of the several Orders before mentioned, in solemn and ancient form, by the name of St. John's Encampment. The encampment then proceeded to the choice of officers by ballot, when the following Knights were duly elected and qualified to the offices affixed to their respective names, viz.: Sir Thomas S. Webb, Grand Master; Sir Jeremiah F. Jenkins, Generalissimo; Sir Samuel Snow, Captain General; Sir Daniel Stillwell, Standard Bearer; Sir John S. Warner, Sword Bearer; Sir Nicholas Hoppin, Guard.'

"A committee was appointed at this meeting, consisting of Sir Thomas S. Webb, Sir Jeremiah F. Jenkins, and Sir Samuel Snow, to prepare and report a code of by-laws for the new encampment. This committee reported through their chairman, at the next meeting, held on the 13th of September, when a code was adopted."

The first assembly of the encampment, for work, was held September 27, 1802; the record, which doubtless contains the earliest recorded account of the election and creation of Knights of the Red Cross, in a regularly organized encampment, not held under the sanction of a lodge warrant, possesses unusual interest, and is as follows: —

"Companions Nathan Fisher and William Wilkinson, having been in due form proposed as candidates for the Order of the Red Cross, were balloted for and accepted, having paid their fees into the hands of the Recorder.

"A council of the Knights of the Red Cross being then summoned, and duly assembled, the said companions were in the ancient form introduced and dubbed Knights of that Order, with the usual ceremonies.

"Sir John Carlile, Sir Ephraim Bowen, Jr., Sir Nathan Fisher, and Sir William Wilkinson, were then severally proposed as candidates for the Orders of Knights Templars and of Malta."

At the next assembly, — held September 29, 1802, —

"Sir William Wilkinson and Sir Nathan Fisher, who had previously been propounded, were balloted for and accepted as candidates for the Order of Knights Templars, and Knights of Malta. They were accordingly prepared and introduced by the Master of Ceremonies (W.·. Sir Henry Fowle), and after the usual solemnities, were Knighted and admitted members of those ancient Orders."

A "First Grand Encampment." — On the 2d of September, 1805, it was

"*Resolved*, That this encampment cordially acquiesce in the establishment of the Grand Encampment of Rhode Island, and make application 'for a charter, confirming this encampment in their accustomed rights and privileges, agreeably to the constitution.'"

Thus it appears that the Grand Encampment of Massachusetts and Rhode Island was founded without a single constituent body. St. John's Encamp-

ment, itself the handiwork of Thomas Smith Webb, was in existence at the time, but it was not consulted as to the organization, and did not come under the jurisdiction of the Grand Encampment until five months afterward. During the twelve years that he presided over St. John's Encampment, Webb was never absent from a regular assembly, and in five instances only was he absent from a special assembly.

"Here he delighted to meet his officers and brethren, instructing them out of his vast store of Masonic knowledge, inspiring them by his genius, and charming them by his native ease and grace. The work which he in part originated, and the whole of which he exemplified and arranged with a Master's skill, he imparted to his subordinates, through whom it has come down unimpaired, and, in its main essentials, unchanged, to the present day."

"September 28, 1819, Companion Jeremy L. Cross was proposed, and seconded, to receive the Orders of Knighthood on the principle of 'healing,' free from expense, he having received the Order in an unconstituted encampment, and on ballot being taken it was unanimous in his favor. Companion Cross was created a Knight of the Red Cross in ample form. Encampment of Knights Templars opened, when Sir Jeremy L. Cross was created and dubbed a Knight Templar with the usual solemnities."

"This celebrated teacher of the Masonic ritual, was born in Haverhill, Massachusetts, June 27, 1783. He was admitted into the Masonic Institution in 1808, and soon afterward he became a pupil of Webb, whose system of work he thoroughly acquired. In 1819 he published 'The True Masonic Chart or Hieroglyphic Monitor,' and the year following 'The Templars' Chart,' both of which works passed through several editions. He received the appointment of Grand Lecturer from many Grand Lodges, and travelled very extensively through the United States, teaching his system of lectures to lodges, chapters, councils, and encampments. He died at the place of his nativity, at the advanced age of seventy-eight."

From 1829 to 1839, a period of ten years, there were no candidates for Orders in St. John's Commandery, in consequence of the Anti-Masonic and political excitement. The records show, however, that during this trying ordeal the members met at intervals for "improvement and discipline," and the annual meeting in December for the election of officers was regularly held. The first candidate, upon the resumption of work, was knighted January 14, 1839, since which period its labors have been uninterrupted. Regardless of the question of priority of organization, the history of St. John's Encampment is peculiarly interesting. It was undoubtedly the cradle of the American Templar ritual, and the work, which was originated by Webb and his associates within its asylum, is the basis upon which the accepted modern rituals are constructed. It was here that the combination of the rituals of older degrees was first worked under the name of "Red Cross," and its walls were the first to witness the redressed Templar degree, with the new incidents and ceremonials introduced, which distinguish it from the English work of the same degree. It is interesting to note that it is asserted to have in its archives the original Webb MS., and that either from it, or from those who received their lectures from its author, have all American Templar rituals been taken. R. E. Sir George H. Burnham is of the opinion that the organization, — of St. John's, —

"Was doubtless largely brought about by a procession, which moved through the streets of Providence January 9, 1800, the occasion being the obsequies of General George Washington. This procession was composed of military, citizens, trades, Masonic, and other societies, and in

it Knights Templars took part, and a Knight Templar banner was displayed, as appears by the newspaper accounts of the day. That was probably the first Knight Templar banner displayed in this country, and it is now in possession of St. John's Commandery (Encampment), which was soon afterward founded."

Washington Commandery, No. 1, of Hartford, Connecticut, claims to date its organization from the year 1796. The evidence, relied upon to establish this, is said to be contained in a small pamphlet, published at New London in 1823, but one copy of which is known to be in existence, in which the following is to be found: —

"In July, 1796, three regular Knights Templars, hailing from three different commanderies,[1] formed an encampment at Colchester, in the State of Connecticut, at which time the following R. A. M. had regularly conferred on them the Order of Knighthood, viz.: John R. Watrous, Asa Bigelow, Roger Bulkley, John Breed, Joel Worthington."

Sir Lucius E. Hunt, in a sketch of the history of the Order of Knights Templars, in Connecticut, asserts that, "in June, 1801, a charter was obtained from London, and an encampment was held at New London," when it elected officers and adopted a code of by-laws, and "four R. A. Masons had conferred on them the degrees of Knights of the Red Cross,[2] High Priest, and Sir Knights Templars. At the next meeting, November 12, 1801, three R. A. Masons

"Were severally advanced to the high degrees of Knights of the Red Cross, High Priest, and Sir Knights Templars, and afterward received the degrees of Knights of Malta, and Mediterranean Pass."

They held two other meetings without a warrant, once in 1798, and again in 1799, and, if the history recited in the charter received from the General Grand Encampment in 1819, is correct, two more in 1801. There is a conflict between the pamphlet before mentioned and this charter; the former stating that a charter was received from London in June, 1801, and the latter making the date September 5, 1803. No written records of the first three meetings are in existence, to our knowledge, and the only evidence we have of them is this pamphlet, which contains this item of history, and the names of the members to that date. The organization of the Institution is further alluded to in a small pamphlet, entitled: "A Hint to Free Masons," published in Newfield, in 1799, in which occurs the following passage: —

"In the year 1796, at Colchester, were introduced other degrees, viz.: Knights Templars, and Knights of Malta, etc., of which the author knows nothing: only that he has been informed by one of the Order that they exercise the power without constitution or warrant."

Also, in the *Connecticut Gazette* for July 2, 1800, is an order of procession for the dedication of Freemasons' Hall at New London, which took place June 24, 1800, in which Knights Templars were assigned a place in the line. The officers elected April 6, 1810, held their offices until April 28, 1819,

[1] This is the first use of the word "commandery" we have met with; everywhere else the older Templar bodies are spoken of as encampments.

[2] It would be exceedingly interesting to know where they obtained this ceremony. Webb has been generally credited with having manufactured the degree several years later.

when the encampment came under the jurisdiction of the General Grand Encampment of the United States.

From the records it would seem that their authority to confer the degrees was called in question; for, at their assembly held April 6, 1810, the following was passed: —

"*Voted*, That this encampment do establish the charter by them received from London, to be the authority by which they hold and exercise their right of making Knights Templars."

There is no record of any meeting after this, until April 28, 1819, when Webb and Fowle were present, and it was voted, —

"To relinquish the charter which this encampment has heretofore acted under, and make application to the General Grand Encampment of the United States for a new charter; said encampment to be styled the Washington Encampment of Knights Templars, to be holden at New London and Colchester, and at Hartford if deemed expedient."

Webb, as Deputy Grand Master of the Grand Encampment of the United States, granted them the charter as prayed for, reciting that they

"Did in the year of our Lord 1801, form and organize an encampment in the State of Connecticut, and proceed to a choice of officers and the transaction of other business in strict conformity with the rules of the Order, so far as they were acquainted therewith: That, in the year 1803, they applied to the Knights Templars of London, who, on the 5th day of September, 1803, granted a warrant recognizing your petitioners as a regular encampment, since which period, to the present time, they have continued to convene occasionally."

The meetings were to be held

"In the city of New London and town of Colchester, in the State of Connecticut, with the privilege of holding special meetings, at the pleasure and discretion of the three first officers, at the city of Hartford, in said State; until there shall be another encampment lawfully instituted in the same State, or until it shall be otherwise ordered by the authority of the General Grand Encampment."

The encampment continued its meetings, regularly, until 1829, when the Anti-Masonic excitement caused it to become dormant. In 1844 the Grand Encampment of Connecticut, on petition of a number of the members, ordered the encampment to be removed to Hartford. The Grand Encampment of Massachusetts and Rhode Island granted a dispensation, in May, 1844, to revive and remove this encampment to Hartford. The charter, furniture, etc., having been obtained, it was reorganized August 28, 1844.

Early Templary in New York. — According to Sir Knight Macoy, Templarism existed in the city of New York as early as the year 1785. Quoting from newspapers of the day, and the early records of the Grand Lodge of that State, it appears that, on December 21, 1785, the Grand Lodge prescribed the order of exercises in a resolution declaring that the order of procession, on St. John's day next, be as follows: Two Tylers with drawn swords, music, Knights Templars with swords, etc., and then goes on to include officers and members of lodges, of Grand Lodges, clergyman invited, and closed with Knights Templars properly clothed, with drawn swords. Sir Knight Macoy found in the *Independent Journal*, published on the 28th of the same month,

an interesting account of the observances of the day, including the order of procession prescribed by the Grand Lodge, remarking that the "Sir Knights as a body seldom appeared in public." On St. John the Baptist's day, 1789, the Grand Lodge had another procession, in which Knights Templars led the column. The *Daily Gazette*, in reporting the procession and the proceedings, thus refers to the Knights Templars: —

"This Order, consecrated to benevolence, has on its rolls the most distinguished characters of society, and on this occasion many members of Congress and others of highest distinction were seen in this philanthropic band."

Sir Knight Macoy is authority for the statement that the general belief is that the body of Knights Templars that participated in these processions was what was known as Old Encampment, Grand Encampment, and sometimes as Morton's Encampment. The date and circumstances under which the encampment was established are not known. The first published list appeared in 1796, when General Jacob Morton was Grand Master, as he had been for many years. It disappeared in 1810. Referring to the transactions of the Grand Lodge, Sir Knight Parvin found that it held an extra meeting December 30, 1799, "for the purpose of observing the solemn funeral rites in commemoration of our illustrious brother George Washington, with a procession," etc. The order of procession is given in full, filling two pages. We find again: first, Knights Templars in the form as directed by their presiding officer, then the lodges of the city, etc. Although there were existing within the State, prior to the organization of the Grand Encampment of New York, several encampments, it was not created by them, the Grand Encampment having usurped that function. It is natural that all mention of them should have been omitted from their published proceedings, and what little information we have regarding their existence comes from outside sources.

Sir Knight Parvin says: —

"Previous to 1799 a body of Knights Templars, known as St. Peter's Encampment, flourished in the city of New York; the source of its authority Sir Knight Macoy was unable to ascertain, except that it was an offshoot from several of the self-constituted bodies that then existed in the city. The officers of St. Peter's Encampment, in 1799, are named in the directory of that year, when John West was Grand Master, and in the succeeding years the same Sir Knights were continued in office. When this Commandery ceased to exist cannot now be ascertained. Webb, in his 'Monitor,' of 1802, speaks of Jerusalem Encampment in New York City. This encampment is not mentioned in any of the directories of that year, which leads Sir Knight Macoy to infer that Jerusalem and St. Peter's Encampment were one and the same body. The history of Rising Sun Encampment is much more full and complete. It will be noted that this was one of the encampments which united with those in Philadelphia, Wilmington, and Baltimore, in organizing the second Grand Encampment of Pennsylvania, February 16, 1814, four months prior to the organization of the Grand Encampment of New York. In Creigh's history of the Knights Templars of Pennsylvania, we find a very full report of this encampment, to and including the year 1817, when, according to this writer, it became merged or transformed into Columbia Commandery [Encampment].

"'Very much of a contradictory character has been written of the origin, progress, and death of this Commandery, which seems, however, to be living under the name of Columbian Encampment of to-day.' The correctness, however, of this statement is denied by Sir Knight Macoy, who

states that Columbian Encampment, No. 1, on the New York roster, was organized in 1810, and which, probably, a number of the Knights of Rising Sun Encampment constituted, and that for several years the two encampments had a coexistence, when, in 1817, Rising Sun Encampment passed away, never having been recognized by the Grand Encampment of New York. It was, however, as we have stated, represented in the convention which formed the Grand Encampment of Pennsylvania, and received from it a charter of recognition May 18, 1814. Its first officers under this charter were: James McDonald, M. E. H. P.; Wm. B. Hatfield, E. G. M.; Wm. Cowen, Captain General. At the session of May, 1817, of the Grand Encampment of Pennsylvania, this encampment was for the last time represented by Samuel Maberick, its Eminent Grand Master.

"Columbian Encampment, No. 1, also lost its early records by fire; its origin, therefore, cannot be satisfactorily traced. The first record we have of it is dated in 1810, as appears from its old seal. February 4, 1816, it received a warrant from the Grand Encampment, in which Thomas Lowndes was named as the first Grand Master. In 1824 this encampment united with Morton Encampment, No. 4, and created the Marquis de Lafayette, who was the Nation's guest, a Knight Templar in full form. This encampment continues still in existence.

"Temple Encampment, No. 2, was stationed at Albany. Like most other encampments, its early records are lost. It is known, however, that it existed as early as 1796, the year Thomas Smith Webb visited that city, but whether he had any part in its organization is not known; indeed, it is not presumed that he did, as it is a question whether he was even then a Knight Templar."

Massachusetts and Rhode Island.—A Grand Convention of Knights Templars was held in Providence, Rhode Island, on the sixth day of May, A.D. 1805, when the following measures were proposed and adopted unanimously, viz.:—

"*Resolved*, As the sense of this Convention, that the formation and establishment of a Grand Encampment of Knights Templars in this State would tend to promote the honor and interests of the order of Knighthood and of Masonry.

"*Resolved*, That a committee be appointed to devise and report a form of Constitution, explanatory of the principles upon which a Grand Encampment shall be opened.

"*Resolved*, That the Convention be adjourned until Monday, the 13th instant, then to meet again in Masons' Hall, in Providence, Rhode Island."

The Convention met, agreeably to adjournment, to take into consideration the report of the committee appointed on the sixth instant, which, being read and amended, was unanimously approved and adopted.

By the first article of the Constitution thus adopted, the body was

"Known and distinguished by the style and title of the 'Grand Encampment of Rhode Island, and jurisdiction thereunto belonging.'"

The record does not disclose who were present, or what, if any, bodies they represented; but the following officers were elected:—

M. W. Sir Thomas S. Webb, of Providence	Grand Master.
W. Sir Henry Fowle, of Boston	Generalissimo.
W. Sir Jonathan Gage, of Newburyport	Captain General.
W. Sir John Carlile, of Providence	Senior Grand Warden.
W. Sir Nathan Fisher, of Providence	Junior Grand Warden.
W. Sir John Davis, of Providence	Grand Sword Bearer.
W. Sir William Wilkinson, of Providence	Grand Standard Bearer.
W. Sir William F. Magee, of Providence	Grand Recorder.
W. Sir Jeremiah F. Jenkins, of Providence	Grand Treasurer.

Its subordinates were: Boston Encampment, Boston; St. John's Encampment, Providence; St. Paul's Encampment, Newport; and Darius Council,

Portland. Sir Hopkins says, in a report to the Grand Encampment of the United States, the formation was irregularly made by a convention of Knights Templars representing no subordinate commanderies, who resolved to form a Grand Encampment, and proceeded to grant charters of recognition to bodies already formed, and warrants for the organization of new encampments. The several bodies within the jurisdiction recognized its supremacy over them, and accepted authority from it. These bodies were themselves irregularly formed. In 1802, Boston Encampment was formed by ten Knights of the Red Cross, without any warrant. In the same year St. John's Encampment, of Providence, was formed, without any authority, by six Sir Knights. Darius Council, of Portland, was organized by three Knights of the Red Cross, in 1805, when, after admitting two more members, they applied to Massachusetts for recognition. The encampment at Newburyport was organized, without authority, in 1795. Certain Royal Arch Masons, residing in Newport, deputed Companion Shaw to visit New York, where he received the Orders of Knighthood and many other degrees, and returned with a warrant from the Consistory presided over by Joseph Cerneau, authorizing him to confer the Orders. And thus an encampment was formed at Newport.

Another meeting was held in October, 1805, and officers elected. In 1806, by resolution, the "style or title" was altered to that of "The United States Grand Encampment"; and that it should consist of its Grand Officers, and

"The Grand Master, Generalissimo, and Captain General for the time being, of all subordinate chartered encampments of Knights Templars, and the Past Grand Masters of subordinate encampments, while members of any encampment under this jurisdiction."

The three Principal Officers were authorized during the recess of the Grand Encampment "to grant charters of recognition to such encampments as shall apply for the same." A petition was presented from "the Boston Encampment of Knights Templars, etc., holden in the town of Boston, Massachusetts, praying for a charter of recognition from this Grand Encampment, confirming them in their accustomed rights and privileges, agreeably to the constitution," which was granted.

At the next meeting (1806) it was resolved, that "whenever the Knights at Newburyport shall petition for a charter of recognition," it should be issued, and the same action was had regarding "The Encampment of Knights at Portland." The Constitution was revised; the only feature of interest therein was the provision relative to jurisdiction, which was defined to "Extend to any State, or Territory, wherein there is not a Grand Encampment regularly established, and it shall take cognizance of, and preside over, all such encampments of Knights of Malta, Knights Templars, and councils of Knights of the Red Cross as have hitherto instituted, and that shall acknowledge its jurisdiction," and to grant charters for new bodies in any State, or Territory, as aforesaid.

At the meeting in 1807, we find the first record of the presence of a con-

stituency: Boston Encampment, Boston; St. John's Encampment, Providence; and King Darius Council, Portland, being represented by their officers, or their proxies.

In 1808 the encampment at Newburyport was also represented. At the meeting held at Providence, May 27, 1811, at which only the Providence and Boston Encampments were represented by delegates, it was

"*Voted*, That M. W. Sir Thomas S. Webb, Sirs John Carlile and Ephraim Bowen, Jr., be a committee to open a correspondence with the several encampments in the United States not under the jurisdiction of this Grand Encampment, and to inform them of the principles on which the same is established, and to solicit their coöperation with us."

At the meeting in 1812, the committee appointed at the last annual assembly to correspond with the several encampments not under the jurisdiction of this Grand Encampment, reported progress, and were given leave to prosecute the duties of their appointment. In the year 1814, —

"A petition was received from a number of Knights Templars of Newport, Rhode Island, praying for a charter, free of expense, excepting the customary recognition fees,"

Which was granted; and in the following year, Washington Encampment, Newport, Rhode Island, was represented, in addition to the four bodies previously named. In May, 1816, Thomas Smith Webb, Henry Fowle, and John Snow were appointed to revise the Constitution; the title was amended by expunging the words "United States," and the title of the Grand Master of subordinate encampments was changed to that of Grand Commander. Upon motion made and seconded, it was

"*Resolved*, That three delegates be appointed from this Grand Encampment to meet and confer with any or all other Grand Encampments that are now established within the United States, or with such delegates as may be appointed by any or all of the said Grand Encampments, upon the subject of a general union of all the encampments in the United States under one head, and general form of government, and that the said delegates be, and they are hereby, invested with full power and authority to enter into such engagements and stipulations, and make such arrangements upon the said subject, as they may deem expedient, and proper to promote the honor and interests of the Orders of Knighthood.

"*Resolved*, That M. W. Sir Thomas Smith Webb, and W. Sir Henry Fowle of Boston, and W. Sir John Snow of Providence, be, and they are hereby, appointed delegates for the before-mentioned purposes."

Past Grand Master Fowle, in his autobiography, gives an account of the visit of Webb, Snow, and himself to Philadelphia, on June 11, 1816, where they met the Knights Templars of Philadelphia, in convention, to effect a coalition of all Grand Encampments of the United States under one General Grand Encampment; but they found the Knights of Philadelphia averse to a coalition because they were under the control of the Grand Lodge. "Finding them incorrigible the committee gave them up, and prepared for their return."

Webb, in his report, on June 25, 1817, says: —

"They met in convention with delegates from the cities of Philadelphia, Baltimore, Wilmington, and New York, at the Masonic Hall; that, after several days spent in deliberation, they found

the mode of array and system of work differed in many points so essentially from what is customary in the encampments hitherto in connection with this Grand Encampment, that they could not feel justified in making concessions, such as were required by the delegates from Pennsylvania, particularly.

"The delegates think it unnecessary to state more than two obstacles which they deem of sufficient weight to defeat the object in view, (*a*) the first of which is, that the Encampments in Pennsylvania avow themselves as being in subordination to and under the Grand Lodge o Master Masons. (*b*) The second is their unwillingness to the arrangement or order of succession in conferring the degrees as practised by us, and especially they object to the degrees of Mark Master and Most Excellent Master as unnecessary and not belonging to the system of Masonry. Finding it impossible to come to an agreement upon these points, a part of the delegates agreed to adjourn to the city of New York, and the convention was dissolved."

Webb, Fowle, and Snow accordingly returned to New York, where, joined by Lowndes, on June 20, 1816, they four "Resolved unanimously to form and open a General Grand Encampment." Their further proceedings will be found under that title.

The report of the delegates having been taken into consideration, it was

"*Resolved*, That this Grand Encampment approve the doings of their delegates and of the proceedings of the convention holden in the city of New York, and adopt the General Constitution for their future government; and the Grand Master, Deputy Grand Master, and Grand Recorder are authorized and empowered to revise the local constitution of this Grand Encampment and render it comformable to said General Grand Constitution."

The proceedings for June 8, 1819, purport for the first time to be those of "The Grand Encampment of Knights Templars of Massachusetts and Rhode Island."

Pennsylvania claims the honor of having organized the first Grand Encampment. *Frater* Alfred Creigh, in the history of the Knights Templars, claims that the fire was lighted upon the altar of Templarism in that State as early as February 14, 1794, which is the oldest record in their possession, and, —

"That it has never been extinguished, even in the persecuting days of Anti-Masonry, although it is true, the light shone dimly, and its rays were occasionally obscured."

The first Grand Encampment was instituted May 12, 1797, "in Philadelphia, although a constitution was not adopted until the 19th of the same month." This Grand body at its organization had four subordinates: Nos. 1 and 2 in Philadelphia, No. 3 in Harrisburg, and No. 4 in Carlisle.

Frater Creigh quotes Colonel John Johnson, then residing in Cincinnati, but lately deceased, as saying: —

"That in 1797 he was admitted to the Knight Templar degree in Carlisle, in No. 4, and that the commander's name was Robert Leyburn, and that in 1799 he removed to Philadelphia, and visited the encampments in that city."

Creigh thinks this testimony "establishes the existence of these four subordinates prior to 1797." He finds

"From the published by-laws of Nos. 1 and 2 of Philadelphia, that on the 27th December, 1812, these two subordinates united as No. 1; and from this encampment, and also No. 2 of Pittsburgh, was formed a second Grand Encampment on the 16th of February, 1814, with the addition

of delegates from Rising Sun Encampment, No. 1, of New York; Washington Encampment, No. 1, of Wilmington, Delaware; and Baltimore Encampment, No. 1, of Baltimore, Maryland. The style of the second Grand Encampment was the 'Pennsylvania Grand Encampment with Masonic jurisdiction thereunto belonging.'"

This second Grand Encampment existed until June 10, 1824, or at least its Grand Master, Sir Anthony Fannen, exercised his authority as such, for on that day he issued a dispensation to the officers of St. John's Encampment, No. 4, — which was instituted June 8, 1819, —

"To dub and make John E. Schwarz a Sir Knight of our most illustrious Order of Knights Templars. This No. 4 is still in existence. . . . The original No. 1, of 1794, kept up a complete and unbroken organization until June 13, 1824, although No. 2 was merged into it on December 27, 1812."

After the parent body had ceased, in 1824, St. John's, No. 4, *Frater* Creigh says: "Continued to exist, recognizing as her superior the source of all Masonic authority within our State, the R.∴W.∴Grand Lodge of Pennsylvania."

June 11, 1816, the Pennsylvania Grand Encampment appointed a committee, who gave it as their unanimous opinion that the establishment of a General Grand Encampment, for the United States, would greatly tend to promote union, and order, and strength among Knights Templars; and they appointed Sir Knights McCorkle, Hamilton, Edes, and Ireland delegates, clothed with full powers to carry the same into effect. The Pennsylvania delegates met in convention with the delegates from the Grand Encampments of New England and New York, and in their report they state: —

"That it was impossible to carry their designs into execution without making a sacrifice upon the part of this Grand Encampment, and its subordinate encampments, which was considered unwarranted by every principle of Masonry, which was made a *sine qua non* by the delegates from New England, who having seceded from the convention, it was of consequence dissolved."

Pennsylvania would not consent that the "old work" which she claimed to have received "from the hands of her fathers, should become interpolated or amended," and regarded the "Webb work" as a New England heresy.[1]

The Pennsylvania Grand Encampment preserved her existence until 1824, after which those encampments in other States, which acknowledged her authority, owing to the Anti-Masonic persecution, ceased to exist, or became members of their State Grand bodies, among them Rising Sun Encampment, of New York, afterward Columbia Encampment, No. 1.

After the second Pennsylvania Grand Encampment had ceased, in 1824, St. John's Encampment, No. 4, the only one in existence in Pennsylvania, continued to work under the Grand Lodge until February 12, 1857. In May, 1852, St. John's, No. 4; Philadelphia, No. 5; Union, No. 6, and DeMolay of Reading, established a Grand Encampment under the authority of the Grand Lodge of Pennsylvania; but the Grand Lodge on the 16th of February, 1857, resolved that they had no authority over the degrees of Knighthood, and its legitimate sphere was the primitive degrees of Ancient Craft

[1] Creigh.

Masonry. A union therefore was effected, and both Grand Encampments of Pennsylvania, since 1857, acknowledge, as their legal head, the "Grand Encampment of Knights Templar of the United States."

New York. — This Grand Encampment was organized January 22, 1814. Its subordinates were: Ancient Encampment, New York; Temple Encampment, Albany; and Montgomery Encampment, Stillwater. The first official proceedings show that, on the day mentioned, the Sovereign Grand Consistory "Decreed the establishment of a Grand Encampment of Sir Knights Templars and Appendant Orders for the State of New York, and immediately proceeded to its formation by choosing the Grand Officers thereof" from among the members of the Consistory. Not a single commandery had requested such action; nor had a single Knight Templar as such. It was the volunteer action of an alien body, which, in itself, had no such authority as it assumed to exercise. A warrant of recognition was issued, in 1816, to Columbian Commandery of New York, and a warrant for a new commandery at New Orleans was issued the same day. These two subordinates were the only ones that recognized the Grand Encampment of New York, and that recognition was of the mildest kind. Neither of them sent any representatives to the Grand Conclave for six years. All the other commanderies of the States refused to acknowledge the Grand body, and maintained their independent organization for many years.

Whether or not the members of the Consistory who formed the Grand Commandery of New York had received the Orders of Knighthood, does not appear. They were not required to have done so to be eligible to admission to the Scottish Rite. The precise relationship between the two organizations is difficult of determination. The first constitution of the Grand Commandery of New York made its membership consist of officers and members of the Grand Commandery, and delegates from such subordinates under its jurisdiction as might recognize its authority. It also provided that the Grand Master should be admitted, as a member of the Supreme Council, without fee; and that the commanders of subordinates should be entitled to the degree of Prince of the Royal Secret, and also the members of the Consistory, free of charge. Thus the reciprocity of these two branches of Masonry was made complete, which was quite natural since they were composed of the same individuals.

What authority Joseph Cerneau had for conferring the Orders of Knighthood and constituting commanderies, and whence he derived this authority, has not been ascertained. No authority to confer the Orders of Knighthood is contained in his patent, at least there is no such authority in the patent of July 15, 1806, granted to Mathieu Dupotte. If he had any other patent, or if he himself had ever received the Orders of Knighthood, no evidence of the fact has been found.[1]

[1] Hopkins, G. E. Pro., 1889, p. 192.

SCOTTISH RITE PATENT, A.D. 1789.

Reduced Fac-simile.

From the foregoing summary of the principal events in the history of the three original Grand Encampments, existing prior to the organization of the present Grand Encampment of the United States, it will be seen that neither of them can trace their genealogy with that precision that would entitle them to be received as "true descendants of the twelve tribes of the children of Israel," — there is a link wanting in the history of each of them. Pennsylvania, which claims priority of date, was at best an adjunct of the Grand Lodge, and never had an independent existence. Massachusetts and Rhode Island had at the beginning no constituency, as it was organized by a "Grand Convention of Knights Templars," who, so far as the record or tradition shows, were not delegated by any organized body. St. John's Encampment of Providence, which made application, at the second meeting, October, 1805, for a charter of recognition, was its sole constituent until March, 1806, when Boston Encampment was recognized and chartered. In May, 1806, the Grand Officers were authorized and directed, whenever the encampments at Newburyport and Portland should petition for it, to grant them charters, which the latter appears to have done prior to May, 1807, when King Darius Council, Portland, was represented by proxy, and the encampment at Newburyport prior to May, 1808, when it was also represented by proxy; but the record does not disclose the date when the charters were issued in either case.

The Grand Encampment of New York sprang into being like Minerva from the head of Jove, Joseph Cerneau's Grand Consistory of the Scottish Rite playing the part of Jove. It had no constituents, and it is not even known where its organizers received the Templar degrees.

It would be interesting to pursue our inquiries into the organization of the other Grand Encampments: Virginia, organized in 1823; Vermont, organized in 1824; New Hampshire, organized in 1826; Connecticut, organized in 1827; Ohio, organized in 1843; Maine, organized in 1852; Indiana, organized in 1854; and Texas, organized in 1855, — all prior to 1856, when the name of the State Grand bodies was changed from "Grand Encampment" to "Grand Commandery," — but the limited space allotted to this writer forbids. It is worthy of remark, however, that there does not seem to be any reason why the peculiar nomenclature "encampment" was employed, the term certainly was not in use in ancient times, and has no special appropriateness; but the word "encampment" reaches far back in our history, and was doubtless used from the very beginning of the revival of Templary in the lodges, for we read that encampments were held "under the sanction of lodge warrants," in our first recorded trace of the degrees as a part of the Masonic system. The change in the designation of the State bodies by the Grand Encampment, to say the least, was ill advised, and is confusing, especially in writing history. It would seem to have been better and easier for the National body to have given itself an appropriate name, such as Great Priory, or Grand Conclave.

However, the mischief has been done, and is irreparable. Those who read will have to bear in mind these changes, as they pursue their investigations of American Masonic history.

CHAPTER II.

The Grand Encampment of Knights Templar, U.S.A

The Grand Encampment. — When Thomas Smith Webb, Henry Fowle, and John Snow failed in their mission to Philadelphia, where they went in June, 1816, to confer, with the Grand Encampment of Pennsylvania, "upon the subject of a general union of all the encampments in the United States under one head and general form of government," pursuant to the resolution of the "Grand Encampment of the United States," by which name Massachusetts and Rhode Island was then known, they repaired to New York, where, joined by Thomas Lowndes, who was also a delegate, appointed by the Grand Consistory of New York to represent "that body at a convention of Knights Templars from different States of the Union, to be held in the city of Philadelphia on Tuesday, the 11th inst. [June]," and at Masons' Hall, on the 20th and 21st days of June, held "a convention" at which one of them might have appropriately said the old colored man's grace: "God bless me and my wife, my son John and his wife, us four and no more. Amen." The record of this immortal quartette's proceedings describes themselves as "delegates from eight councils and encampments," by enumerating all the encampments under the jurisdiction of Massachusetts and Rhode Island, and New York, and is as follows: —

"At a convention holden at Masons' Hall, in the city of New York, on the 20th and 21st June, 1816, consisting of Delegates or Knights Companions from eight councils and encampments of Knights Templars and Appendant Orders, viz: —

Boston Encampment	Boston.
St. John's Encampment	Providence.
Ancient Encampment	New York.
Temple Encampment	Albany.
Montgomery Encampment	Stillwater.
St. Paul's Encampment	Newburyport.
Newport Encampment	Newport.
Darius Council	Portland."

This remarkable record was first printed in 1859, and was the occasion of much controversy, which only came to an end when it was discovered to be wholly imaginative. In addition to the encampments named there were, at that time, five others existing under the Grand Encampment of Pennsylvania, viz.: No. 1 of Philadelphia; No. 2 of Pittsburgh; Rising Sun of New York; Washington, No. 1, of Wilmington; Baltimore, No. 1, of Baltimore, and South Carolina Encampment of Charleston, which ones did not participate.

These four ancient worthies ordained a Constitution, which being ratified by the United States Grand Encampment (Massachusetts and Rhode Island), and New York, became the supreme law of American Templarism. Its importance is such as to demand the full abstract, which we present as follows: —

The First Constitution. — There shall be a General Grand Encampment of Knights Templars and the Appendant Orders for the United States of America, consisting of the officers thereof, and the four principal officers of all such State Grand Encampments as may be instituted or holden by virtue of this Constitution; and the said enumerated officers, or their proxies, shall be the only members and voters in the said General Grand Encampment. Meetings to be held on the third Thursday in September, and septennially thereafter at such place as may be from time to time appointed. Special meetings to be held on the call of any two of the first four officers, or whenever they may be required by a majority of the Grand Encampments of the States. First four officers empowered to visit and preside in any assembly of Knights of the Red Cross, etc., and to give such instructions and directions as the good of the Institution may require, always adhering to the "Ancient Landmarks." In the absence of any officer from any assembly "holden by virtue of this Constitution," the officer next in rank shall succeed his superior, unless such officer shall decline in favor of a Past Superior Officer, and in case of the absence of all officers, the members present, according to seniority and abilities shall fill the several offices. The first four officers, severally, have power to establish new Councils of Knights of the Red Cross, and Encampments of Knights Templars and Malta in any State or Territory where there is no Grand Encampment. The Grand, and Deputy Grand Masters are authorized to appoint a Grand Visitor, or more than one if necessary, to superintend and perform such distant business and to communicate such instructions as may come within the cognizance of such Grand Officers respectively, conformable to the duties and prerogatives of their respective offices. A Grand Encampment may be formed in any State when there are three encampments instituted under this Constitution, with the consent of the Grand Master, Deputy Grand Master, or Grand Encampment. Grand Encampments consist of their officers, the Past Grand, and Deputy Grand Masters, Grand Generalissimos, and Grand Captains General, wheresoever they may reside, and the Grand Commander, Generalissimo, Captain General, and Past Commanders of Encampments. Grand Encampments to be held once each year and subject to the provisions of this Constitution to have the whole government of subordinates, to assign their limits and settle controversies between them, to constitute new Councils and Encampments. The Grand and Deputy Grand Masters had power to grant dispensations, to "form a new Council and Encampment," to expire at the next meeting of the Grand Encampment. Fees for dispensations and annual contributions from encampments to be fixed by Grand Encampments. No charter to be given to less than seven Knights for a Council of Knights of the Red Cross, or nine Knights Templars for an encampment, petitions to be recommended by body in the same State, with the new body. Grand Encampments to communicate with each other, and exchange lists of officers. Jurisdiction not to extend beyond the limits of the State in which they are holden, except in case of existing Grand Encampments. Assemblies of Knights of the Red Cross called Councils, and those of Knights Templars and Knights of Malta, Encampments. Orders not to be conferred upon any one who had not regularly received the several degrees from E. A. to R. A. M., inclusive, as at present. Orders not to be conferred upon any sojourner whose fixed place of abode is in any State where there is an encampment established. All officers to take an oath of fealty.

In 1826 encampments holding from the General Grand Encampment were admitted to representation therein by their officers appearing in person, but not by proxy. Itinerant lecturers were prohibited. The first four officers were given power to establish encampments beyond the limits of the United States. No person to appear in General Grand Encampment unless he is a present or past officer of a grade that would entitle him to a vote, and no officer to have in his own right but one vote. Meetings were changed from septennially to triennially. Grand Visitors abolished. Encampments not to be formed in States where there is an existing body, without its consent, and that Orders may be conferred on clergymen without a fee.

In 1841 Past Commanders of encampments were restricted in their membership in Grand Encampments to the period during which their encampments continue in existence.

In 1844 the Constitution was revised, but the only addition was a provision requiring all officers of the General and State Grand Encampments to be members of some subordinate encampment. In 1856 the Constitution was again revised, the word "General" was omitted from the name of the Grand Encampment and the titles of officers. The State Grand Fncampments were called Grand Commanderies, and the title of the Grand and Deputy Grand Masters changed to Grand and Deputy Grand Commander respectively. Encampments were called Commanderies, and the principal officer called Eminent Commander. Its powers were defined to be as follows: —

At the stated meetings of the Grand Encampment of the United States there shall be reviewed and considered by all the official reports of its officers, and the State Grand and Subordinate Commanderies, for the preceding three years. They may adopt such rules and edicts as may be necessary for the Good of the Order; grant or withhold Warrants, Dispensations, and Charters for all new State or Subordinate Commanderies; for good cause to revoke preëxisting Warrants, Charters, or Dispensations; assign the limits of the State Grand Commanderies, and settle all controversies that may arise between them; and finally, to consider and do all matters appertaining to the good, well-being, and perpetuation of the principles of Templar Masonry. It is the prerogative and duty of the Grand Master generally to exercise, as occasion may require, all the rights appertaining to his high office, in accordance with the usages of Templar Masonry; and as part thereof he shall have a watchful supervision over all the Commanderies, State and Subordinate, in the United States, and see that all the Constitutional enactments, rules, and edicts of the Grand Encampment are duly and properly observed, and that the dress, work, and discipline of Templar Masonry everywhere are uniform. To visit and preside at any Commandery, Grand or Subordinate, in the United States, and give such instructions and directions as the good of the institution may require, always adhering to the Ancient Landmarks. To approve and grant Warrants during the recess of the Grand Encampment, for the institution of State Grand Commanderies in States, Districts, or Territories where the same have not been heretofore established. The duties of the remaining officers of the Grand Encampment are such as are traditionally appropriate to their respective stations, or such as may be assigned them by the Grand Encampment. The Grand Master, the Deputy Grand Master, the Grand Generalissimo, and the Grand Captain General, are severally authorized to visit and preside in any Commandery of Knights Templar throughout the jurisdiction of the Grand Encampment, and to give such instructions and directions as the good of the institution may require, always adhering to the Ancient Landmarks. The Grand Encampment of the United States shall have exclusive power to constitute new Commanderies within any State, District, or Territory, wherein there is no State Commandery regularly formed, under the authority of the Grand Encampment of the United States. During the recess of the Grand Encampment the Grand Master shall have the power to grant letters of Dispensation to a competent number of petitioners, nine or more, possessing the Constitutional qualifications and residing within said unappropriated State, District, or Territory, empowering them to form and open a Commandery for a term of time not extending beyond the next stated meeting of the Grand Encampment. Whenever there shall be three or more Subordinate Chartered Commanderies instituted or holden under this Constitution in any one State, District, or Territory, in which a Grand Encampment has not been heretofore formed, a Grand Commandery may be formed after obtaining the approval of the Grand Master or Grand Encampment. Its jurisdiction shall be the territorial limits in which it is holden. State Grand Commanderies consist of the following members: Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Treasurer, Grand Recorder, Grand Standard Bearer, Grand Sword Bearer, Grand Warder, and Grand Captain of the Guard, likewise all Past Grand Commanders (and Grand Masters), all Past Deputy Grand Commanders (and Deputy Grand Masters), all Past Grand Generalissimos, and all Past Grand Captains General, of the same Grand Commandery, so long as they remain members of the Subordinate Commanderies under the same territorial jurisdiction. Also the Commander, the Generalissimo, and the Captain General of each Subordinate Commandery working under the same Grand Commandery. Also all Past Commanders of the Subordinate Commanderies, working under the same Grand Commanderies, so long as they remain members of Subordinate Commanderies under the same territorial jurisdiction. Each of the individuals enumerated shall be entitled, when present, to one vote in all the proceedings of the State Grand Commandery. No person shall be eligible to any office in a State Grand Commandery, unless he shall be at the

time a member of some Subordinate Commandery working under the same Grand Commandery. Any officer, save and except Past Commanders, may appear and vote by proxy, said proxy being at the time of service a member of the same Subordinate Commandery as his principal, and producing a properly authenticated certificate of his appointment. Grand Commanderies were required to meet annually, and their powers were defined to be as follows: There shall be reviewed and considered all the official reports of its Officers, and of the Subordinate Commanderies within its jurisdiction for the preceding year. They shall proceed to elect by ballot the several officers of the Grand Commandery. To adopt such rules and edicts, subordinate to the Grand Encampment of the United States, as may be necessary for the Good of the Order. To examine the accounts of the Grand Treasurer and Grand Recorder. To supervise and state the condition of the finances, and adopt such measures in relation thereto as may be necessary to increase, secure, and preserve the same, and also to insure the utmost punctuality, on the part of every accounting officer, in the safe-keeping and paying-over the funds, and property of the Grand Commandery. To grant and withhold Dispensations and Charters for all new Commanderies. For good cause to revoke any preëxisting Charter or Dispensation; to assign the limits of Subordinate Commanderies within its own jurisdiction, and settle all controversies that may arise between them; and finally, to consider and do all matters and things appertaining to the good, well-being, and perpetuation of Templar Masonry, but always subordinate to the Grand Encampment of the United States. No business shall be transacted at the "called" meetings, save that which was specified in the original summons. At every meeting all questions shall be determined by a majority of votes, the presiding officer, for the time, being entitled to one vote. In case the votes are equally divided, he shall also give the casting vote. No appeal shall lie to the Grand Commandery from the decision of the Grand Commander. The Grand Commander was required to have a watchful supervision over all the Subordinate Commanderies under his jurisdiction, and see that all the Constitutional enactments, rules, and edicts of the Grand Encampment, and of his own Grand Commandery, are duly and promptly observed. He shall have the power and authority, during the recess of the Grand Commandery, to grant letters of Dispensation to a competent number of petitioners, nine or more, residing within his jurisdiction, and possessing the Constitutional qualifications, empowering them to form and open a Commandery; such Dispensations to be in force no longer than the next annual meeting of his Grand Commandery. But no letters of Dispensation for constituting a new Commandery shall be issued, save upon the recommendation of the Commandery, in the same territorial jurisdiction, nearest the place of the new Commandery prayed for. He may call special meetings of his Grand Commandery at his discretion. He may visit and preside at any Commandery, within the jurisdiction of his Grand Commandery, and give such instructions and directions as the good of the Institution may require, but always adhering to the Ancient Landmarks. It is his duty, either in person or by proxy, to attend all meetings of the Grand Encampment.

Under the title "General Regulations," it was prescribed: that no Commandery, Grand or Subordinate, shall confer the Orders of Knighthood upon any one who was not a regular Royal Arch Mason, according to the requirements of the General Grand Chapter of the United States. The rule of succession, in conferring the Orders of Knighthood, shall be as follows: 1. Knight of the Red Cross. 2. Knight Templar.

Every Commandery working in a State, District, or Territory, where there is a Grand Commandery, shall have a Dispensation or Charter from said Grand Commandery. And no Commandery hereafter to be formed or opened in such State, District, or Territory, shall be deemed legal without such Charter or Dispensation. All Masonic communication, as a Templar, is interdicted between any Commandery working under the general or special jurisdiction of the Grand Encampment, or any member thereof, and any Commandery or member of such, that may be formed, opened, or holden in such State, District, or Territory, without such Charter or Dispensation. The officers of every Commandery, Grand and Subordinate, before entering upon the exercise of their respective offices, shall take the following obligation, viz.: —

"I, (A. B.), do promise and vow that I will support and maintain the Constitution of the Grand Encampment of Knights Templar of the United States of America."

Amendments have been made from time to time, but none of which change or affect the *principles* upon which the relations between the Grand Encamp-

ment and the Grand Commanderies are based. Two diverse theories regarding these relations have been advanced and contended for: —

(1) The Grand Encampment is a supreme, uncontrollable, "legislative body, acknowledging no superior," and,

(2) That it exists by virtue of a written Constitution, and possesses no powers not therein enumerated, and all powers not expressly delegated are reserved to the several Grand Commanderies. Its officers are the creatures of that Constitution, and have no traditional functions, prerogatives, or privileges.

In support of the former theory, Grand Master Hubbard, who in his time was regarded as one of our most distinguished Masonic scholars and jurists, is cited to the effect that: —

"All authority necessary for the government and well-being of Templar Masonry in the United States, was vested in it [the Grand Encampment], and flowed from it, and the supervising power over all was full and complete."

Also the late Past Grand Master William S. Gardner, who, in an address to the Grand Commandery of Massachusetts and Rhode Island, said: —

"You were possessed of absolute sovereign powers, but you yielded up to the Grand Encampment many. You accepted a subordinate position; the Grand Encampment officers might preside over your subordinates, instruct and supervise them."

To which is to be added the declaration of the late Past Grand Master Benj. B. French, who asserted: —

"In form ours is a military organization, a form of government which recognizes no rule of action but the disciplined obedience to the will of the superior."

Past Grand Master James H. Hopkins contends: —

"Inasmuch as all of the Grand Commanderies, except three, derived their warrants, all the powers they exercise, from the Grand Encampment; and the three which existed before the formation of the Grand Encampment, voluntarily came under its banner and vowed loyalty to it, why is it not the supreme and sovereign organization? With what reason or justice can its creatures deny its complete authority, and undertake to hedge in and circumscribe the limits of its powers?"

On the other hand, it is contended that the analogy between the Grand Encampment, in its relations to the Grand Commanderies, and those of the Federal Government, in its relations to the several States, is complete. A view in which this writer most heartily concurs, notwithstanding the fact that no other four Masons could be named, whose opinions are entitled to the same weight as those of Hubbard, Gardner, French, and Hopkins. Ordinarily they would be accepted without a doubt as to their correctness, but having been uttered before it was known that the record of the Grand Encampment was wrong in respect to its organization, and that instead of having been constituted by encampments, it was the work of the four men, Webb, Fowle, and Snow, representing the Grand Encampment of Massachusetts and Rhode Island, and Lowndes, representing the Grand Encampment of New York, I

question whether they would not now revise their opinions, in the light of this discovery, if they were all living, and an opportunity were given to do so.

It is difficult to see in what respect the analogy between the National and Templar government, in these United States, fails. Both are the creatures of a written compact, denominated a Constitution, which was made by delegates from the then existing highest authority, the States and the State Grand Encampments. The work of both was subject to ratification by their principals, and was so ratified, as is shown by the records of the respective Grand Encampments. Massachusetts and Rhode Island, then known as "The United States Grand Encampment," at a meeting held June 25, 1817, at which the delegates reported in full their acts and the action of the convention, —

"*Voted*, Its approval of the doings of the delegates and of the proceedings of the Convention and the adoption of the Constitution."

Sir Thomas Lowndes, the delegate from the Grand Encampment of New York, does not appear, from the records, to have made a report, but the records show that, at the succeeding conclave, 1817, a committee was appointed, who in due time reported, to revise the constitution so as to conform to that of the General Grand Encampment, and but for this ratification the instrument would have been utterly void. Nor does it militate against this proposition that it was given, as suggested by *Frater* Hubbard: "All authority necessary for the government and well-being" of Templar Masonry. The National Government has this authority, and yet no one has ever contended that it was unlimited. It was given just so much authority as was needed to carry out the purpose for which it was created, and here its authority ceases. Whatever else remains to be done was reserved to the several Grand Commanderies. It is not true that this authority flowed from the Grand Encampment; for, on the contrary, we have seen that it flowed from the two Grand Encampments which created it, and in which it had previously existed. As Grand Master Gardner said, they were the "original sovereigns, and while they yielded up many of their powers," it is manifest that if there were existing any other rights and powers, not therein enumerated, they were retained. Quoting the words of Chancellor Kent:[1] "The Constitution is the act of the people, speaking in their original character, and defining the conditions of the social alliance." The "people" in Masonry are not the Grand bodies, nor yet the Grand Officials with their pompous titles, but the individual Masons, and they are the only true source from which all Masonic powers flow. That which they individually yielded up for the general welfare of the whole is, or ought to be, expressed, and that which is not so expressed is retained. This writer denies that Templarism is a military organization. It merely makes use of a military drill: that is to say, when it moves as a body, it employs tactical movements, as the most convenient and orderly method of proceed-

[1] 1st Kent's Com. 495.

ing, but there is no "disciplined obedience to the will of a superior," as it is practised in an army. So far as that superior confines his "will" to such matters and things as are the result of common consent, he is obeyed, but in no sense of the word has he a "military" command. To the suggestion that bodies created by the Grand Encampment cannot, with reason or justice, "deny its complete authority, and undertake to hedge in, and circumscribe the limits of its power," it is only necessary to reply that those bodies came into existence by virtue of its Constitution, and the limits of its power therein contained; and it follows, as a necessary consequence, that any attempt to add to those powers must be with the consent of those in whom power was originally vested; *i.e.*, the true sovereigns, — the people, speaking through their lawful representatives.

The Constitution contains a provision wherein it is said: —

"It is the prerogative and duty of the Grand Master generally to exercise, as occasion may require, all the rights appertaining to his high office, in accordance with the usages of Templar Masonry."

This has occasioned much controversy. Past Grand Master Hopkins, in a report to the Triennial Conclave of 1889, said: —

"It is fair to infer that the usages of Templar Masonry are to be understood as limited to the existence of the Order in the United States."

A statement to be heartily endorsed; and it is to be regretted that this able exponent of Templar jurisprudence did not stop right there, but unfortunately he added: —

"Originally, the Grand Master was vested with absolute and autocratic power. And under the present Constitution of the Order in England, the Grand Master, with the approval of a majority of the Committee, — more than two-thirds of whom were selected by him, — may dismiss a member from any office or impose such other sentence as he may see fit. And while it is true that in this country the Order retains much of its military character, it is also greatly imbued with the spirit of our freer institutions. And yet there has always been felt a glow of pride in the antiquity and history of the Order, and a strong desire to retain the original usages as far as possible."

In 1853 the Grand Encampment appointed a committee to revise the constitution, and authorized them

"To report such changes in the organization as will make the Order in this country conform more completely to the system of ancient Knights Templars."

In many respects this was found impracticable by reason of the changed conditions and advanced civilization. But, while we have a deliberative and legislative governing body, and an elective Grand Master, the head of the Order has a larger inherent and prescriptive power than ordinarily belongs to the executive of a pure democracy. The Master of a lodge may be far more dictatorial than the chairman of a popular assemblage. And so, through all the degrees of Masonry, the presiding officer has much unquestioned and absolute authority. This Grand Encampment has conceded the right of appeal to the governing body, from any decision of the Grand Master upon

questions under discussion; and this, very manifestly, because of the deliberative and legislative character of the Grand Encampment. But the mandate of the Grand Master must always be obeyed. His powers are delegated by and subject only to the restraint imposed by law. The Constitution and statutes, — and where they are silent, "the usages of Templar Masonry," which is our common law, — prescribe the only boundaries to the Grand Master's power.

Without now considering the extent of the Grand Master's powers by virtue of the unwritten law of usage, it cannot be doubted that he is clothed with the full authority requisite to the discharge of all the duties imposed upon him. When the Constitution demands that "he shall have a watchful supervision over all Commanderies, Grand and Subordinate," and see that all the statutes and regulations "are duly and promptly obeyed, and that the 'work' [Rituals], etc., everywhere are uniform," it was properly assumed that he possessed "adequate power to effect these objects."

It is a mere waste of time and effort to attempt to connect American Templarism with the "system of ancient Knights Templars." Whatever "absolute and autocratic powers" may have been wielded by the Grand Masters of the Crusading Templars, — in the rude and semi-barbarous times in which they existed, — they are wholly inapplicable to the changed conditions under which the modern society, which bears their name, exists. The Grand Master of American Templars is Grand Master only in name; like the President of the United States, he is the head of the Republic and subject to its laws, the same as every other citizen. The Master of a lodge has some traditions behind his back, and there is some ground upon which to base the claim of "prerogative" residing in the Grand Master of Masons, but there is absolutely nothing behind the principal officer of the modern imitators of the valiant Knights of old, upon which to reflect even a shadow of absolute and autocratic power. The year 1797, which gave birth to the first governing body of American Templars, witnessed the creation of the first Grand Master, that of Pennsylvania,[1] and there and then Templar usage began. It requires that degree of charity which suffereth long and is kind, to enable one to contemplate with patience the extravagant appeals to "usage," "prerogative," and "*Ancient* Landmarks," with which Templar literature in these United States is cumbered, — just as if it were possible for a society not yet a century old to have created a "usage," "prerogative," or "Ancient Landmark." Sir Hopkins did well when he limited the "usage of Templar Masonry" to the period in which the Order has existed in this country. Who will have the temerity to knock out of our Constitution the "Ancient Landmark" absurdity? Let it be known that we exist alone to-day as emulators of the chivalric virtues, the charitable deeds, the unexampled bravery, Christian heroism, and ennobling self-sacrifice of the ancient Templars; and that, so far as we follow

[1] Creigh, Vol. II. p. 516.

the examples they set for us in this direction, we are indeed true Knights Templars. But let us not deceive ourselves or the world with the vain pretence that anything further than good examples, to be followed in our daily life and conduct, has come down to us from our ancient exemplars.

Grand Commanderies. — The space allotted to this writer prohibits him from entering upon the interesting field presented by the history of the several Grand Commanderies, and he is reluctantly compelled to content himself with a statement of latest dates of organization and total membership, given officially by the Grand Recorder in the proceedings of the Grand Encampment, for the year 1895. For convenience of reference, those which prior to 1856 were designated as Grand Encampments are included, and the whole are given in the order of their rank, which follows the military rule of seniority: —

NAME.	DATE OF ORGANIZATION.	MEMBERSHIP
Massachusetts and Rhode Island	May 6, 1805	10,384
New York	June 18, 1814	10,388
Virginia	Nov. 27, 1823	1,365
Vermont	June 1, 1824	1,396
New Hampshire	May 27, 1826	1,853
Connecticut	Sept. 13, 1827	2,214
Ohio	Oct. 24, 1843	7,566
Kentucky	Oct. 5, 1847	1,911
Maine	May 5, 1852	2,904
Indiana	May 16, 1854	3,394
Texas	Jan. 18, 1855	2,080
Pennsylvania	Jan. 12, 1857	10,943
Mississippi	Jan. 21, 1857	387
Michigan	Feb. 12, 1857	5,373
Illinois	Oct. 27, 1857	9,109
California	Aug. 10, 1858	2,887
Tennessee	Oct. 12, 1859	1,065
Wisconsin	Oct. 20, 1859	2,718
New Jersey	Feb. 14, 1860	1,681
Georgia	April 25, 1860	679
Missouri	May 22, 1860	4,030
Alabama	Nov. 29, 1860	375
Louisiana	Feb. 12, 1864	311
Iowa	June 6, 1864	4,173
Minnesota	Oct. 23, 1865	2,335
Kansas	Oct. 21, 1868	3,176
Maryland	Jan. 23, 1871	997
Nebraska	Dec. 27, 1871	1,656
Arkansas	May 23, 1872	545
West Virginia	Feb. 25, 1874	781
Colorado	Mar. 14, 1876	1,648
North Carolina	May 15, 1881	362
South Dakota	May 14, 1884	781
Oregon	April 13, 1887	383
Washington	June 2, 1887	582
Montana	May 14, 1888	337
Wyoming	May 14, 1888	250
North Dakota	June 16, 1890	406
Arizona	Nov. 16, 1893	116
		103,541

In addition to these there are thirty-four commanderies, under the immediate jurisdiction of the Grand Encampment, with a total membership of 3,112, thus swelling the grand total of Knights Templar, under the jurisdiction of the Grand Encampment, to 106,653. The total number of commanderies is 995.

CHAPTER III.

The Ethics and Ritual of American Templary.

The Ceremonies of Templary. — The degrees embraced in the American schedule are those of Knight of the Red Cross, Knight Templar, and Knight of Malta. That of Red Cross is not embraced in that of the English, European,[1] or Canadian preceptories, except that it is permitted in Canada to communicate it, in order to qualify our Canadian *Fratres* to visit American bodies. This degree has a curious and unsatisfactory way of appearing and disappearing in the earlier records of Templar bodies. It is mentioned in the diploma which is relied upon to establish the conferring of the Templar degrees by St. Andrew's Lodge, at Charleston, South Carolina, in 1783, previously given; prior to the discovery of which it was regarded as having been manufactured by Webb and his associates, from the degrees of the Ancient and Accepted Rite.[2] The degree is not enumerated among those conferred upon Brother Wm. Davis, in St. Andrew's Royal Arch Lodge, now Chapter, at Boston, in 1769. In 1797, however, that body "voted that the Knights of the Red Cross, by Brother Benjamin Hurd, Jr., be, and they are hereby, permitted to make their records in the Book of the Chapter,"[3] — a privilege which was not availed of. Boston Council was established in the year 1802, and King Darius Council, of Portland, in 1805, and thereafter the degree seems to have been regularly worked. The late Wm. J. B. MacLeod Moore referred to it as the

"American Red Cross degree, called in Great Britain the Babylonish Pass, a fabrication with other side degrees of the last century, taken from a Persian legend, consequently Pagan, which may be looked upon as having some reference to the Royal Arch, but in no sense to Christian degrees."

Grand Master Gardner asserted that "the Ritual was made by Fowle and Gleason, while Webb devoted his attention mostly to the Chapter degrees."

[1] In 1869 Grand Master Gardner commissioned Grand Commander James H. Hopkins of Pennsylvania, as his representative, to visit the several European Templar bodies, to inspect and report upon the condition, array, mode of conferring the Orders, and other matters of interest therein, to the Grand Encampment. He was received with that Knightly courtesy and hospitality which demonstrates the universality and catholicity of Masonic fellowship in Scotland, England, Prussia, and Malta. The following interesting extract forms a portion of his report: —

"Comparing the internal organization and ceremonial of our American commanderies with the encampments of England, we find a difference in the titles of all the officers except Eminent Commander and Prelate, and there are some discrepancies in the forms. The rituals for the Order of the Temple are substantially the same; but there is scarcely a trace of resemblance between our Order of Malta and that of England, the latter being full, attractive, and imposing. The Grand Vice-Chancellor of England presented me with a certified copy of their rituals, which I will, with much pleasure, submit to your inspection and care.

"The mongrel anachronism which we call the Order of the Red Cross, is unknown in Europe. It is worthy of consideration, whether its lessons could not be more appropriately taught in the chapter, and whether the commandery would not thereby be made more symmetrical and effective by giving them more time and exclusive attention to the Orders of Christian Knighthood."

[2] It was manufactured by Webb and his associates from the Knight of the East or Sword, Knight of the East and West, and other degrees of the Ancient and Accepted Rite. — *Creigh.*

[3] A. F. Chapman, in Sketches from the Records of St. Andrew's Chapter, Boston.

The late Albert G. Mackey was clearly of the opinion that this degree, as well as the Templar degrees, was introduced into the country by the possessors of the degrees of the Ancient and Accepted Rite, who received them from the founders of that Rite in Europe.

If the ceremony called "Red Cross," mentioned in the South Carolina diploma,[1] and vote of St. Andrew's Chapter, before referred to, was identical with that practised in Boston and King Darius Councils, and enumerated in the minutes of the meeting at which St. John's Commandery of Providence, Rhode Island, was organized, then it is clear that the degree is not the work of Webb, who was not a Knight Templar at the time the permission to record their proceedings in the minute-book of St. Andrew's Chapter was given.[2] It is possible that changes were introduced by Webb, but the tradition that he was the originator must yield, as other myths of Masonry have done, before the researches of the historians of Masonry; but, before Webb's claims to paternity are set aside, it must be considered that an entirely dissimilar degree of the Ancient and Accepted Rite, that of the Rose Croix, has, through ignorance, frequently been spoken of as the Red Cross, and it is barely possible that the Red Cross referred to in the Charleston diploma and Massachusetts record was not identical with the ceremony founded upon the Persian legend. This much at least is to be said: before the era of Webb the degree was little known and rarely practised, and it is to him that we are indebted for its preservation and propagation, as a part of the American Templar system. The misalliance of a degree distinctively Jewish in its teachings and character, with others founded upon the Christian religion, and teaching distinctively Christian doctrine, "purged," to use the words of Brother Parvin, "of all the leaven of heathen rites and traditions," from a ritualistic point of view, was unfortunate, and is to be regretted, more especially as it, like the Mark degree in the Chapter, renders special preparations necessary in order to enable our English and Canadian *Fratres* eligible to visit our bodies. As far as possible, Masonry everywhere ought to be uniform, and it is a blunder, of no mean proportions, to set up a scale of degrees in one country which does not prevail in another, speaking the same language, and deriving their Masonry from the same primitive source. The teachings of the degree cannot be too highly commended, despite the incongruities and absurdities which characterize it.

It is not this writer's purpose to attempt to trace the development of the Templar degrees; indeed, the paucity of facts obtainable at this day does not permit of its being done; but, in a work of this character, it seems to be necessary that something should be said by way of explanation of the fact that a degree, so utterly foreign to genuine Templarism, should be found in the American scale of degrees and in no other Masonic system.

[1] "The authenticity of this diploma once established, Pennsylvania and Massachusetts are both antedated, and the received tradition that Webb was the founder of our Red Cross grade vanishes before the burning rays of the sun of truth." — *Extract from Letter, Carson, 1883.*

[2] Parvin.

It has been before noted that the Templar ceremony was practised in an irregular, sporadic manner "under the sanction of the warrant" of "Blue" lodges. It is probably impossible to fix the date or place of its introduction into the United States, but it is certain that it did not come under the sanction of a warrant or dispensation from any Masonic power, for none such existed anywhere at that time, having control of the degree. Doubtless it came as the so-called side degrees of the present day come. One being in possession of a degree called to his assistance the requisite number of others having the degree, who, meeting in a lodge room, and having present its warrant, proceeded to make a Templar or Templars, as the case might be; and, the ceremony ended, dissolved, never to meet again. In the course of time, when Templars became more numerous, an occasional attempt was made to make a record of these irregular, as we now view them, proceedings; and, occasionally, diplomas were issued, some of which, having come down to the present time, are exhibited as testimony of the assumed fact that there were "regularly" existing Templar bodies in those days. The ritual of the degree does not appear to have undergone the rehabilitating process to which other degrees of Masonry were subjected, and, while changes were undoubtedly made, either by accident or design, it is said to be substantially in accord with that of our English *Fratres.*

The Malta Ritual, as it was practised for many years, originated with Boston Encampment. Subsequently one, said to have been prepared by Grand Master French, was adopted by the Grand Encampment, which was superseded by a revision adopted in 1883, of which there are two forms, a long and elaborate one, and a shorter one. The use of either is optional.

In 1889 the Grand Encampment, after a long and acrimonious controversy over a ritual reported to it in 1886, adopted the "essentials" of a new ritual for the Red Cross and Templar degrees, and appointed a committee to report, in 1892, the "ceremonials," and it was resolved to leave it optional with the several Grand Commanderies to order what ritualistic ceremonies should be practised in their jurisdictions, until the further order of the Grand Encampment in the premises.

In 1859 the Grand Encampment adopted "Ceremonies and Charges upon Constituting and Dedicating a Commandery and Installing its Officers," and a "Burial Service of the Orders of Masonic Knighthood," both of which are beautiful, appropriate and elaborate, partaking, however, principally of the latter quality.

The Ethics of Templary.—There must be a standard of morals around which society can rally, and upon which men holding diverse and even contrary opinions can plant themselves, without yielding those things which appertain to religion. Until a common ground of union and agreement is found, every system of morals must be regarded as so many abstract theories, binding only as its precepts reach the heart and conscience of each individual

member of society who accepts them as his law. Freemasonry teaches the theory and practice of all that is good in relation to God and to man, to the State and to the individual, and the great object for which it exists, indeed, the only sufficient apology for its existing at all, is the endeavor to find this common ground upon which all good men, regardless of creed or country, can stand. It is greatly to its praise that it can be truthfully said, in this respect, it has excelled all other human agencies. In every age, its device has been liberty, equality, fraternity, law, order, government, and not anarchy. It recognizes the dignity of human nature, and man's right to as much freedom as he is fitted for; and it knows nothing that should place one man below another, except ignorance, debasement, and crime, and necessity of subordination to lawful will and authority. Its mode of government, when Cæsars and tyrants were usurping the rights of the people, was that of a pure democracy; in recesses into which no Cæsar could penetrate, it taught the freedom and dignity of man. Amid all the brutality and oppression around them the secret lodges, with their scheme of truth, wrought out with the compass and the square, the level and the plumb, were proving the wrong. Whatever might be the insolence of wealth and power outside, within the mystic fold all were brethren, pledged to each other's defence and support; overlooking national disputes, they enjoined the duty of man helping his brother man, of standing by him when persecuted, giving him decent burial after death, and shielding his widow and orphans from wrong and privation. Freemasonry, then, is a Brotherhood. How to be brothers, indeed, in the midst of diversities of interest, diversities of condition, diversities of opinion and belief, diversities of race and nation, to be brothers still, loving brothers in a world rent by violence, sundered by partition walls, full of intolerance and party feeling, sectarian strife and exclusiveness of caste, — to be brothers amid the distinctions of common life, where wealth and poverty, obscurity and eminence, jostle each other, where religious and political differences, social distinctions and the exclusiveness of wealth, all conspire to set men at a greater distance, and to water and cultivate the obnoxious weed of selfishness, — is a problem which Freemasonry undertakes to solve. It has combined the scattered elements of society, recalled men to a sense of their fraternal relations, revived the sometimes almost extinguished faith in friendship and virtue, opened a new temple, and set up a new altar above all prejudice and dissension and selfishness, above all distinctions except moral goodness, — a temple dedicated to universal friendship, an altar at which all humanity may kneel, where brethren may seek refuge together from the strife and storms of human passion, defence and shelter within an inviolable sanctuary of peace and love. While holding itself aloof from the separate creeds, the symbolism of all Masonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God as being his children, and to men as being their brethren.

Dr. Oliver, one of the most distinguished and learned of English Masons, says: —

"There is scarcely a point of duty or morality, which man has been presumed to owe to God, his neighbor, or himself, under the Patriarchal, the Mosiac, or the Christian dispensations, which in the construction of our Symbolic system, has been left untouched."

But above all and before all it has taught a principle which has permeated its every nerve, coursed through its every vein, and responded to every throbbing of its heart, that man is sovereign over his mind, and must deal in charity with the opinions and judgment of his fellows. If, then, anywhere the door of any degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that degree is not Freemasonry. That the Templar degrees form no part of Masonry, we have the declaration of the reputed author of the American Rituals, Thomas Smith Webb, who, in 1812, and several subsequent editions of his "Freemason's Monitor," says: "Although the several Orders of Knighthood are conferred both in Europe and America, reputedly under the sanction of Masonic assemblies," they "compose no part of the system of Freemasonry. They are," says he, "in comparison to it, societies of but yesterday; and all of them fall short of the excellence, harmony, universality, and utility of that noble Institution." He asserts that in America they are only conferred as "Honorary degrees."

These declarations are peculiarly refreshing, coming, as they do, from the man who of all others is regarded as the lineal descendant and sole heir to all the wisdom of Solomon himself, in the estimation of that far too numerous class of so-called Masonic teachers, who inculcate the idea that "true and Ancient Masonry" is alone to be found in the "Webb work" of the several degrees. It is time for intelligent Masons to divest themselves of the superlatively ridiculous and often exploded idea, that there is any connection between what we now know as Templarism and the Fraternity of Free and Accepted Masons, except that which is found in the restriction of its membership to those who have first received the several degrees of Masonry. As there is no conflict between the Church in any of its branches, save and except such as narrow-minded bigots themselves have created in their own narrow imaginings, so there is none between Masonry and Templarism. It is entirely compatible with all the obligations of Masonry that a Mason should be a Templar, and we do not derogate from our standing as Masons when we take upon ourselves the additional vows of the Knights Templars; but this does not make Templarism Masonry, nor do we add anything to the dignity and high character of the Order by making the assertion that it is.

The moral code of Templarism is so interblended with religious teachings that what appertains strictly to the domain of the science of ethics cannot readily be separated from the dogmas of theology. The assertion of Aristotle, who says the custom of doing good acts arises from the habit of moral virtue

is only true so far as it extends; for unless religious principle is combined with good morals, there cannot be a perfect character. The Masonic Code requires that to be done which ought to be done, simply because it is right that it should be done, and not from any hope of reward or expectancy of gratitude from the recipient of the act; while Templarism teaches that we are to await the rewards of the valiant Templar, all good deeds having their reward, because they are well-pleasing in the sight of God, and He rewards. "Do good unto all men, but especially unto them who are of the household of faith," says St. Paul; therefore the Knight Templar draws his sword in defence of the Christian religion, which is the household of faith, stimulated to the discharge of every duty by the assurance that the memory of him who falls in a just and virtuous cause is forever blessed, and, like the green bay tree, shall flourish in immortal green. As a Red Cross Knight he is tried by the test of *truth*, which is a divine attribute and the foundation of every virtue, and taught that his engagements are sacred and inviolable, and no sacrifice is too great to insure their maintenance. No human law insists with so much force as that of chivalry upon an inviolable attachment to truth. Adherence to his word is esteemed the most honorable part of a Knight's character; and hence the giving of the lie involved a mortal and irreparable affront, and formerly was to be expiated only by blood. An oath or promise of a Knight, is of all oaths and promises the most inviolable and binding. In the days of chivalry, Knights are said to have been sworn "*to speak the truth.*" Knights taken in battle engaged to come of their own accord to prison, whenever it was required by their captors, and on their word of honor they were allowed liberty for the time, and no one ever doubted that they would fulfil their engagements. The loyalty of the Knights of old to the vows of chivalry is illustrated by the fidelity of Zerubbabel to his companions at Jerusalem; and hence, in the impressive ceremonies of the Red Cross degree, we find the great lesson taught, that to attain the truth, and to serve our fellows, our country and mankind, is the noblest destiny of man.

The solemn ceremonies which anciently accompanied the creation of a Knight, — austere fasts, whole nights passed in prayer, the Sacraments of confession, penance, and the Eucharist, bathings which prefigured purity of manners and life, a white habit as a symbol of the same purity, and a serious attention to sermons, were all duties of preparation, devoutly performed by the neophyte for the sword of chivalry, — whose sword was girded on accompanied by these or similar words: —

"In the name of God, of St. Michael, and of St. George, I make thee a Knight; be brave, be hardy, be loyal,"

Affords the groundwork of the American Templar dogma. We now pledge ourselves to the pursuit of a warfare which requires no swords, demands the shedding of no blood, and exhibits no *beauseant* save the cross of Him who

went about doing good. It is the "Pure religion and undefiled before God and the Father," which St. James declares to be: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The sword of Knighthood is no longer drawn, save as a symbol; but the great principles which moved and inspired the chivalric Soldier of the Temple to press forward to the rescue of the Holy Sepulchre from the profanation of infidel hordes, and to protect and afford hospitality to weary pilgrims travelling from afar, to respect and shield the virtue of woman, and protect the helpless, yet lives and finds expression in the lives of the modern Templars, whose swords, endowed with justice impartial, fortitude undaunted, and mercy unrestrained, are never drawn in the cause of oppression, injustice, or falsehood. Let us then close up the ranks, and, shoulder to shoulder, as becomes brave men and true, manfully fight the great battle of life, discharging its duties as becomes "heroes in the strife," and pressing forward to the goal with certain confidence in the Great Captain and Leader of our salvation, even Jesus Christ the Lord.

Yours fraternally
Frederic Speed
P. G. C.

IN MEMORIAM.—MacLEOD MOORE.

Born January 4, 1810. Died September 1, 1890.

In 1888 a well-known Masonic Editor wrote: "The name of Lieutenant-Colonel William James Bury MacLeod Moore, G. C. T., Supreme Grand Master, of the Sovereign Great Priory of Knights Templar of Canada, is one that will live when its possessor shall have passed to the 'Great Beyond.'" This is a sentiment which will strike a responsive chord in the breast of every reader as he peruses the pages following, the preparation of which closed the long life-work of the eminent brother, who has now passed to his reward, the summons coming even amidst his closing labors thereon. Of his presence and character, General Albert Pike, a life-long friend, says:—

"He had the air and manner of a soldier always, free from arrogance or self-sufficiency, being invariably a dignified, courteous, and affable gentleman, *verâ simplicitate bonus*, candid, frank, and sincere, altogether a man after the old pattern, and withal a most kindly, lovable man. Not smiled upon by fortune in the later years of life, nor free from vexatious annoyances and heavy crosses: but he accepted these and all the ills of life, and the deprivations and disabilities of old age, with equanimity, as a wise man should: and to the last stoutly resisted any innovations in the Knights Templary of Canada, these seeming to him depravations that would vulgarize it."

He received the three degrees of Craft Masonry in a single evening, on the 17th of August, 1827, when only seventeen years of age, at a special meeting of Glenkindie Lodge held in the house of the Master, Major General Sir Alexander Leith. In 1831 he was exalted to the Royal Arch Degree, and made Mark Master: and October 29, 1844, was installed High Knight Templar and Knight of Malta, in the Encampment *attached to Lodge 242*, in the old town of Boyle, County Roscommon, in Ireland. He received the degrees of the A.·.A.·.S.·. Rite in New York City, in the year 1863, and his subsequent record is mentioned in his monograph in this work. Grand Master Henderson (his successor), — who has also since passed to a better life, — in a memorial circular, says: —

"In 1849–50, when, as an officer in H.·. M.·. 69th Regiment, he was stationed at Malta, he was mainly instrumental in reviving the Masonic Order of the Temple in that Island, and on his arrival in Canada, in 1852, he at once identified himself with Freemasonry, being most zealous in its advancement. Having ascertained that there were historic records extant of an old encampment at the city of Kingston, with a zeal and ardor truly his own he set about reviving it, and through his well-known influence with the Supreme Grand Conclave he obtained in the year 1854 a warrant for its revival under the name of the Hugh de Payens Encampment, and was gazetted the first Eminent Commander. To his exertions the revival of the Order in Canada is wholly due, and the twenty-seven preceptories now under the banner of the Sovereign Great Priory bear witness to the success of his efforts in the cause of the Order of the Temple. Such whole-souled devotion of his time and talents won prompt and deserved recognition at the hands of the preceptories, and the highest office in the gift of the *Fratres* was bestowed on him. He was unanimously elected Supreme Grand Master '*Ad Vitam*,' which office he worthily filled up to the time of his death. He was honorary member of several preceptories, not only in his own, but also in foreign jurisdictions; and in the year 1873, H.·. R.·. H.·. the Prince of Wales, as Grand Master of the Order of the Temple, conferred on him the distinguished honor of the Grand Cross of the Temple, — one of twenty-one, six of whom were royal personages."

The Order of the Temple became the work of his life, and the Allocutions that form the basis of his contribution to this work, and which for so many years he sent forth, are mines of historic research and valuable information. He was a recognized authority in Masonic lore and especially in that of Templary.

THE EDITOR-IN-CHIEF.

PUBLISHERS' NOTE.

WHEN M.·. E.·. Grand Master Moore was solicited to prepare Division XVII. of this work, it was with extreme reluctance that he consented to write the monograph, which follows next in order in this volume. We felt from the beginning that it was his last effort, and so it proved. However, he lived to see his "History of British Templary" in type, and to partially read the first few pages. It is only just, then, to the memory of the Grand Master to state that, had he been permitted to correct the proofs of his invaluable monograph, the language and style in several places would, undoubtedly, have been changed. The Editor-in-Chief, in these cases, has made such corrections of the original MS. as precision and perspicuity demanded, and such as he feels the author himself would have sanctioned.

fra: ⁂ H. J. H. Macleod Moore U.S.Coll.
G. C. T.
Supreme Grand Master "ad Orientem"
Great Priory of Canada United Orders of
the Temple & Malta

DIVISION XVII.

BRITISH TEMPLARY.

A History of the Modern or Masonic Templar Systems, with a Concise Account of the Origin of Speculative Freemasonry, and its Evolution since The Revival, A.D. 1717.

By Lieut.-Col. W. J. B. MacLeod Moore,

Formerly of H.·.B.·.M.·. 60th Regt., and Staff Officer of Military Out-Pensions in Canada.

Supreme Grand Master "Ad Vitam" of the Sovereign Great Priory of Canada, United Orders of the Temple and Malta; One of the Original Grand Crosses of the Order, instituted by H.·.R.·.H.·. the Prince of Wales; Grand Inspector General 33° A.·. A.·. S.·. Rite of Freemasonry, etc., etc., etc.

INTRODUCTION.

Dedication.

To Thomas Bowman Whytehead, *Esq., Registrar of the Dean and Chapter of York, York Cathedral, England.*

My Dear Frater Whytehead: — I do not consider there is any one to whom I can more fitly or properly dedicate this sketch of the modern Knights Templar system, in connection with Freemasonry, than to yourself, with whom, for so many years past, I have had the most instructive and interesting correspondence on Templar matters; whose matured views on the subject so entirely coincide with my own, and who first suggested to me, some time back, to re-write, correct, and re-arrange the historical portions of my annual Templar addresses to the Great Priory of Canada, but which I have been unable to accomplish until the present time.

The general approval of my efforts to place the Templar degrees upon a rational and common-sense footing, and more particularly the flattering encomiums passed upon them by our esteemed friend and brother William James Hughan of Torquay — the well-known and acknowledged accurate historian of Freemasonry — were most gratifying, and induced me to carry out your kindly meant suggestions by the present publication.

I am always, my dear Brother Whytehead,

Sincerely Your *Frater in Christo,*

Fra. Wm. Jas. Bury MacLeod Moore, G. C. T.,

Sup. G. Master, The Templars of Canada.

Prescott, Ontario, Canada.
March, 1890.

Preface. — The following compilation of the history of the modern Templar degrees is a reiteration of the historical portions of my various annual addresses and fugitive papers which I have for thirty-six years past delivered, from my own stand-point, to the Templar body of Canada, as an explanatory history. In these I now contend that it is a mistake to connect Templary with Freemasonry, although at one time I believed a union had existed between the ancient builders, "Stone-masons," and the chivalric orders.

After the most careful researches, exhausting every source of information, I have discovered this to be a mere delusion, devoid of all truth.

The Freemasonry of the "revival" inculcates the doctrine of Theism; that of Templary is, and has always been, Trinitarian Christian: how, then, can two such contradictory and antagonistic elements be transformed into degrees of the *universal* system of Freemasonry, without destroying the vital characteristics of both?

This has been a subject of careful investigation by me for a lifetime, having been a Mason (some) sixty years, and a Templar (nearly) half a century, in possession of almost all the rites and degrees professing to be Masonic, and having witnessed the various ceremonials and the effects of their working in different places and situations, forming a fair estimate of their usefulness and authenticity. The results of my researches and experience were from time to time laid before my *confrères* of the Templar body in Canada, and have been printed with the Annual Proceedings of the Great Priory.

I may appear to have frequently indulged in fault-finding with the system of *purely Masonic* Templary practised in the United States of America, and am fully alive to the fact that the popularity of the degrees there among its most enlightened members, is an argument stronger than all the criticism that can be brought against it; but, in order to explain my objections, it was necessary to refer to the glaring discrepancies and inconsistencies existing, which prove the system to be not only false, but a perversion of the principles of the true Templar Order, from which it derives its name, — merely an imitation military *Masonic* degree, — a parody upon the pure doctrines of the ancient Templars.

True modern Templary is a *Christian* society of the most orthodox kind, in no way forming a part of the universal system of Speculative Freemasonry.

Although it does not claim a *direct* descent from the ancient Order after its suppression and dispersion in the fourteenth century, still a continuous connection exists, and the perpetuation of its doctrinal principles and usages is accounted for and traced from many of the dispersed members retiring into secular life throughout Europe, taking refuge in the monasteries and the contemporary Order of "St. John of Jerusalem," afterward known as Knights of Malta. If the old Templar Order is dead, its teachings have survived. Nothing is more certain than that the rules, constitutions, and even the general features of its ritual and ceremonies have been preserved, appropriated, and practised in the modern reformed system; that, with such modifications as the changes of opinion and state of society demand, it is a revival, in the British Empire, of the same objects which it correctly represents. This view of the subject has the weight of evidence, legendary as well as historical, over the visionary assumption of Masonic Templary and its ceremonial. Unfortunately, many members of the Masonic Fraternity, who have taken the Templar degrees, endeavor to pervert its *Christian* character by advocating

theories under the cover of science or criticism, to undermine truth. They eagerly seize upon any new discovery, physical or moral, to use against Christianity, and insist that, in the course of evolution, the old Templar doctrines were merged into Speculative Freemasonry of a universal creed. Although they profess not to doubt the substantial correctness of the origin of Templary and its principles, yet they will *not* admit the advisability, in its modern form, of perpetuating its Trinitarian Christian character. They consider that Knights Templary and Freemasonry must eventually yield to evolutionary progress, and believe that man's conception of the Deity corresponds with his knowledge of Nature and with advanced intellectual studies.

Such is the language of the present day, replacing the tenets of the Catholic or Universal faith by a "*go-as-you-please*" Christianity, exposed to the insidious attack of the freethinker and the sceptic, with whom philosophy takes the place of religious truths,—who substitute satire for reverence,—and who professing to be wise, reject Revelation, and are thus opposed to those who desire to perpetuate, as followers of the old Templar principles, the doctrines of the Catholic faith, to the honor and glory of God.

The formula of reception into the Christian degrees of Knights Templary is totally distinct and different in structure, creed, and usages, from that of the Templar degrees based upon Freemasonry. The admission of members of the Hebrew persuasion and Unitarians, on this continent, is directly opposed to the teachings and constitutions of the Order strictly enforced in the British Empire, which require a test of belief in the Holy and undivided Trinity, *without which* no Templary *can exist*, all special pleading to the contrary, notwithstanding.

The extraordinary inconsistency in the Masonic Templar degrees is shown by the fact that many commanderies in the United States of America introduce the Easter services of the Episcopal Church into their ceremonials. Is not this a direct contradiction of their assertion that Templary is an integral portion of Freemasonry, whose universal creed *ignores* the doctrines of the Catholic faith, and Incarnation of the Messiah? for there are not, and never were, and never can be, two kinds of Christianity. But many of the members of Masonic Templary seem to have no convictions at all upon the subject, appearing to consider the Templar degrees merely an imitation military appendage to Free and Accepted Masonry, imposing in appearance on the careless crowd, with whom military pomp and public display too often usurp the place of truth, contrary to the well-known principles, usages, and occurrences of daily life.

Even if there had been a connection between the ancient builders and the old military Templars, which has been distinctly disproved, how could there be any with the present symbolic system, when this was only *first* heard of in the last century, nearly five hundred years after the suppression of the military Order? Much of the history of Masonry written in former times has been proved by modern investigation to be unreliable, and it is only within

the last *thirty* years that any attempt has been made to clear up the contradictory opinions and fables that surround Masonic Templary, respecting its origin and meaning, with its assumed Masonic connection. Previously no trouble had been taken to investigate the truth or falsehood of the assertions made, — every idle story and legend being taken for granted as strictly true. Various theories have been advanced, at different times, to prove that the Templar system was a component part of Freemasonry; but all have failed to convince, in the face of *historic facts* and modern criticism, however carefully perversive of truth these inferences may have been arranged.

The argument brought forward that the Templar degrees formed a part of the *original* system of the Masonic Craft *revival* is evidently incorrect, being based on anachronisms, as they refer to periods *long after* the invention and adoption of Masonic Templary. Therefore the assertion of the United States of America Templars, that Masonic Templary was *always* a part of the Symbolic Masonry of the revival, from its being conferred in Masonic bodies *there* since 1785, has *no force*. Although the Templar degrees have been in connection with Freemasonry for about a century past, it does not follow that they previously had any such connection. It was only about that time, or a few years earlier, that the error was made in Great Britain and Ireland of adding the chivalric Templar Order to the Masonic system; the mistake originating in the false legend that, at the suppression and dispersion of the old *military* Order, in the fourteenth century, many of the members joined the Masonic Craft of builders, introducing into Freemasonry the usages of their old religious military Order. This has been amply proved to be an idle tale without foundation. Why, then, continue to perpetuate so glaring a misstatement? If the United States of America Templars chose to form a system of Templary out of Freemasonry, it does not follow that Freemasonry and Templary are synonymous. They also claim that the Templar degrees were always conferred only under Masonic Craft charters; but this latter really means having the Craft warrant in the room during the Templar ceremonies, for no other purpose than to give them sufficient authority as *adopted* Masonic degrees. In these remarks I have followed the maxim of speaking *positively* of what I know and am convinced is true, being well aware that the public mind is never drawn or held by doubtful suppositions or speculations, the majority seldom taking the trouble to investigate the truth.

The term "Allocution," "a speaking to," and that of military, added to the title religious Templars, merely follows the ancient Order, to show whence they are derived. "Allocution" refers to the "Mandates" of the ancient Grand Masters, but is not, with the title *military*, strictly applicable to our modern system, which does not pretend to establish a *new knightly military* Order, but to represent and perpetuate, in a Masonic Christian society, the principles and usages of the old obsolete religious and military fraternities of the Middle Ages. To address the members by the title of "Sir," prefixed to

the name, is manifestly incorrect, as it implies a civil rank in the prerogative of the Crown alone, and is but a caricature of national dignities. "Sir Knight" is equally wrong, being but a quaint poetical license of "ye olden time," to denote the occupation, as "Sir Page," "Sir Monk," "Sir Priest," etc., etc. It may also have been adopted from the French *Monsieur le Chevalier*, referring to the title in allusion to the obsolete "*Ordre du Temple*" of France; but it can only be proper to use it occasionally in preceptories, for the distinct purpose of not appearing to *ape* the *civil* orders of knighthood. Correctly speaking, Sir is never used as a prefix to the surname itself unless the Christian name is added; this mistake frequently occurs on this continent. The proper term of address is brother or *frater*, plural *fratres*, *not* the false Latin, *fraters*. This word has no reference to the Roman Catholic Priesthood; it is merely the Latin for brother, in common use by the religious military fraternities of the Middle Ages. There is *no such thing* as Masonic knighthood! Any such claim or usage is but a childish fable. The honors of knighthood can only be conferred by the Sovereign of the realm, or the representative of the Sovereign, duly authorized.

Acknowledgment. — I feel it incumbent upon me to acknowledge the valuable information I have obtained, at different times, by the perusal of the most reliable publications, and personal correspondence, from all of which I have derived instruction and profit, adopting in many instances the information recorded, and largely drawing from them in the course of my remarks; viz.: "Addison's History of the Knights Templars," published in England, 1842, with later editions; Major-General Porter's (Royal Engineers) "History of the Knights of Malta," who is now a Knight of Justice of the English Order of St. John of Jerusalem; "Burnes' Sketch of the History of the Knights Templars," Edinburgh Edition, 1837; also "Secret Societies" of the Middle Ages, article "Templary," in the Library of Useful Knowledge, 1837; "The History and Persecution of the Templars," by O'Neil Haye; "A Concise History of the Order of the Temple," by Sir Pat'k Colquhoun, LL.D.; "Sketch of the Knights Templars and St. John of Jerusalem," with notes on "The Masonic Templars," by Richard Woof, F.R.S., of Worcester, England, 1865; "Origin of the Early History of Freemasonry," by W. G. Steinbrennar, New York, 1864, Macoy & Sickles, a very instructive work; "History of Freemasonry in the District of Malta," by A. M. Broadly of Lincoln Inn, London, Barrister; besides numerous other works and Masonic pamphlets, etc., together with that most exhaustive Masonic history of modern times, by R. F. Gould, Barrister at law, London, England, — the fullest ever published, — a perfect mine of information in itself, not to be found in any other publication. These works, added to my personal correspondence with Sir Pat'k Colquhoun, LL.D., the Arch Registrar of Convent General, and the Hon. J. Fitz-Henry Townsend, Judge of the Admiralty Courts, Dublin, the Arch Chancellor of Convent General, and Grand Commander of the A∴A∴S∴R∴ 33° for Ireland; General Albert Pike, the charming Masonic author and Nestor of the Symbolism of Freemasonry, Grand Commander A∴A∴S∴R∴ for the Southern Jurisdiction, United States of America, with many other Masonic authorities. To Hughan of Torquay, the erudite English Masonic historian, Whytehead of York, the zealous supporter of the theory of a continuation of the true history of the Templars to the present time, as shown in the reformed Templar system of the Empire, I am greatly indebted; also to Dr. John H. Graham, of Richmond, Quebec, the Ex-Grand Master of the Grand Lodge of Quebec, whose learned and scholarly addresses on Freemasonry have done so much to advance the prosperity of the Order in that Province and of his own Grand Lodge; but more particularly to a Masonic friend and able writer, whose acquaintance I formed some few years back (but who does not wish his name made public), from whom I derived most interesting and rarely valuable information on the early Christian character of Freemasonry, and from whom also I received the *translation* of a *ritual* belonging to the late Dr. Hans B. Gram, a Danish physician, who had been chief surgeon to his late Majesty Christian VII. of Denmark, subsequently settling in New York, 1825, where he died in 1840, a man of acknowledged ability and culture, a member of the Order of St. John of Jerusalem, the principles of which noble Order he promulgated, fully realizing the Christian teachings of the old religious and military fraternities as the true source of Christian Masonry without any reservation.

The Danish Christianized Masonic Ritual is unique, and believed to have been obtained from the Brotherhood of St. John, at the Great Masonic Con-

gress of Wilhelmsbad, Hesse Cassel, in 1782, as a *true* explanation of the three degrees of Symbolic Christian Freemasonry.

It would appear that the Danish Sovereign is a hereditary Grand Master of the Fraternity of St. John in that kingdom, carried there by quondam Protestant Knights after the dispersion of the combined Scottish chivalric Order of the Temple and St. John, at the Reformation. From the sacred character of its ceremonies, it is not generally or publicly made known, being only communicated with the greatest circumspection, to prevent the sacred truths, revealed in the privacy of its chapters, being made the sport of the unbeliever and the "profane," and which could be of no interest to those who profess the sceptical and rationalistic views of the present day. The Ritual was delivered to me under the same restrictions; it has nothing in common with the Danish one of Free and Accepted Masonry of the English revival, A.D. 1717, and is in no respect a part of Baron Hund's Templar system of the "Strict Observance," both of which it altogether ignores.

A certain analogy seems to exist between the degrees of Cosmopolitan Freemasonry and Christianity, which is better explained by a synopsis of the teachings of the ancient Christian mysteries.

The secrets of the Mystery of Christianity were only communicated to the *initiates*, and these initiates were *first* made Christians, then advanced in Christianity, and finally *raised* to a knowledge of all its *Aporrheta*. There were three degrees or steps in Christianity, and its religious system was known as the "*Disciplina Arcani*"—the discipline of the secret. There was an esoteric and exoteric doctrine. The three classes who received the *three* degrees of the primitive Church were the "Catechumens," the "Competentes," and the "Illuminati." In the first degree of Christianity the candidate was baptized. Baptism introduced the believer to the Christian Mystery. The sacred doctrines taught in the several degrees were those of the "Trinity in Unity," "the Incarnation of the Logos or Son of God," "the Crucifixion," "the Resurrection," and the "Secret of the Liturgy."

Baptism initiated the candidate, while a participation in the Lord's Supper, or Eucharist, marked the *raising* of the candidate to the highest degree of Christian light and doctrine. All through the writings of the Early Fathers of the Church reference is made to the Christian mysteries and their secret doctrines. Initiates were strictly forbidden to *paint*, *cut*, or *carve* any reference to them.

CHAPTER I.

The Origin of Speculative or Symbolic Freemasonry.

The Templar System's Connection with Freemasonry. — The modern Templar system having been so long intimately associated with Freemasonry, it becomes necessary, for a better understanding of the subject, to give some account of the radical changes made, and of the reorganization of the Fraternity in England, commenced in A.D. 1717, by the revivalists. This is done to show that the old orders of chivalry could never have had any connection with Freemasonry, except in the imagination of the last century Masons; and to state my view, conviction, deductions, and stand-point, so materially different from that usually adopted, and arrived at after many years of careful investigation and research from all available sources and written authorities. Many of the discrepancies in Masonic history arise from not knowing or not distinguishing the wide difference between "Ancient Christian Freemasonry" and the Free and Accepted Masonry of the present day. This will help to explain and account for the *supposed* connection with the old religious and military orders of the Middle Ages.

It would be useless to refer to the antiquity of *all* the Masonic traditions, only interesting to the antiquarian, and giving but little insight into Masonic rites and degrees. Our knowledge commences with the Christian era, passing over reference to the building of the Solomonian Temple and the usages of the workmen employed at that period, — a mere matter of conjecture, of no account in the present investigation.

The Sacred Mysteries. — Ancient Symbolic Speculative Masonry arose from the teachings of the sacred mysteries[1] ritualistically practised in Ireland and Scotland A.D. 600 to 800, and at a later period in many parts of Germany, France, and other countries of Europe. The revelation of them was constantly made to the Prophets; and these mysteries were taught in their schools and colleges, extending to the time of the Christian dispensation, pure and untainted, although surrounded, throughout their course, by all sorts of heathen superstition. They were violently opposed by the Jews, and were derided by the members of the ancient Pagan mysteries that flourished in the fifth century, and which continued until A.D. 800, when they ceased.

The Ancient Mysteries. — There were many religious mysteries of the ancient world, that history explains, which, with the spirit and spread of the Christian religion, became extinct. The whole course of history flatly contradicts the possibility of a perpetuation of their doctrines.

[1] The truths contained in the sacred mysteries were the counterpart of Divine revelation, — the forerunner of the Christian faith, — preserved from the "Beginning," having been known and transmitted to succeeding generations by the Patriarchs.

The idea of a direct connection between them and Freemasonry is nothing more than an idle fancy, for the resemblance of certain isolated Masonic symbols and customs is no evidence, as all such societies are similar in many respects. Scripture defines the sacred mysteries simply as revealed truth, that *none* could discover, but which God himself has made known. The religious Mysteries taught in the cloisters of the early Church were anterior to the Christian religion, being the Spirit of Prophecy: they saw Christ by faith, and represented Him and His doctrines by symbols; they are in existence to-day, as they were then, the advent of Christ confirming their glory. They teach that none can claim the right to eternal life beyond the grave, save those who believe in Him that liveth and was dead and is now alive forevermore, and who follow Him, in the narrow path marked out for pilgrims in their sojourn here upon earth.

Fraternity of Operative Stone-Masons. — In the tenth century a peculiar fraternity of "Operative Stone-builders," — well known over Europe, — claimed the right, under Papal privileges, of exercising the building-craft throughout all Christendom, and to be exclusively employed on all sacred edifices. They were established in England about the time of the Conquest, or a few years earlier, under a local superior, having communication with the head of the whole body in Europe; and it is well authenticated that the first association of "Stone-masons" in the Christian world were employed in the services of the Church. They kept the rules of their craft secret, to preserve its monopoly. They were always engaged in the construction of the great Ecclesiastical edifices of the time, and were protected by Papal charters and supported by the most talented and influential men, throughout the whole of their history.

Ancient Speculative Lodges. — It is well authenticated that lodges of Speculative Masonry for instruction were anciently held, presided over by Master builders. Many of these builders were of high Ecclesiastical rank, great learning, and renown, who taught the rude workmen the religious and moral principles for which the Fraternity was noted, as well as the laws of the Craft. They also instructed them in the *then* mystery of architecture, which was carefully concealed from all who were not initiated into the brotherhood.

Mesouraneo Waiters, or Seekers in the Temple. — These lodges were, it is said by some authors, known by the compound Greek word "*Mesouraneo*," — in which the sound has been corrupted into Masonry, the meaning of which is "Waiters or seekers in the Temple," or those who waited to have Divine truth proclaimed. This meaning applies the term strictly, *not* to Solomon's Temple, or to any other *material* building, but to the *spiritual* temple, *Man*, who is constantly progressing and being prepared as a living stone for the building not made with hands, eternal in the Heavens. Another interpretation has been given, viz.: "I dwell in the midst of Heaven." This, when connected with the other, makes it more pointed and impressive, — one being

"Waiters" or "Seekers," the other, the *result* of that waiting or seeking; viz.: "Heavenly vision or enjoyment, the reward of good works."

This word *Mesouraneo* appears to suit admirably Symbolic Masonry, although much fault has been found with it by hyper-critical Masonic reviewers.

In order to understand more clearly the object and meaning of Freemasonry, it will be proper to give concisely some particulars of its origin and evolution.

The Millennial Delusion. — At the beginning of the eleventh century the Christians, relieved from their mistaken apprehension that the "one thousand years" of the Apocalypse would be completed at the termination of the tenth century, and that the end of the world was at hand, hastened to build new and to repair the old Ecclesiastical structures. Succeeding the ruin of Imperial Rome and the overthrow of the Western Roman Empire, in the year 476, the great historic period between classic antiquity and modern times is called the Dark or Middle Ages, when the world was sunk in the deepest ignorance and crime — its days and nights passed in violence, wrong, and oppression — until the Reformation brought it to a close. During its transition, new nationalities and institutions had struggled into existence.

The Dark Ages. — Human learning was confined to the monasteries during this era in the world's dark history, there being few outside the religious houses who could read or write; but, in its place, the old "stone-builders" have left much of its history in chronicles of stone, that exist to the present day, and all the documents that remain of the "ancient builders" attest their practical piety, morality, and honesty.

The Benedictine Order of Monks. — In the early days of Christianity the Benedictine Order of Monks was the repository of every branch of science and education. To them it is conceded, and it is well known to all who nave examined the subject, that the Order was pure, as far as the leading doctrines of Christianity were concerned. We are indebted to them for the preservation of the sacred or divine mysteries which existed and flourished centuries before the chivalric era, and whose symbols and ceremonies taught the doctrines of Time, Death, Immortality, and Redemption, with a knowledge of the undivided personality of the Holy Trinity, the manifestation of the Redeemer God-Man, the Atonement, the Resurrection of the Body, and Man's responsibilty.

It was exclusively the "Benedictines," and later along the "Cistercian" Order of Monks, who employed themselves in architecture. Many extensive buildings were erected by the monks, assisted by the lay-brothers and servants of the monasteries. The Abbots or Superiors designed the plans for the buildings. The lay-brothers, who dwelt within the circle of the monastic establishments, and had assisted the monks in the erection of the religious houses, in the course of time formed similar associations among themselves

outside of the monasteries. From the latter sprang the independent lodges of German Stone-masons of the twelfth and thirteenth centuries, which still preserve their Christian character, as is shown by their primitive lodges being called after this or that Saint.

The ancient building society of Strasburg, in Germany, was known as "The Brothers of St. John."

The Independent Lodges of Operative Stone-masons abolished. — At the commencement of the great Christian reformation, the taste for extensive religious buildings began to pass away, and the Ecclesiastical Orders to abandon their zeal for architecture; and, at the dissolution of the religious houses, the lay-brothers, architects, from the cloisters, affiliating with the guilds of ordinary stone-masons, by degrees lost the main character of the old Order. Their technology had become obsolete; and, in place of the holy and sacred truths which had built them up, their whole attention was turned to ordinary architecture.

After the Reformation, when great ecclesiastical building ceased almost entirely, the Stone-masons' society degenerated to the level of mere Operative Craftsmen; also, in the course of time, the ceremonial forms and usages that distinguished them, now no longer understood, lost by degrees their peculiar significance; yet some of the ancient ceremonies were always retained and preserved, so that, at the establishment of the modern present Symbolic system, many of their customs and usages were still in existence, requiring only a different and new explanation.

At the present day we have no authentic documents which refer to the organization of the Operative Fraternity during the most flourishing period of its existence. The fall of the monasteries entailed the fall of the Operative Craft lodges attached to them, and in France at the beginning of the sixteenth century, about 1539, the independent Operative Craft lodges were abolished, as a *fraternity*, by Francis I., the last assembly being held in A.D. 1563.

The Origin of the Name Freemason. — The name "Freemason" appears for the first time in Statute 25 of Edward I., of England, A.D. 1350. "*Le statutes d'artificer et servants*," and from the original French text of the statute the word signifies a "Free-stone Mason," one who works in free-stone, as distinguished from the rough mason who merely built wall of rough stones. The modern acceptation of the word gives it as "Free of the Guilds of the Craft." In the beginning of the seventeenth century, persons who were *not* Operative Masons began to unite with the Freemasons, and were distinguished from the regular working Masons by the denomination of "Accepted."

It is certain that many noblemen, gentlemen, military officers, clergymen, and others, attracted by the moral principles of the Fraternity, joined the existing lodges, and to them may be ascribed the radical changes that afterward took place, in the reconstruction of the Order. It is well known that some of those earlier and most prominent Masons were men of learning,

and prone to push forward abstract theories, as well as to mix themselves up with matters philosophical. It is, therefore, easy to suppose that to such minds the dogmas of the Church would be distasteful; their imitators of the present day, of the heterodox doctrines of the "Unitarian school," it is gratifying to know, are in a small, though active minority in British Templar circles.

The Decay of Speculative Lodges. — By the year 1702, the Speculative lodges in England began to decay and fall into oblivion, becoming so degenerated as to be applied to purposes of gain and self-interest; appearing to the minds of the credulous and superstitious merely as a mysterious secret society, useful to mariners and travellers visiting different parts of the world, as a safe introduction among strangers.

It is recorded in the publications of that day, as a common thing, when passing along the streets of London and Liverpool, particularly by the riverside, to observe large painted signs over the doors of ale houses and sailors' lodgings: "*Masons made here for* 12*s*."

It was when the ancient forms had commenced to decay and the true comprehension of the meaning of ceremonials, usages, and discipline was dying out, that the Fraternity felt the necessity of preventing its total extinction by reëstablishing the Ancient Landmarks and reinstating the Order.

The Revival. — A.D. 1717 saw a complete change, at the hands of James Anderson, D.D., born in Edinburgh at the close of the seventeenth century, a minister of the Scottish Presbyterian Church in Piccadilly, London, and John Theophilus Desaguliers, LL.D., of Christ Church, Oxford, the son of a French Protestant clergyman, who came to England after the revocation of the Edict of Nantes, assisted by other old members chosen for their ability and knowledge of the Fraternity. They were desired, by the rulers of the Order, to peruse and digest into a *new* and *better* method "The History, Charges, and Regulations of the Ancient Fraternity." This was accordingly done, pointing distinctly to the fact that the true character of Freemasonry is only the history of the operative sodalities and successive ages of architects. They were no doubt actuated by a spirit of toleration, and, desirous of introducing a code of morals without the aid of theology, therefore eradicated the sectarian element of Christianity, substituting the apocryphal legend of "Hiram" and "Symbolism of Solomon's Temple," transforming it into what we now find "Free and Accepted Masonry," by converting the old Stonemasons' allegory, upon which the legend of the Third degree and death of Hiram Abiff is founded, into what anciently was the exposition of the story of the fall of mankind, the sacrificial redemption of the human race, and the doctrine of the resurrection.

The Reorganization of Freemasonry. — It would seem that Dr. Anderson and his colleagues, in fulfilling the duty confided to them, may have exceeded their authority and made radical changes quite unknown before, reorganizing the Institution, which, after some amendments, was formally approved and

accepted A.D. 1723, becoming known as the "New Constitutions," and is the Freemasonry of the present day. They adopted a universal creed to suit the ideas of such members as preferred a *philosophical* interpretation of Christianity to others that inculcated the tenets of a particular form of religious belief, inconsistent with toleration and universality. The adoption of a universal creed, on the plan of the Fatherhood of God and the Brotherhood of Mankind, was to admit men of all religions, nationalities, and stations in life,—*not* to lay the foundation of an English, Scottish, Irish, or Protestant philosophy, but a philosophy of the world.

There does not seem to exist a doubt that Dr. Anderson, as a Christian Minister of the Gospel, was faithful to his trust. He was actuated only by a desire to correct existing abuses, by changing the system of Freemasonry, as he found it, into a cosmopolitan, philosophical society, relying on the Christian religion being left to exist in its purity, and thus avoiding the semblance of contaminating the sound doctrines of our Most Holy faith with worldly and material affairs.

Although the teachings of Ancient Freemasonry, formerly *distinctly* Christian, are now cosmopolitan, it does not prevent or interfere with the right of private judgment and conviction, there being room for the admission of the Christian as well as the universal exposition of the symbols and ritual, which, in the true spirit of the liberal and broad principles of the Craft, should never be made the subject of strife, but held in fraternal peace and good will by all.

Freemasonry is not a Religion.—The remark so frequently indulged in, that Masonry is a religion and *substitute* for the Church, should at once be discouraged; this foolish *talk* about its being a religion, coequal with the Church as a means of grace and salvation, has done very great harm. Masonry does not profess to be anything of the kind; it only professes to inculcate morality,—not the ethical abstraction of the philosopher, but evangelical morality, religious morality, which will prepare mankind for the transforming and sanctifying powers of the world to come. Masonry does the work of preparation, by bringing men to that state in which they will see more readily the *motives* of the Spirit of the Lord.

A Beautiful System of Morality.—Undoubtedly there can be no more beautiful code, in its original simple proper sense, when divested of the numerous parasitical additions of fungous growth, since it is "A system of morality developed and inculcated by symbols." The idea intended to be conveyed is to draw men together in one great brotherhood; but it has in the course of evolution, since it left its birthplace, the British Isles, been so altered, and so many degrees and rites have been added, as to obliterate almost entirely the original plan, which stands alone. As first conceived it stood above all others, unaided, unassisted. Its life-work was employed in the promulgation and performance of those beneficent duties which its precepts enjoin, speaking

in plain words the language of truth, so different from its interpolators of the present day, who enlighten only to bewilder, and allure to destroy.

It is to be regretted that Speculative Freemasonry is not more studied and its teachings, as emblematized by its symbols, better explained and more largely ventilated throughout the Fraternity. If its tenets and principles were more fully known, a better spirit of brotherly union would exist; but, of late years, a race of Masonic writers has sprung up, of the "sheep walk" school, who "follow the beaten track and seldom turn aside to the by-paths"; and, in their anxiety to prove the antiquity of Freemasonry, they have indulged in a mere repetition of unreliable legends, perpetuating what is vague and childish, creating scepticism, casting doubt upon the source of all. It should be clearly understood that the frequent allusion to the *great antiquity* of Freemasonry refers to the ancient architects, — stone-builders, — not to the Free and Accepted Masonry of modern times, which is an entirely new departure. This will be better exemplified by an account of the different epochs in the modern and new system of the "revival" to the present time.

CHAPTER II.

Evolution in the Original Plan of Speculative Freemasonry since the Revival, A.D. 1717–23.

Degrees Unknown. — Historical investigation clearly demonstrates that in 1717 the present system of degrees was entirely unknown. Originally there was but one degree of initiation, containing all the elements of the degrees now practised, — the names of "Entered Apprentice," "Fellow Craft," and "Master Mason" being merely the designation of the classes of workmen, not of degrees or steps, — the actual Society or Fraternity being composed of "Fellows"; for in the oldest records, constitutions, and charges there is not the slightest allusion to these separate degrees, nor any to the legend of "Hiram Abiff." The four old lodges remaining in London in 1717 were composed entirely of "Fellows."

The First Grand Lodge and Grand Master. — The records show that at the "revival," the inauguration of the *first* Grand Lodge in the Craft of Free and Accepted Masons of the world, and installation of a Grand Master, took place in London on the 24th June, 1717, without reference to the old Masonic body at York, thus repealing the previous custom[1] of the Fraternity, to meet once or twice a year for the purpose of regulating matters among themselves, and of appointing a "District Master."

[1] Referred to at length in the Old Charges of British Freemasons. *Vide* "Documentary History" in this work.

In 1721 Dr. Anderson and his colleagues revised the entire work, by changing its Christian character to that of Theism, and by the introduction of the "Hiram legend," into what they called, and is now known, as the "Third or Master's degree," which came into use A.D. 1723–25. Up to that period Freemasonry was purely and pointedly *Christian*.

The next epoch occurred in 1730, when Pritchard's elaborate work, printed in London, called "Masonry Dissected," made its appearance, purporting to be a revelation of Free and Accepted Masonry. The result was that many persons who had not been regularly received into Freemasonry passed themselves off as Masons, and a number of spurious "book" lodges were formed, causing much disturbance among the Fraternity. This determined the Grand Lodge to alter the modes of private recognition by revising the existing and introducing additional *pass tokens*. These trifling alterations caused many dissatisfied members to separate themselves from the *regular* lodges, and hold meetings by themselves in different places, initiating persons without any regular authority; but the real cause of the dissatisfaction arose from the *additions* made to established usages, when the Grand Lodge, improperly interfering with the authority of the separate and distinct Masonic body of the Ancient York Masons, granted a charter to some seceders from them, the York Masons in 1725 having formed a new Grand Lodge of their own, called "The Grand Lodge of all England."

The Ancients. — In 1751 the irregularities continued, and many worthy members withdrew altogether from the Society. Complaints became more numerous, and votes of censure from Grand Lodge were passed on the refractory, causing the seceders to declare themselves an independent body, and, without any authority, they assumed the term of "Ancient York Masons." The latter propagated the assertion that the old tenets and established Landmarks were *alone* preserved by them, and that the regular Grand Lodge and its adherents had adopted *new* forms, to whom they gave the name of "Moderns." They instituted among themselves another Grand Lodge, known as the "Ancients," usually called the "Athol Grand Lodge," from the Third Duke of Athol, who had been elected Grand Master. They created numerous subordinate lodges, gaining the confidence of the Scottish and Irish Masons, who, placing implicit reliance on the representations made to them, heartily joined in condemning the regular lodges of the "Moderns" in London, as tending to introduce novelties into the Craft, and in their opinion to subvert the original plan of the revivalists.

The Advent of the Royal Arch. — The next change appears in 1752. Previous to this there were but *three* degrees, when, about 1740, a new degree appeared, known as the "Royal Arch," generally supposed to be concocted from the *first* part of the second section of the "Third or Master's degree." This has been disputed, and it has been asserted that the Third degree was *never* mutilated, being originally brought from Palestine by the Crusaders;

but, for the most part, these traditions are but visionary surmises of Masonic enthusiasts, to enhance the mystery surrounding Masonry and its history. We learn that a word was introduced into it, formerly given to the "seekers" in the Third degree, known as the M. M. word. By whom the Royal Arch was fabricated has never been ascertained, but that the ceremony was worked in a systematic manner at York, London, and Dublin, about 1740, is well authenticated. It is a mistake to suppose that the well-known secretary of the Grand Lodge of the Ancients, Laurence Dermott, invented it, to mark the difference between the ceremonies of the "Ancients" and "Moderns," as it was known six years before his existence and ten before his Grand Lodge was instituted.

It is clearly of English origin, and has nothing to do with other foreign degrees of the same name, although the "Chevalier Ramsay," a Scotchman residing in France, the accomplished author of "Cyrus," who had devoted much of his time to Masonic subjects, has been credited with it, of which there is *no proof whatever*. Ramsay died several years prior to the formation of the Athol Grand Lodge, and his famous address in 1740 gives a Knightly origin to Freemasonry, discarding the Operative descent.

First Working of the Royal Arch and Templar Degrees. — The degree of the Royal Arch does not appear upon the records as being regularly worked in chapters before 1762, when a chapter, or Royal Arch lodge, as it was then called, was opened in York. At this time there were also other degrees incorporated into the Masonic system, but not officially acknowledged, and the Royal Arch was known in the "Grand Lodge of all England" at York, as the *fourth* degree in Masonry.

Up to this epoch there were no intermediate degrees. The degree of *Virtual* Past Master, or passing the chair of a lodge, as a qualification for the Royal Arch, without having been the *Actual* Master of a Craft lodge, was not introduced until 1769, at which time we first hear of the old chivalric Order of Knights Templars being associated with Masonry: this was communicated as an honorary degree, and recognized by this Grand Lodge as the fifth degree in Masonry, — recorded as such in 1780, — being the *only* Grand Lodge that *ever* recognized Templary as Masonic. *All* these degrees were conferred under Craft charters, the Masonic lodge being then considered the *only* source of genuine Freemasonry.

The American Rite. — The "Grand Lodge of all England" died out about 1790, leaving no representatives, and it never chartered lodges out of England. It is, therefore, a great error to suppose that the "York Rite" of the United States of America emanated from it. This Rite was the fabrication of a prominent American Freemason, Thomas Smith Webb, who, at the termination of the last century, added degrees and other strange peculiarities to the American Masonic system, — revolutionizing not only the first three degrees, but the Royal Arch and Knight Templar, and endeavored to show that he

had adopted the true work of the "Ancient York Masons"; but, it is well ascertained, no such working was known among them, as they were absorbed in the speculative teaching and exclusive system of the existing lodges in Great Britain and Ireland.

Union of the English Grand Lodges. — The next great change was made in 1812–13. Up to that time, from 1751, — the period of the establishment of the "Ancients," — bitter recriminations and contentions prevailed between the Grand bodies. Both Grand Lodges had been successful, and their subordinate lodges flourished side by side all over the world.

On the 27th December, 1813, the union of the Grand Lodges of England, — the "Ancients" and "Moderns," — was concluded. It must be remembered that the disputes and separation existed over a half-century, during which the Grand Lodge of the Ancients (Athol) and the regular Grand Lodge of England worked altogether a different ritual, and did not recognize each other as Masons, during the whole period. To reconcile the members and institute a regular mode of work, the United Grand Lodge introduced a new degree, called the "Union Degree," to be used in subordinate lodges, by which all members became acquainted with both modes of work, and this new work of the "Moderns," adopted by the United Grand Lodge, became the standard of English Freemasonry.

The Royal Arch was authorized, *not* as a separate degree, but as the "*complement* to that of the Third or the Master Mason," including the ceremony of installing into the chair Masters of lodges and Principles of chapters. All *additional* degrees, which had heretofore been practised with "Modern" rituals since the revival, were omitted at the Union as forming no part of the system of Freemasonry, but were tolerated as separate Societies, allied to the three Craft degrees, — although not under control of, or acknowledged by, the United Grand Lodge. These included the Chivalric degrees of the Temple and Malta, with that of the "Red Cross of Palestine" (afterward revised as "Rome and Constantine"), provision for them being made in the last section of the Second Article of Union, which states: "That it is not intended to prevent any lodge or chapter from holding meetings in any of the degrees of Chivalry, according to the Constitutions of the said Orders," — implying that they were only considered as allied degrees, representing the old obsolete Orders of Mediæval knighthood, but in no sense Masonic.

The Mark Degree. — The Mark Degree was so called from an ancient custom of Operative Stone-masons marking the stones cut and prepared by them for important buildings, to assist in adjusting the stones in their places and to distinguish the class of workmen employed. These marks were recorded by the Master builders to determine the wages each workman was entitled to receive for his particular work.

In Symbolic Masonry, this degree is of modern history and legend, one of the additional degrees formerly conferred in England under Royal Arch war-

rants; but, of late years, governed by an independent Grand Lodge of its own. Ireland and Scotland give it before the Royal Arch.

The Irish Royal Arch. — The system of the Irish Royal Arch is quite different from all others, the legend referring to the discovery of the Book of the Law by Hezekiah, B.C. 624. That of Scotland is a separate degree, practising the work of the Athol Masons, but was revised early in the present century and is now *more* in accordance with the English ceremony; but all these systems have been considerably changed in ceremonial, with many imposing additions, referring to incidents in Jewish history and the Temple of Solomon. Both Scotland and Ireland adopt and confer the preliminary degrees of the Excellent and Super-Excellent Master; at least they used to do so.

The English and American Systems. — The system of the United Grand Lodge of England is altogether unknown in France and Germany. All the lodges there retain the Craft system of the "Ancients," and do not confer the Royal Arch, as, after the Third or Master Mason's degree, they enter into what is called the "High Grades of the Templar Order."

It is only in the United States of America system that the Craft or *Blue* degrees (this latter name being peculiar to them from the color of the ribbon), the Royal Arch Chapters and Mark Lodges, the Councils of Royal and Select Masters, and Encampments of Knights Templar, are called the "York Rite," and constitute the "standard Masonic work."

The name *Blue lodges* is not known in Scotland; there every lodge has a color of its own adoption. My mother lodge of Glenkindie in Aberdeenshire, formerly No. 333, was bright yellow, but afterward changed to the "Leith" tartan in compliment to the W.·. Master and founder of the lodge, Major-General Sir Alex. Leith, K.C.B.

The Ancient and Accepted Scottish Rite, of 33 degrees, with other denominations of Rites, known as Masonic, are in a separate system altogether from the Craft.

A short account of the High Grades will help to explain how the Templar degrees, derived from the ancient chivalric Order of the Crusades, became mixed up with and added to the Free and Accepted Masonry of modern times.

CHAPTER III.

The Masonic High Degrees.

High Degrees and their Bases. — The so-called high degrees mean a variety of degrees conferred in different rites professing to be Masonic, but which cannot in strictness be considered as properly so, they being only *quasi*-Masonic additions made to the original Craft degrees of Speculative Free-

masonry, to all above that of Master Mason. Many of these high degrees, being founded upon false premises, were opposed by the English Craft lodges as glaring innovations on the true object and meaning of Speculative Freemasonry. The Craft Grand Lodge, the ruling power of purely Speculative Masonry, entirely ignores them; it simply professes to know them *not!* The numerous degrees and rites outside the legitimate and Cosmopolitan three Craft degrees and their completion in the Royal Arch, as practised in England, having been added since the "revival," can only be considered as extraneous matter, unconnected with the original plan. Many of them bear evidence of being "picked up" here and there from vestiges of a former long-forgotten system and purer faith. The entire Bible teems with evidence to the initiated reader of the existence of esoteric schools of knowledge, and the very prophecies themselves, in very many cases, read like the teachings of a secret religious guild, where knowledge was preserved that was hidden from the general populace, but which oozed out in mystic language and allegory, when the fervor of enthusiasm loosed the tongues of those gigantic poets of the olden time. All the ancient Jewish traditions point to this, from the days of Enoch downwards; but the greater number of these modern rites and degrees have been arranged to suit the views and preconceived ideas of clever, visionary ritualists, and are but the mere conceit of their concocters, nearly equally meaningless and historically untrue. In this age of Christian enlightenment, what have we to do with the dogmas of the Platonic school, or with any vain endeavor to reconcile revealed truths of Scripture, and to offer vague and unsatisfactory statements? What is the object of bringing forward the philosophy of the Pagan sages, long since expelled by the light of revelation, as an example for us to follow?

First Introduction of High Degrees. — The desire for a return to the exclusive basis of ancient *Christian* Freemasonry, no doubt, in the first instance, was the chief cause which led to the fabrication of additional degrees, the highest of them being sectarian. They were first introduced on the Continent of Europe early in the last century, after the system of "Free and Accepted Masonry" had been promulgated there, where it was at *first* almost exclusively confined to men of letters and leisure, who had eagerly adopted it; but, not content with its Operative origin, they were ambitious that it should be considered as derived from the famous religious and military fraternities of the Crusades, and endeavored to prove a parentage more in accordance with their own *class* ideas, based upon the supposed connection that had traditionally existed between the society of Christian builders — architects in the cloister — and the military Templars of old.

Finding the Book of the Law. — The principal idea originated from the improbable legend of the discovery by Scottish Crusaders of a vault in Palestine, in which was found the lost Book of the Law, with the Ineffable Name; also that, in the search, they had to work with the sword in one hand and the

trowel in the other. But this is only another version of the history of the Jews in Nehemiah's time, when repairing the wall of Jerusalem, recorded in the fourth chapter, sixteenth verse, of that Prophet. These legends enabled the fertile imagination of visionary ritual compilers to invent new degrees, not always having the merit of historical truth, as an amplification and development of the history of Speculative Masonry. Some of these rites would appear to be derived from the Hermetic philosophy of the German school, of which no proof exists; but when Philosophers, with others, joined the Craft lodges in the seventeenth century, they may have introduced some of their Hermetic Rosicrucian symbols into Masonry.

The Ancient and Accepted Scottish Rite. — In the British Empire and the United States of America, the term high degrees is now generally applied to the Ancient and Accepted Scottish Rite of 33°. The Egyptian Rite of Mizraim and Memphis, etc., exist, all of which have their own admirers and followers; but the Supreme Councils of the Scottish Rite appear to be the only universally acknowledged and legally constituted systems in their several jurisdictions. In a sketch like this, it is impossible to enter fully into the history of the rites; let it suffice to say, that the Ancient and Accepted Scottish Rite, or Scottish Masonry, is derived from a body formerly known in France, called "The Emperors of the East and West," who had organized a rite known as that of "Perfection," — established in Paris, 1758, — consisting of twenty-five degrees, to which eight final ones were added gradually, from time to time, towards the end of the last century, although conflicting statements have been made as to their French parentage.

The Thirty-Third Degree. — The Rite has been called by its present name since 1801–2. It is divided into seven distinct sections, each section being under a separate and special authority. On being brought to America, it appeared first as the Rite of Perfection, a Hebrew Mason, Stephen Morin, having received, in 1761, from the Councils of the Emperors of the East and West, a patent to confer the degrees of the Rite. A Grand Lodge was formed at Charleston, 1783, and a Supreme Council 33° opened there in 1801.

It was introduced into England from the United States of America in 1845, but only the 18th and 30th degrees were conferred, all the intermediate degrees between the Master Mason and 30th being communicated by name only. These two degrees, the 18th and 30th, had been known and practised in the English Templar system, as the "Rose Croix and Kadosh," for many years before the Ancient and Accepted Scottish Rite was instituted. By the surrender of these *two* degrees, the Rite was intended to supersede the Masonic Templar system in England; for, in the first statutes of the Rite there, it will be seen that so averse was the Supreme Council to the Masonic Templar system that candidates for the Rite, at the time of being admitted, were allowed to wear the jewels of *any other* Masonic rank they had obtained

excepting that of the *Masonic Templars*, the idea being to *absorb* Templary, as *then* practised in England, into the Rite.

The Thirty-Third Degree in Canada. — The Supreme Council of Canada branched off from England in 1874, and confers many of the intermediate degrees *not* practised by the Mother Council. It was duly constituted by Illustrious Brother Albert Pike, Grand Commander of the Southern Jurisdiction, United States of America, who visited the city of Ottawa for that purpose, as well as to install the first Grand Commander, the late Brother T. D. Harington, in whose favor I had resigned, having originally brought the Rite into Canada from the United States of America in 1863, where I had received all the degrees in New York, with authority to confer them; but, having subsequently affiliated with the Supreme Council of England, all action looking to the establishment of a Supreme Council was delayed until authority was received from England.

Objectionable Titles. — I cannot help commenting upon the very objectionable titles of the degrees in the Ancient and Accepted Scottish Rite. What can be more absurd than the terms used in the "Rose Croix" for the Master, who is named "The Most Wise and Perfect Master"? A Consistory is called that of "Sublime Princes of the Royal Secret," presided over by a "Puissant Sovereign Grand Commander, Sovereign of Sovereigns." The Lodges of Perfection are governed by a "Thrice Potent Grand Commander," and a Council of Princes of Jerusalem by a "Most Equitable Sovereign Prince Grand Master," with "Most Enlightened" Grand Wardens and various "Valorous" Grand Officers. The abolition of these ridiculous and empty titles, a caricature and burlesque, would not take away from the beauty and teaching of the degrees, and is loudly called for.

The Scottish Rite Name. — The name Scottish Rite has nothing to do with Scottish Masonry proper. It is supposed to have got the name "*Ecossai*" from the number of Scotch Masons who were in France at the time, and bent on giving Freemasonry a more distinguished history and denominational character. The legends in some of the degrees of the Rite appear to be an adaptation to the dynasty of the unfortunate Royal Scottish House of Stuart, whose adherents were devoted to its interests.

Side Degrees. — The greater number of side degrees now practised, with those that come under the category of the high grade system, are superfluous, and should be struck out altogether from pure Masonry; only such degrees being retained as are considered advisable to exemplify the legitimate system of the Ancient and Accepted Scottish Rite.

The principal objection to the number of useless additional or side degrees lies in the stringent and unnecessary O. B.'s of secrecy to perpetuate them, when in fact no secrecy is required; as, for the most part, they are *idle fictions* of no utility, and but parasites upon legitimate Craft degrees, only to be preserved as curious examples of the credulity of our Masonic brethren

in the last century. They should be abolished altogether in connection with *pure* Symbolic Masonry. These rites are for the most part simply separate societies, all of whose members are Freemasons. This is more distinctly seen in the imitation military Masonic degrees, an attempt to revive the old obsolete Orders of Knighthood, by tacking them upon the Speculative system.

High Degree Rituals and Schisms. — The rituals in the Ancient and Accepted Scottish Rite under different jurisdictions are the same in all, "Ringing the changes one upon the other."

Unfortunately a schism has been engendered among members of the Rite in the United States of America, by the rivalry of contending bodies asserting a claim to greater antiquity and authenticity; notably that of the Cerneau Supreme Council for the whole of America, opposed to the claims of the established Supreme Councils of the Northern and Southern Jurisdictions. This rivalry has given rise to much controversy, eradicating the feelings of brotherly consideration. The Supreme Councils of the Empire have avoided interference in the unhappy dispute, and continue in amicable correspondence with the two Supreme Councils.

General Albert Pike and the Thirty-Third Degree. — We are principally indebted for the history and symbolism of this Rite to the deep research of the learned and scholarly Sovereign Grand Commander of the Southern Jurisdiction of the United States of America, Ill.·. Bro.·. General Albert Pike, whose exposition and interpretation of Masonic symbolism has clearly shown that the universality and universal language of Freemasonry exist in the A.·. & A.·. Scottish Rite. Ancient symbolism in Craft Masonry has been nearly forgotten; for it has been satisfactorily proved that many of the present symbols and ceremonies were introduced *since* the middle of the *last* century. There appears to have been little ceremonial practised at Masonic meetings, prior to 1717. In fact it then consisted of little more than the O. B., the communication of the modes of recognition, and reading the Ancient Charges.

To the indefatigable literary labors of our Ill.·. Brother are due the remodelling and placing the Rite above all other high degrees. To the same Ill.·. Bro.·. we also owe the new and beautiful rituals of the Royal Order of Scotland, of late years introduced into the United States of America and Canada, another of the *additional* degrees peculiar to Scotland, of an exceptionally quaint and interesting character, first heard of about 1740.

Interference of Craft Grand Lodges with Other Masonic Bodies. — The Craft Grand Lodges of the Empire have no power, nor have they ever asserted any desire, to interfere with the constitutions of any other rite considered Masonic. This has also been the case until late years in the United States of America, where a desire has arisen to extend jurisdiction over *all* other degrees, distinct from the Craft. This is clearly in opposition to the principles adopted when the Revolutionary War of 1776 terminated, which denounced all foreign interference, repudiating, rejecting, and abrogating the doctrine of

supremacy, or one-man power and succession. The interference thus of a Craft Grand Lodge with other independent bodies is assumed and self-constituted, and cannot be justified by any Masonic law. Neither can they dictate to their own members as to what degrees they may or may not belong. All acknowledged Masonic degrees *outside* the system of Craft Masonry are equally legal or equally spurious, as far as the original degrees are concerned. The system of denouncing all who do not join in the opinions of the ruling powers that be, has in it more the appearance of the "Inquisition" than of the charitable doctrines of Cosmopolitan Freemasonry. It is very evident that the pretentious attempt at exclusive jurisdiction has been the main cause of so many new degrees and rites being formed, the close borough system being generally repugnant to the feelings of the Masonic brotherhood, who would wish to see it open to every good brother desirous of obtaining the degrees. Every Master Mason has a perfect right to judge for himself as to what degrees or rites he may choose to join or reject, and an equal right to sever all connection with them. The "*Mali Origo*" lies in the fancied superiority, interference, and infringement with established Masonic privileges, — a false and narrow policy, the more absurd when we consider that, as a rule in secular life, little or no honor is accorded to Masonic dignities, and the less conspicuous they are made the more will they be appreciated, no rank whatever being attached to them outside the Masonic world.

CHAPTER IV.

An Account of the Religious and Military Order of the Knights Templars of the Crusades, and that of St. John of Jerusalem and Knights of Malta.

Foundation of the Templar Order. — The origin and object of the old religious and military Orders of the Crusaders being a matter of history, it is almost unnecessary to refer to them in a work of this kind, further than to show how the modern or Masonic Templar system, when properly represented, is a continuation of the principles and usages of the ancient Order.

The Order of the Temple was founded in the twelfth century, A.D. 1118–19, the object being the defence of the Holy Sepulchre at Jerusalem, and the protection of the Christian pilgrims from Europe visiting the Holy City to worship at the sacred shrine, where the divine mysteries were fulfilled, which had been profaned and derided by the Saracens and Turks.

The opinion then prevailed in Europe that the one thousand years of the Apocalypse, mentioned in the twentieth chapter of Revelation, were about to be fulfilled, when Christ should make his second appearance in Palestine,

to judge the world. This increased the pilgrimages to the Holy City, which were considered in the highest degree meritorious and even absolutely necessary for man's salvation.

The foundation of the Order grew out of these circumstances, beginning in the first instance with a small number of Benedictine monks who resided in monasteries which had been established at Jerusalem, and were principally employed as nurses in the hospitals, attached to the religious houses, for the care of the sick and worn-out pilgrims visiting the Holy Land.

These Friars partook largely of the military spirit of the age, and became "monk" soldiers, receiving from time to time money and great accessions to their ranks from the religious fraternities in Europe, who forsook their monasteries to join their brethren in Palestine, and, with the numerous hordes of pilgrims, were organized by skilful military leaders.

Why called "Soldiers of the Temple." — The Order was first composed of a few French Knights of noble lineage, afterward largely increased as they became known and grew in usefulness and military renown. Their following was swelled by all ranks and classes of society, who flocked to the famous standard of the "Beauseant," and were called "*The poor fellow-soldiers* of JESUS CHRIST" — "Poor soldiers of the Temple of Solomon," subsequently abbreviated into "Knights Templars"; the latter appellation from the fact that their house was built near the Temple church, close to the foundation of the ancient Temple of Solomon.

Throughout their course, the military Templars were strictly a religious body, founded from the monastic Order of the Benedictine monks, who professed the doctrines of a living Christ.

At this period it is proper to remember that there were two distinct bodies of the Benedictines, who left their cloisters on being relieved from the mistaken apprehension that the end of the world was at hand, — the one, the lay brothers, — architects, — referred to in the Origin of Speculative Masonry; the other, those who assisted at the formation of the military Order in Palestine; both leaving the cloisters in Europe at the same time, carrying with them the knowledge of the sacred mysteries, and moved by the same motives gloriously to accomplish the object desired, of recovering the Holy Land from the Infidels.

History tells us that the Benedictines were admitted to be the first in order of time, as well as of importance, of all the monastic fraternities of the West.

St. John, the Almoner. — The first cloister built to shelter the pilgrims journeying to Jerusalem was near the Holy Sepulchre, and filled by Benedictine monks, to which were added two hospitals, — one for men, dedicated to St. John, the Almoner, — a Greek who had been Patriarch of Jerusalem in the seventh century and who had succored Christians of the Holy City, when they became the victims of the Saracens; the other, for women, — to

Mary Magdalene, — who fed, clothed, and nursed the sick, worn-out devotees, money being collected and sent to them from England.

Templar Regulations, Classes, and Ritual. — The ancient regulations of the Templar Order show that, whether within the walls of their preceptory houses, or on their journeys, or when engaged in war, the rules for their government were excellent. They were enjoined to be examples of wisdom, alike faithful in every good work and word, with honest, Godly fear, charity, and morality. These were the guiding principles enacted by the originators for the lives and actions of the members.

The Order being spiritual, the candidates for admission were subsequently, when the Order was fully established, required to have been already knighted by a secular Knight, when they were received into the Order in a chapter assembled in the chapel of their preceptories; for as members they could not deign to accept honor from a layman : the only exception was in the case of an Ecclesiastic, — a Bishop, — who was permitted to join the Order without being a secular Knight.

But there were *no Bishops*, that is *Prelates*, of the Order, which consisted of three distinct classes, not degrees, viz.: "Knights," "Chaplains," and "Serving Brothers"; this included the "men at arms," besides the numerous retinue attached. The number of chaplains was small, and they were not admitted at first as a part of the body, until the Order had arrived at maturity.

They had no secret ritual except that which they brought with them from the cloisters, and which pertained to the divine doctrines taught therein; but they undoubtedly adopted a peculiar ceremony of reception as regards the military novitiate, applicable to the rules of chivalry, which was nothing more than one of ordinary discipline suited to the age, — connected with vows, probations and precepts as far as concerned the object of the organization. The ritual was the basis of the ceremony and that adopted as a military body consequent thereon. The doctrinal portions were confined to a select few who were full believers of Revelation, and were communicated in their secret conclaves where they were preserved as the foundation of their principles and system, corresponding with the Word of God, which bore them up and animated them throughout all their trials and conflicts.

Spread of the Order, and Relation of the Templars to Europe. — In the course of time's changes, the Order had spread throughout Britain, France, Germany, and other countries of Europe, to which they were invited by the liberality of the Christians; and, in every land, they had preceptories and priories exclusively appropriated to themselves, — the names and ruins of many of them still existing in Great Britain and Ireland.

When the Crusades terminated, and the Holy Land was lost, after the capture of Acre, A.D. 1291, the Templars retired to their numerous preceptories in Europe, and seemed to have given up all further thought of fighting for the

Holy Sepulchre and recovering the Holy Land. The Order was no longer of use as a military power, and it was felt that their day of usefulness was passed. Between them and Philip IV., King of France, surnamed *Le Bel*, a bitter and undying hatred had been engendered by many acts of arrogance and insubordination against his authority. Their enormous wealth and great military power inflamed his avarice and raised his jealousy, as leading them to aspire to a foundation of authority independent of kings and other potentates; and, on the other hand, their Rulers arrogated to themselves a higher degree of knowledge in all things, and taught in their secret conclaves, where none but the most trusted members were admitted, that the Papal power was a false and dangerous assumption of authority over the minds and consciences of men, and that very many of the dogmas of Rome were gross and childish superstitions. They also cultivated and asserted more liberal views of faith and religion than were current at the time, being well versed in the mysteries, legends, learning, and traditions of the peoples they had come in contact with in the East.

Their exclusive privileges, from those enjoyed by other institutions, intensified the feelings of jealousy and aversion towards the Order, which led to their final annihilation by the King, and Pope Clement V., who had enticed the Grand Master, Jacques de Molai, and his principal officers to Paris, actuated by the base motives of possessing themselves of the treasures of the Templars, and who had entered into an unholy league to destroy the Illustrious Order.

Destruction of the Templars. — On the night of the 10th of October, 1307, when the Grand Master and his principal officers were reposing in confidence in the Christian Capital of France, they were surprised and seized in the House of the Temple in Paris at break of day, and at the same time, by a preconcerted plan, all of the Knights in France were arrested and thrown into prison. Many were put to the torture to force them to confess crimes of which they were ignorant, and those who survived the rack were condemned to pine in prison without aid in their cause, and with scarcely sustenance enough to support existence. At length they were led out in bands, at one time some fifty together, and burned to death upon fagots.

Martyrdom of De Molai, and Dissolution of the Order. — The Grand Master, Jacques de Molai, renowned in many a hard-fought field of Palestine, in defence of the Christian faith, and four of his priors, were the last victims of this relentless persecution. After remaining nearly seven years in captivity, they were, on the 11th March, 1314, led out for execution and burnt before the cathedral of Paris in presence of the assembled citizens, — the glorious martyrs of a glorious Order. Thus perished, after an existence of nearly two hundred years, the "Order of the Temple," which was dissolved and stripped of its possessions and privileges; but its final overthrow by the Pope and King, with confiscation of its preceptories, could not and did not destroy all the true and noble spirits that remained, said to have numbered,

at the period of the dissolution, about eight thousand, dispersed in their different preceptories throughout Europe.

The Order of Christ. — Some fled into Spain and Portugal and united with a *new* Order they assisted to create, on the same principles as their old one, and which Pope John XXII., in A.D. 1319, gave permission to be established in Portugal, called the "Order of Christ." It was secularized, and in 1789 divided into Grand Crosses, Commanders, and Knights, the office of Grand Master being vested in the reigning King of Portugal. It was finally dissolved as a Pontifical Order of the State in A.D. 1854.

The Templars dispersed in Great Britain and Other Countries. — Numbers joined the Order of St. John of Jerusalem, upon which the confiscated lands and lordships of the Templars had been conferred, taking, in Scotland, the name of the combined Orders of St. John and the Temple,—where the individuality of the Templars was forgotten, while that of St. John remained. Others entered into religious houses. This was the case in England, where the Order was also dissolved, but *not extinguished*, although Pope Clement V. sent his Bulls to the wise and good Archbishop Glenfield of York to excommunicate the Order and institute an inquiry, in concert with other leading Ecclesiastics, into the conduct of the Knights. The King of France also united, urging the Archbishop to action, who declined, but afterward considered it expedient to take steps in the matter, and called a Council to examine the Templars confined in York Castle.

When the Knights were ordered to be sent to religious houses to perform penance and prayer for their alleged crimes, they conducted themselves with such propriety that they were all released, — but some of them preferred to remain and live in the monasteries.

Many married and, retiring into private life, dispersed over Europe, in most instances retaining the symbolic religious training of their old Order, which they made no secret of, thus proving the falsehood of the accusations made against them, and assisting to preserve and perpetuate the precepts and principles of the Order to the present time. This is also asserted by Froude, the English historian.

The Hospitallers of St. John of Jerusalem. — To the Order of Knights Hospitallers, founded in 1096, at the time of the first Crusade, we are mainly indebted for the transmission of the Templar precepts and usages. This Order sprang from a secular body instituted in Palestine in 1058, including both sexes, and was devoted to the succor of the poor and sick at Jerusalem. Their dress was a plain black robe having a white cross on the left breast. After the conquest of Palestine by the Crusaders it was organized into a regular religious body, and to their vows was added that of bearing arms in defence of religion, when they became a military fraternity like their great rival, the Templars. The military branch wore a *red* tunic or surcoat, with a plain (Greek) white cross on the breast, back and upper part of the sleeves.

over their armor, — the civil branch retaining the black habit and white eight-pointed cross. When the Holy Land was evacuated, they established themselves at Limasol, in Cyprus, the female branch having retired to Europe.

The Knights of Rhodes. — In 1309 they seized the Island of Rhodes, which they held for more than two centuries, until driven out by Solomon the Magnificent, of the Ottoman Empire, when they proceeded to Candia, Messina, and Italy. They ultimately occupied the Island of Malta, ceded to them by Philip V. of Spain in 1530, he stipulating that they should defend it from the Turks and Corsairs of Barbary, and restore it to Naples if they ever recovered Rhodes. In this their new abode they assumed the name of Knights of Malta, remaining in possession of the Island until it was surrendered to the French under Napoleon in 1796, when the Order as a political power was abolished and the members dispersed, — the Island becoming, in 1801, one of the possessions of the British Crown. The Order of the Hospitallers of St. John gave the first idea of hospitals in England, where they were called "Stranger houses," affording shelter to the weary traveller, as well as to the sick.

The English "Langue" of Malta. — Legitimate branches of the old political Order of Malta are still in existence, but a few scattered fragments are all that is left of the continental "*Langues*," into which it was divided. The only one, with that of Brandenburg in Prussia, retaining the elements of its original vitality, the noble and praisworthy object of administering to the wants of the destitute, for which the Order of St. John was founded, — although afterward it became a military and canonical organization like the Templars, — is the old "English Sixth Langue of Malta." It was revived in England about sixty years ago, and incontestably proved to be the lineal descendant of the ancient Order, which was devoted to the original profession of the Hospitallers, — the alleviation of the sick and suffering of the human race. The Langue holds its chancery at St. John's Gate House, Clerkenwell, London, — all that remains of the ancient priory of that name, — the chief house of the Order in England, which has well earned its appropriate motto, "*Pro Fide*" and "*Pro Utilitate Hominum*."

During the year 1888 it was reconstructed under Royal charter of incorporation, with Her Majesty the Queen as Sovereign Head and Patron, and under said charter H.·. R.·. H.·. the Prince of Wales has become the "Grand Prior." It numbers in its ranks many scions of the proudest houses of our British nobility, both male and female.

The Festivals of the Order of Malta. — When the headquarters, or, as it was called, the "*Chef-lieu*" of the Order, was held in Malta, there were two great festivals observed, — one on the 24th of June, — St. John's Day, — being that of its Patron Saint; and the other on the 8th of September, — St. Mary's Day, — that date being also the anniversary of the day on which the

Turks raised the siege of Malta, A.D. 1565. At these festivals the Grand Master, with his household and Knights, held a public procession of the most imposing and magnificent appearance, from the palace in the city of La Valetta to the Conventual Church of St. John, to hear Mass. On their arrival, and as soon as the portion of Scripture from the Gospels was announced, every Knight drew his sword, and held it aloft while it was read, to signify the obligation of the Order to shed their hearts' blood in defence of the Faith. On the elevation of the Host, each kissed the cross-hilt of his sword and then returned it to the scabbard.

The Mistaken Connection of the Templar Order with Freemasonry. — Having thus shown the origin and object of those two famous religious and military Orders, their representatives in the modern Masonic system require explanation. It is well to bear in mind that the ancient Templars were Priests, and that to strike or injure a Knight of St. John of Jerusalem was sacrilege.

Many conflicting opinions and surmises have been advanced as to how, why, and when the Templar system was introduced into Freemasonry. The origin of all Masonic degrees is not always easy to ascertain, the Fraternity being averse to publicity, handing down to posterity their peculiar secrets, *vive voce*, with the same caution that the philosophers of old displayed in perpetuating their symbols and mysteries; and the ancient Templars, like the Jesuits, never communicated their proceedings to strangers. Some of them, in their secret conclaves, were even concealed from the greater part of their own members. It is therefore not unlikely that small organizations were kept up in many places, and the hope cherished that it would be possible to revive the Order. A great and extensive organization could not wholly have lost its vitality and died out without a struggle; but it is equally unreasonable to believe that the fragments entered into any association of *working men*, such as that of the corporations of builders or Freemasons, who could not have been expected to devote themselves to the restoration of the old military Templar Order, in direct opposition to the ban of the Church; even personal safety would not have been secured to the Knights, and there is no proof that they ever joined the German building sodalities to restore the Order.

There would have been no difficulty in doing so *after* the Reformation; therefore no valid reason exists why they should have concealed their organization under the *mask* of Freemasonry. It is difficult to understand how Freemasonry and the Order of the Temple could ever have become amalgamated. Symbolic Masonry is of its very existence, cosmopolitan; Templary sprang from an origin chivalric and knightly. The trowel of the one levelled distinctions and spread the cement of universal fraternity; the sword and spurs of the other could only be obtained and worn by men of noble birth, or those famed for heroic deeds in defence of the Christian faith.

CHAPTER V.

Commencement of Modern or Masonic Templary.

Templar Freemasonry. — Toward the end of the seventeenth and commencement of the eighteenth century numerous works were written by the learned to make manifest the practices of occult philosophy, and it is claimed, that, from the dispersed members of the combined Orders of St. John and the Templars, in Scotland, the secret ceremonies, principles and customs of those Orders were attained and privately promulgated. This led to the revival, in the last century, of the obsolete chivalric orders, but under the *mistaken* supposition that they were of Masonic origin.

"Order of Malta" as a Modern Protestant Degree. — Long after the Reformation, when the Hospital and Templar lands in Scotland were ceded to the British Crown, independent bodies sprang up under the name of "Knights Templars of St. John of Jerusalem," attached to the Masonic Fraternity, and who, toward the end of the last century, elected Grand Masters or Grand Commanders of their own.

There were also separate bodies, calling themselves "Knights of Malta," which still exist in the United States. These latter assert a very doubtful parentage historically, as representing the old Order of Malta, from the Protestant dispersed members of the combined Orders in Scotland. They are unconnected with any of the branches of the existing chivalric body, being but benefit societies founded upon the same principles as the "Orange Order," to uphold and protect the Protestant faith. It is *impossible* that they could be the representatives of the chivalric Order of Malta, which continued there until the surrender of the Island in 1796, and had issued edicts of expulsion against the members of the Scottish branch of St. John as unfaithful to their vows.

These separate associations, called Knights of Malta, existed before the expulsion of the Sovereign Order from the Island; and if there had been any connection between them, copies of correspondence, with allusion to, or observance of statutes, would be forthcoming; but, as nothing of the kind has ever been produced, and no reference was made at the time to such connection, it is quite evident that it never existed.

Origin of Masonic Templary from the "High Grades." — It has been already shown that the military Templars and the ancient builders, — Stonemasons of the cloisters, — took their rise from the same source, promulgating the same doctrines of the sacred mysteries. This may have helped to originate the error of a subsequent connection with Freemasonry.

Modern Templary of the Empire can only be considered an *imitation* of the ancient Order, rather as appropriated than inherited, being a Christian

association of Freemasons, who represent the traditions of the religious and military Orders of the Crusades, following as nearly as practicable their principles and customs, and strictly adhering to their teachings and Trinitarian doctrine.

It is clearly ascertained that the Masonic Templar degree originated from the "High Grade System of Freemasonry," introduced on the Continent of Europe about 1740, as shown in the obsolete Templar rite of the "Strict Observance" (meaning implicit obedience), widely practised throughout Europe, in the last century, as an exemplification of modern Templar history. This system was grafted on Freemasonry in 1754 by Baron Hund, who had been admitted to the Templar degrees in France some ten years previously; based upon the fable, that, at the dissolution of the ancient military Templars, certain Knights took refuge in Scotland and prevented the extinction of the ancient Order by joining the Guilds of Stone-masons, and thus giving rise to the Fraternity of Free and Accepted Masons. The time having arrived when the Templars should boldly proclaim the continuance of the Order, they instituted the rite of "Strict Observance," the members to be received from the ranks of Freemasonry, in gratitude for the protection and support it was alleged they had received from Masonry.

The Succession to Freemasonry a Fable. — There is not the slightest foundation for the fable that members of the dispersed Templars, after the political suppression in 1314, became Freemasons; it is but one of the fabrications of *modern* Masonic tradition, to account for the amalgamation of Templary with Masonry, totally opposed to historic facts; for it is not even probable that the proud and haughty nobles of that age, from which class the Templar Order was selected, would engraft themselves upon a society of *mere mechanics*, when all the great military orders in Europe were open to them, and only too glad to receive into their ranks so renowned a military body as the chivalry of the Templars.

The Great Masonic Congress of 1782 and Rite of Strict Observance. — In July, 1782, Prince Frederic, Duke of Brunswick, Grand Master of the rite of "Strict Observance," held a congress at Wilhelmsbad, in Hesse Cassel, — a great representative assembly of Masonic delegates from throughout the world. The result of this conference was a refutation of the *high* grade Templar system, when it was resolved and declared, that "'Freemasonry' was *not* the successor of the 'Military Templars,' although connected with their organization," — that the rituals should be amended, and the Masonic lodges should *not* be obliged to work the high degrees.

Black Masonry. — This convocation opened the modern period of Masonic Templary, or "Black Masonry," so named, it is said, from the members adopting a black costume as mourning for the martyred De Molai, the last chivalric Grand Master; but in reality from the deposed military Templars having joined the Order of St. John of Jerusalem, whose habit is black.

After the conference at Wilhelmsbad, the rite of "Strict Observance" gradually declined, and ultimately died out altogether, although on the Continent of Europe a reformed system of the rite is still the basis of their Templar degrees.

First Introduction of Masonic Templary. — Templarism was first introduced into the British Empire in the Masonic lodges known as the "Ancients," under the Duke of Athol, who was also Grand Master of Scotland in the last century. This, then, was carried to the North American Colonies, where it has always found favor. In Ireland, also, the Grand Lodge derived the *additional* degree from the same source; but it was not until 1780 that the Templar degrees were merged into the Masonic system, following the Royal Arch in the sequence of additional degrees.

English Templary Distinct from the Craft. — Since the latter part of the past century inquiring brethren, for the want of something more tangible and visible, have never ceased to grope in the dark, culling information from every part of the globe, until the Craft Grand Lodges have given way, in so far as they think they may assent to different systems of degrees being introduced as Masonic, although they know not why. This, then, would seem to be the *true* reason why Templary has been so closely associated with Freemasonry; but our English Templar system has always been kept *separate* and *distinct* from the Craft degrees, forming no part of them and conferred after, the Royal Arch being considered the *climax* of Freemasonry.

Masonry does not teach anything inconsistent with the Christian faith; at the same time it does *not* teach the "Trinity in Unity," as Christians understand it; furthermore, it does *not* teach that T∴G∴A∴O∴T∴U∴ is Immanuel, — God with us, — Christ. Templary is called the Masonic Christian Order, but modern Masonry is *not* Christian: it has but one creed, — belief in God, — and teaches the doctrine of the resurrection; hence the wide difference from that of Templary. Why, then, interfere with the fundamental principles and very basis of Templary, by endeavoring to amalgamate its doctrines with that of the universal creed of Freemasonry, a method which certainly destroys its meaning, intentions, and usefulness?

Masonic Templary a Misnomer. — Templary founded upon modern Freemasonry is a misnomer, and does *not* represent the Templar Order, ancient or modern. It is only an imitation Masonic degree, on Christian principles, imposing on the careless crowd, with whom ceremonial and show too often usurp the place of *truth*, which they thus sacrifice to the love of popularity and display.

Templar Ritual and Costume. — A Grand Conclave, or governing body of the Templar system, was held in London on the 4th of June, 1791, by influential Masons, when the statutes of the existing degrees of Masonic Templary were revised, adopting a short *combined* ritual for that of St. John of Jerusalem, to commemorate and account for the union with their old enemies the Templars.

Before this time the records of the Jerusalem Conclave at Manchester, England, in 1786, distinguished this knightly grade of Malta from that of the Templar, in costume, by a red tunic with slashed sleeves, black cloak, and slouched Spanish hat, all having the white eight-pointed cross of Malta, in imitation of the red uniform and white cross worn by the military class of the Knights of Malta.

These Templar degrees continued combined with that of Malta until A.D. 1853, in the encampments of the old system, when a revision of the statutes was made, and the degrees of Malta were excluded altogether. Several encampments, however, continued to perpetuate them, although not in the same form, they being much curtailed, to evade a defiance of the Grand Conclave.

Changes in Ritual of Malta. — In 1863 the Grand Conclave formally revised the degrees, and provided a suitable ritual. Another revision, under the name of the "United Orders of the Temple and Malta," took place in 1873, when new statutes, adopting and consolidating the Orders, were drawn up. This union cannot but prove beneficial, as approximating to the ancient Knights, and discarding all Masonic connection which had led to errors historically untrue.

The Templar Order of the A∴A∴S∴ Rite. — The Ancient and Accepted Scottish Rite of thirty-three degrees would appear to throw additional light on the Masonic connection of some of the degrees, being an attempt to connect the Freemasonry of modern times with the obsolete Christian chivalric orders; but it must be recollected that *all* Masonic degrees outside of Craft Masonry are but fabrications of the last century. When the "Kadosh" degree of the Rite was first invented, which refers to the persecution of the Templar Order, there had been for a century and more *no reason* for resorting to any organization under the mask of such a degree to maintain a secret Templar system, into which it is pretended the members of the Order had entered, the time having passed when Templary would have been dangerous for its members to reorganize openly under its old name.

The term "*Elus*" in the degrees of the Rite may be intended to represent the nine famous founders of the Templar Order, and in one of the degrees are the initial letters L. D. P., meaning "*Liberté de Pensée*," and the words "*Abba*" (literally, the Pope, Father, Papa), "shall restore the spoil."

The Knights of the East and West may mean the Order of the Temple created in the East and afterward having preceptories in Europe: the word "Kadosh" — holy — meant the Holy House of the Temple.

The 15th, 16th, and 17th degrees are entitled in succession "Knights of the East or Sword" — the creation, and first period of the Templar Order in Palestine; the "Prince of Jerusalem" — Knights of the "Hakee Kadosh" at Jerusalem; and the Knights of the East and West — relating to the rebuilding of the Temple. They may have meant the hoped-for reëstablishment

of the ancient Templar Order. Other examples might be quoted, intelligible to the initiated alone; in one of which, the highest degree of the rite, corroborative evidence implies a common origin with the Templar Order.

Revival of Templary in Britain. — In 1791 the Templar body in England was styled the "Grand Elect-Knights Templar Kadosh and Holy Sepulchre of St. John of Jerusalem, Palestine, Rhodes, and Malta," connecting the modern and ancient titles. This confusion of names is a curious anomaly,—the Templars and Knights of St. John of Jerusalem were always separate and distinct bodies. In this year a Grand Conclave was held in London, over which Thomas Dunckerley of Hampton Court presided, and the old statutes with a warrant of confirmation were issued. It does not appear that *before* this time there was any National Templar Organization in England, until Dunckerley gathered the different bodies together under his own presidency, with no other right than that he had been elected chief of the encampments of Knights Templar by the members. After his death in 1795, and owing to the dispersion and death of many of the old members in England and Wales, the degrees fell into abeyance; but in 1804 some of the surviving members petitioned H.∴R.∴H.∴ the Duke of Kent, Grand Patron, to revive them, who granted a new charter of confirmation. H.∴R.∴H.∴ had formerly, as Prince Edward of England, appointed Dunckerley Grand Master of the Knights of the "Rosy Cross," "Knights Kadosh," and "Knights Templar." Again, in 1807, another patent or charter was issued for the revival of the Order, constituting H.∴R.∴H.∴ the Duke of Kent, Grand Patron for life, and appointing Judge Waller Rodwell Wright, the accomplished scholar, Grand Master. This charter was dated 10th April, 1807. On his resignation, to accept a judicial appointment in the Mediterranean, H.∴R.∴H.∴ the Duke of Sussex was installed in August, 1812, and at his demise in 1846, his intimate friend and executor, the venerable Colonel Charles Kemeys Kemeys Tynte of Haswell, in the county of Somersetshire, was elected Grand Master, in virtue of the warrant by the Duke of Kent, 1807, confirming the original one of Dunckerley, 1791. On his installation, a revival took place, H.∴R.∴H.∴ the Duke of Sussex having in later years allowed the Templar degrees to fall into desuetude.

The "Rose Croix" and "Kadosh" originally Templar Degrees. — The name Masonic Knights Templar was now first heard of in England; and up to this time, all the Templar encampments were qualified to give the degrees of the "Rose Croix" and the "Kadosh," which had existed in England as Templar degrees years before the establishment of the Ancient and Accepted Scottish Rite. In the original form of the Templar ceremonies, the "Rose Croix de Herodom" was the one step *above* the Templar installation, followed by the "Kadosh"—and the emblems were engraved on the certificates issued prior to 1851—all these degrees possessing similar characteristics, their object being the same. The Templar ceremony proper, perhaps, confined itself more

to *facts* of history; the "Rose Croix" taught the truths of Christianity, displaying more of the allegory in its symbolic teaching of the Christian faith; the "Kadosh" was instituted to perpetuate the memory of the persecution of the ancient Order, the constancy and suffering of the Knights on their dissolution, with the martyrdom of De Molai at Paris in 1314.

At the revival of Templars, new statutes as well as changes in the costumes and ritual were adopted; the former costume being black, the colors of the civil branch of the Malta Order substituted the *white* mantle, the true badge of the Templar, as now worn in preceptories.

The Degree of Templar Priest or Holy Wisdom. — After the Ancient and Accepted Scottish Rite had been established in England, the Templar body resigned control over the degrees of the "Rose Croix" and "Kadosh," which then became incorporated with the rite, as the 18° and 30°; it was therefore necessary to suppress the old ceremonies and relegate them to Templar history, but they were still retained in some of the older English encampments.

A revised ritual was issued in 1851, consequent on the omission of the "Rose Croix" and "Kadosh."

In the old encampments the degree called "Knight Templar Priest or Holy Wisdom" was also conferred. The degree claimed to have been instituted at the so-called revival of the *Christian Order* in 1786. It created chaplains, or, as they were erroneously called, Prelates, which means Bishops; but there was no such title in the ancient canons of the Order.

It is said that these changes were made to please the chiefs of the Ancient and Accepted Scottish Rite in England, and, when first imparted, caused much dissatisfaction. These degrees should never have been separated from that of the Templars, as the "Rose Croix," by itself, has but little significance.

On the death of the Grand Master, Colonel Tynte, the 22d of November, 1860, Colonel William Stuart, then Deputy Grand Master, son of the Honorable and Most Reverend William Stuart, D.D., Archbishop of Armagh and Primate of Ireland, was elected to the chair of Grand Master, and installed in 1861. From that time, the progress of the Order in England was rapid: many Masons of high social position joined the Order, and it continued to develop and increase.

Election of the Prince of Wales as Grand Master. — In 1867–68, a proposal was promulgated to unite the branches of the Order in England, Ireland, and Scotland, under one head; and H.·.R.·.H.·. the Prince of Wales, who had been initiated into Masonry and the Templar degree in Sweden, consented, in 1869, to assume the Grand Mastership of the Templars of the United Kingdom. On the 7th April, 1873, H.·.R.·.H.·. was installed Grand Master; Colonel Stuart resigning in England, and the Duke of Leinster, the popular and beloved Grand Master of Ireland, accepting the position of Great Prior of Ireland, and the Earl of Limerick, that of Great Prior of England and Wales. This assumption by H.·.R.·.H.·. the Prince of Wales, to use

the words of the Arch-Chancellor of the Order, Sir Patrick Colquhoun, "effected a perfect reformation of the Order, and procured for it a status it had hitherto not enjoyed, even under the Duke of Kent, who must be practically regarded as its founder, with the additional advantage of H.·.R.·.H.·. being at once head of the Craft and Temple; indeed, it may be said that as the Order was refounded in 1804–7 by the Duke of Kent, so it was again refounded under his grandson, the Prince of Wales, in 1873."

The Convent General. — The reorganization of the Templar degrees in England, long contemplated, gave rise to much controversy, and even censure, regarding the motives and intention of the originators who devised and ultimately carried out the scheme of revision, happily accomplished under the patronage of Her Majesty the Queen, and presided over by H.·.R.·.H.·. the Prince of Wales.

The fact cannot be disputed that however correct and praiseworthy may be the motives of Reformers, yet all who undertake the difficult and unthankful office must make up their minds to opposition and censure from the prejudice and ignorance of those who, wedded to their own preconceived ideas, can not and will not allow themselves to be convinced to the contrary, no matter how clearly the eligibility of the contemplated reform may be pointed out. In the present instance, to reform meant to restore the Order of the Temple, as far as the customs of the age would allow, as nearly as possible to its former position and character: for this purpose a body was formed from the National Templar Encampments of the Empire, under the name of "Convent General." The revised statutes and regulations, emanating from and dependent upon them, were the result of their deliberations.

The Rejection of the Union by the Scottish Templars. — It is to be regretted that Scotland, although originally agreeing to the Convention, should at the last moment, when all preliminaries were arranged, have failed to take part in the result of these negotiations. This was mainly caused by a misconception of their Commissioner, who, little understanding the subject on which he was appointed to legislate, allowed his prejudices to ignore, from the commencement, the benefits to be derived from the proposed union; as it would appear, from a morbid dread that the independent position of Scotland would be absorbed by England under the name of Union. This attitude never could have been contemplated; the terms of the treaty of amalgamation giving equal powers to Scotland with those of England and Ireland. Unity would have created uniformity of laws and ritual, thus giving the Order greater dignity and standing.

Careful investigation has shown that the Scottish branch cannot establish a claim to the title of Templar which does not exist from the same source as that of England and Ireland. The long-established loyalty of these Knights will not admit for a moment of the supposition that they intended to offer even the semblance of a slight to the prerogatives of the Royal Grand Master,

or to throw any obstruction in the way of restoring the prestige of the Order by amalgamating the three nationalities under one governing head.

The Object of the Convent General. — The object of forming a Convent General was to raise the status of the Order, so pure and noble in its attributes, and redeem it from the mistaken low ideal into which it had fallen for so many years, under its Masonic connection.

The idea of uniting the two great Orders of the Crusades, — the Templars and Hospitallers, Knights of St. John, — under one body, is strictly correct, and had been attempted before the Order left the Holy Land, the hostility between them in Palestine being a great hindrance to the success of the Christian arms. Pope Gregory and St. Louis had proposed it at the Council of Lyons, but it was rejected by both Orders.

Revision of Nomenclature and Statutes. — The changes made in nomenclature and costume, and the careful revision of the statutes, on the installation of H.·.R.·.H.·. the Prince of Wales, as Grand Master, are strictly in accordance with ancient usage. The object of a Convent General was to incorporate the members of the Order in the *whole* Empire, under one head, by the reciprocation of privileges and disabilities, as correctly speaking there should be *no* independent separate bodies — only *one* ruling power indissoluble for the whole Order; although ignorance of the correct principles of the ancient Order in some instances, and political exigencies in others, have divided it into several branches entirely separate from one another. The Convent General was intended to unite, at all events in the British Empire, the scattered elements of its ancient chivalry into one harmonious whole, as a National British chivalric fraternity under the Grand Mastership of the heir to the British Crown, with H.·.M.·. the Queen as the patron and sovereign head; the countenance of Her Majesty being a guarantee of its purity, Christian doctrines, and thoroughly conservative principles.

The proper designation of the presiding officer over the Order for each nationality is that of "Great" or "Grand Prior"; and, by natural sequence, the body so presided over, is a Great or Grand Priory, with the subordinate bodies named Preceptories or Priories. The ancient preceptories in England, Ireland, and Scotland were dependent upon the Temple House in London.

The Name and Title of the Orders. — The term "Encampment" is quite modern and a very inappropriate innovation, not known in the early Order, which was a military monastic body, dwelling in fixed places of abode, excepting when they took the field, having their "receptions" in their chapter houses, never in the field; and the term cannot with any propriety be applied to meetings in rooms of houses in cities and towns. The name "Commanderies" and the title "Commander" were never used by the Templars. Singularly enough, the Order of St. John used both Commander and Preceptor indifferently for the same office, which can be seen by reference to old documents, A.D. 1500, or thereabouts. As they succeeded to the Templar

ENTRANCE TO "THE MURISTAN": HOSPICE, KNIGHTS OF SAINT JOHN, JERUSALEM, A.D. 1892.

Demolished to make room for German Hospital, erected on its site by William II., Emperor of Germany.

possessions in England, the Order there probably adopted the old name of the religious houses and used it in common with their own term "Commandery" — therefore the title "Commander" has no Templar meaning, in connection with a preceptory. The preceptory houses were always called after places, *never* from the names of individuals.

Cavilling objections to the formation of a Convent General, and the radical changes therein, gave rise to the uncalled-for and ignorant remark, that there was no historical or legendary authority to support the numerous changes, and that the newly created honors, by H.·.R.·.H.·. the Grand Master, of Grand Crosses, and the Lesser Cross of the Order, "Knights Commanders of the Temple," being only attainable at the pleasure of the rulers, would be an excuse for favoritism and exclusiveness. Here the old adage holds good: "We are apt to despise in others what we do not possess ourselves."

This was scarcely the return to be expected for the praiseworthy efforts of the founders of the new constitutions, intended to raise the status and dignity of the Order. H.·.R.·.H.·. the Prince of Wales, next to the crowned head, is the fountain of honor, and did he think it advisable to follow the example of the "Swedish Body," he could obtain permission from the Crown to reorganize and incorporate, under an order of the State, the Templar degrees as lately granted to that of St. John of Jerusalem in England, which there is every reason to suppose would have been the case but for the great and persistent opposition evinced to the reconstruction of Templary. Such recognition would have been most gratifying, hailing as we do from that grandly romantic period of English history, the times of the Crusades.

It seems strange that it has never occurred to those who are so anxious to impart to Masonic Templary a dramatic military appearance, what an extraordinary phase the Order has assumed by the adoption of a system of military drills, etc., as practised in the American system. Have they forgotten that the ancient Templars were men of rank and position, and not the equivalent of a volunteer militia battalion? No doubt in the early days of the Order, the Knights fought as a body of fighting men, without regard to the details of military organization; but when the Order became more numerous and powerful, and when military formations prevailed, the Templars retained a body of "men at arms," and the Knights occupied all superior positions as leaders. We have an actual experience of this in the Order of St. John of Jerusalem, — Malta, — where the Knights not only maintained an army of land forces, but also a navy.

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CHAPTER VI.

The Changes made Consequent upon the Reformed Ritual of Convent General.

Ritual Revision. — Convent General has been for some years in abeyance, meeting the fate of many well-devised plans and theories from distrust, mistaken jealousy, and want of cohesion, — the Templar degrees being now represented in England by the National Great Priory, with the Earl of Lathom as Great Prior, — H.·.R.·.H.·. the Prince of Wales continuing as Grand Master of the Order. Convent General may at any time be revived if thought expedient, and thus the Ritual Commission and its conclusions become of paramount interest.

The Ritual Commission and its Work. — Among the members of the Ritual Commission of Convent General, to investigate the history of the Templar degrees under H.·.R.·.H.·. the Prince of Wales, were the Honorable Judge J. Fitz-Henry Townshend, of the Admiralty Courts, Dublin, and Sir Patrick MacC. de Colquhoun, the learned English lawyer, author of a concise history of the Templars, that so materially assisted to dispel the myths that surround the modern Templar system.

As a matter of fact and historical record, Templary founded upon Freemasonry is pure fiction, — one of the fables of the past. Craft Masonry ignores and repudiates the claim and does not wish it to be understood that such exists; merely tolerating it as a body of Masons, in a military garb, and professing Christian principles.

It must be apparent to the most casual observer that the peculiar dogmas of Christianity could never have had any connection with the universal creed of modern Freemasonry; therefore a Masonic Christian Order of Knights Templars is an anomaly.

The early Masonic Templar rituals would appear to have been concocted on a tradition that Knights Templary and Masonry had a common origin; without any research into *historical facts*, plainly showing that it was the fabrication of enthusiastic Masons in the last century, who had given but little thought to the assertions they made and deductions arrived at.

The idea promulgated, and one of the leading points *insisted* upon, was that Templary was a component part of ancient Freemasonry, preserved in the "Herodom Kadosh" of the high degrees, never taking into account that *this* and all Masonic degrees and rites, outside of Craft or Symbolic Masonry, were *unknown* before the last century, and any reference to them as forming a part of the Templar system is a purely historical anachronism.

True Templary stands alone on its own merits and principles as a Christian Trinitarian society, whose mission is to advance the interests of our Ascended

Redeemer, — whom we are bound to follow in His life and precepts, and thus far, at least, pay homage to the Great Captain of our salvation, whose sworn soldiers we have constituted ourselves, and this by our own voluntary act.

The last Grand Master of the old chivalric Templars was the martyred Jacques de Molai, who, when examined before the Papal Commission at Paris, A.D. 1309, did avow: "In faith the Order has never been found wanting. I attest that I believe in God, in the person of the Trinity, and in all the other articles of the Catholic faith. I believe there is but one God, one faith, one baptism, one Church, and when the soul is separated from the body, there is but one Judge of the good and evil. This is *my* belief. This is the belief of the Order of the Temple."

The Derivation of the Ritual of Convent General. — The changes made in the reformed Ritual, now practised, are consequent upon the report of the Ritual Commission of Convent General in 1873, which shows that they had examined the rituals of the ancient Templars founded upon the Benedictine Canons, the Scottish Ritual, very closely copied from it, and the English Ritual of 1851, adopted in place of that of Dunckerley previously existing, which was full of Masonic inaccuracies and anachronisms, and also the Irish Ritual. When at a general meeting held in April, 1873, under the presidency of the Great Prior of England and Wales, it was determined to reject *all* novelties or innovations by Masonic Templars of a recent date, and every paraphrase of ritual other than those already mentioned, certain resolutions were unanimously adopted as a basis, on which the new Ritual should be drawn up, in accordance with these conditions and suited to the *three* kingdoms, consistent with the nature and traditions of the Order. No novelty has been introduced, and every clause of it is to be found *either in actual words* or *in substance* in one or the other of the Templar Rituals examined. Both the English and Scottish Rituals recognize the class of "Novice": this is in accordance with ancient rule and practice.

Ritualistic Details. — The conclave or meeting is supposed to be a chapter of the preceptory, and *not* an encampment of Knights Templar, and to take place in the chapel of the Preceptory House; hence the place of meeting is fitted up as a chapel, the altar being in the usual place, but in the latter part of the ceremony a second altar, or "sepulchre," is retained, with the cross, or crucifix, and the Bible. The Preceptor is seated on the left of the first altar. The installation of the ancient Knights Templars, as also of the Knights of Malta, took place in their chapels. The Knights, on being consulted in the Chapter House, elected the candidate: who, after certain communications had been made to him and questions asked in an adjoining room, was led into the chapel, where the reception and consequently the consecration took place. The ancient Knights were never received in the field, but in the "Church of Jerusalem," or its representative, the Preceptory Chapel, which

by a fiction was supposed to be the Church of the Holy Sepulchre "at Home" — the home of the Order being Jerusalem. For this reason, the modern term "Encampment" is rejected as incorrect and unwarranted by any authority.

The opening and closing forms of the English Ritual of 1851 are changed. These were mere servile adaptations of the Craft Ritual, quite at variance with chivalric or religious ceremony. The part of "Pilgrim" is retained, as the "Aspirant" might be so termed, though it was never so described in the Ancient Canons.

The vow of profession is according to the Ancient Canon in a modified form.

The *Ribbon* and *Star* — to represent the Star of Bethlehem — with the RING of profession, are introduced in accordance with the general statutes. The Imprecations may be considered as another name for vows, being in the old Scottish and English Rituals, and *formerly* in that of Ireland. *Perambulation*, in a modified and more consistent form, is retained, although there is no reference to it in the Ancient Canons, and it is not in the Irish Ritual.

Order of Chaplains. — Chaplains were a special class of the old Order, and were eligible for various offices, including that of Preceptor, which was not necessarily a military one. Following this precedent, every clergyman, on inception, should become, *ipso facto*, a chaplain of the Order in general, and of his preceptory in particular, and also eligible for the other offices not inconsistent with his sacred profession. The rank of "Honorary Preceptor" may be conferred upon them, by having the legend communicated and by their taking the vows of a Preceptor, to enable them to take part in the discussions of a Board of Preceptors, and to assist in conferring the degrees; but this honorary rank does not permit them to rule in the preceptory, unless duly elected by the members.

The prayers and those portions of Scripture usually read are in accordance with ancient practice, — the recitation of the *Pater Noster*, and a prayer for the reigning Sovereign, the Grand Master, and the Brethren being formerly inseparable from Templar meetings.

The mode of "*Standing in Order*," formerly used, was a mere copy of a modern military regulation; it is replaced by that assumed in the time of the Crusades, by the knightly Companions of the Cross at certain portions of their religious services: the position is simple and assumed only at the most solemn portions of the ceremony.

The mode of "Salute," the pass words, etc., in use, are recommended to be adopted generally throughout the Order, although not known to the ancient military body.

A short ritual for the installation of a Preceptor and Prior has been drawn up, and one recommended for a "serving brother," who is *not* eligible to vote or hold any other office in the preceptory while acting as Guard.

The Crosses of the United Orders. — A cross is always prefixed to the word "*frater*" or brother, when denoting a brother of the Temple, as distinguishing the Templar from that of other orders or societies. Such was formerly the practice, and should not be abandoned. A cross should also be prefixed to the signatures of all "professed" brethren when signing as Templars, the double-barred or *Patriarchal* Cross being used by Preceptors and Priors.

Ecclesiastical Crosses are a medium of hierarchal distinction. The triple-barred or "Cross of Salem" denotes the Sovereign Prince and sole Legislator, and is adopted by the Grand Masters.

The two-barred or Patriarchal Cross signifies "Salvation to both Jew and Gentile," and the Passion or single-barred Cross represents the one on which the Saviour suffered. These two latter crosses were ancient badges of the Templars, and in common use as a mark for their signatures. The true Templar Cross, or "Cross of the Order," is the cross heraldically called "Pattée," open or spread at the extremities, — symbolizing the spread of the Gospel to the four quarters of the globe, — but by no means formed of four equilateral triangles, into which form it has been corrupted.

The Cross of Malta, the device of the Order of St. John of Jerusalem, has frequently been confounded with the Cross *Pattée of the Templars*, although there is a great difference between them. This cross is white, of eight points, having the four arms joined in a small centre point, and its extremities notched or indented to resemble fishes' tails, — an allegorical allusion to the Saviour, "the fish being one of the Christian symbols emblematical of *Christ* generally." *Vide* Matt. iv. 19.

The United Orders Cross of the Temple and Malta is a very beautiful and appropriate badge, being the red Templar Cross, surmounted by the *white* eight-pointed Cross of Malta, adopted by Convent General. The idea would seem to have been borrowed from the obsolete French "*L'Ordre du Temple*," but reversed, that of the latter having the eight-pointed Cross of Malta, surmounted by the Red Cross of the Temple, as seen on an old jewel in my possession, at first used by Preceptors of the Great Priory of England, under the Convent General.

The jewel of a Grand Cross instituted by H.·.R.·.H.·. the Prince of Wales, on assuming the Grand Mastership in 1873, is the seven-pointed star, surmounted by the United Orders Cross of the Temple and Malta, having the "*Agnus Dei*" in the centre within a circle, surrounded by the legend "*Non nobis, Domine*," etc., the motto of the ancient Templars. This jewel is suspended from the neck by a gold chain composed of four capital letters, I. N. R. I. (used by mystics since "*Anno Domini*"), and the Patriarchal Cross of a Preceptor, joined together and repeated to form a length to go around the neck.

The sash or ribbon of a Grand Cross is a broad crimson watered silk with a narrow white edge, — the Templar colors worn over the right shoulder to

the left side, and to which the insignia may be attached on the left hip, when the collar is not worn. The "Lesser Cross," — "Knights Commanders of the Temple," — is the United Orders Cross having a crown on the top, worn on the left breast with a Templar ribbon.

The ancient Knight bore a "Pennon" forked at the end, being extended into two or three points, and when powerful enough to furnish to the state or their sovereign a certain number of armed retainers, they were accorded the title of "Bannerets," little banners, which gave them the right to carry at the top of the lance a square banner, on which their armorial ensigns were depicted.

The Beauseant. — The Order had two banners, — the "Beauseant" and the "Red Cross," — the Beauseant meaning "piebald." The original armorial device of the Templars was half black and half white, whatever may have been the direction of the partition lines. Sometimes it was represented per-pale, or divided perpendicularly, in alternate narrow stripes, but more frequently per-"*fesse*," or horizontally. The upper half black and the lower white, a red passion cross appears occasionally on the white ground *only;* for to place it on the black, color upon color, would be false heraldry. This banner was supposed to denote "Death, Innocence, and Martyrdom"; it also had the inscription, "*Non nobis, sed Nomini Tuo da gloriam*," the opening sentence in the CXV. Psalm. The word "Beauseant" was used as the *battle-cry* of the ancient Order; "*Au Beauseant*," for the Temple. The banners, being black and white, signified, "Black and terrible to the Infidel," but, "Fair and favorable to the Christian."

The Red Cross Battle-Flag. — A second standard was subsequently adopted, called the "*Vexillum belli*," or Red Cross battle-flag; viz.: a white banner charged with the "Red Cross of the Order," — *Pattée;* and the same cross ornamented their shields and garments. The Holy Lamb or "*Agnus Dei*," placed upon the centre of a Greek cross, was another of their old armorial devices, signifying the union of the qualities of greatness and courage; the lamb being the emblem of "the Saviour," and the Cross-banner of victory symbolizing the Resurrection. The standard and armorial bearing of the Order of St. John of Jerusalem — Malta — was a white equal-limbed (Greek) Cross upon a *red* field. Banners and standards, when made to hang perpendicularly from the poles, are called "Gonfanons," used in processions and hung up in cathedrals and halls. They should be made tripartite, or triple cloven, at the bottom.

The Cross-Hilted Sword. — The Sword was made in the form of a Latin cross, an emblem of the cause in which it was to be used; the blade straight and cutting on both sides, typical of its being always employed in the defence of justice. The Crusaders on the march to the Holy City, when halted, were in the daily custom of placing their long two-handed swords upright before them, the hilt forming a cross, and on all occasions of military salute they kissed the cross-hilt in token of devotion to the Saviour of mankind.

The Golden Spurs of Knighthood. — The Golden Spurs of Knighthood were an indispensable adjunct, — signifying diligence in every honorable undertaking.

The "Serving Brethren" were of *two* classes, the one acting as "men at arms," light-armed cavalry; the other, employed as artisans and retainers of the Knights, with a superior rank as Esquires, who were distinguished by a *triangular* pennoncel at the end of their lances.

The Order was governed by a Master, so termed according to the "*langue*" employed. "Maistre," "Magister," or Great Master, was used from an early period. Provinces in general were governed by "Grand Priors," and the different houses or preceptories by Preceptors.

The Eight "Langues" of Malta. — In the Order of St. John of Jerusalem the subordinate bodies under a Grand Master were called priories or commanderies, divided, when they become Knights of Malta, into *eight* "*langues*," tongues, or countries, and ruled by "Bailies," who were Grand Crosses of the Order, and each house or priory was governed by a Commander.

Templar Costume and Processions. — In the Templar costume of the Empire we follow that of the ancient Knights, intended to symbolize the character of the Order, but never meant to be paraded before the *eyes of the public*. Such exhibitions are not the custom of the British Empire, all public displays being looked upon as most objectionable, and a Templar procession with us would appear as ridiculous to the common observer as if the Knights of the "Garter" and the "Bath" in their state robes, or gentlemen in *court dresses*, were to parade the *streets* for the admiration of the multitude. Show and parade are sometimes necessary; but in matters connected with Freemasonry, "the less, the better": like Christianity, it is more appreciated in its unobtrusive character than in public demonstrations, and the unnecessary expense incurred by such exhibitions, would be better applied in promoting the object and aim of all Masonic and allied bodies.

Imitation military public displays and processions of the Knights Templar body, so much indulged in on this Continent, quite unknown in the British Empire, are out of place, although harmless in themselves. They are entirely opposed to the true meaning and object of Christian Templary, entailing a great and unnecessary expenditure, and serving no other purpose but to pander to the vainglory and self-gratification of the members who take part in them. Are all the poor and needy in the land provided for? Are there no more hospitals and schools required, to which the great outlay at those gatherings might and could be legitimately applied, instead of wasting the means in idle shows?

When, for His own wise purposes, God permitted the hordes of banditti that infested the land at the commencement of the Crusades and the vast multitude of fanatics to accompany the pilgrims to Palestine, actuated by a wild religious enthusiasm to recover the Holy Land from the Infidel Saracens,

they swept like a torrent over Europe, and were nearly all annihilated before reaching their destination. They were replaced by noble Christian Knights with their following, and mail-clad ascetic pious warrior-monks, — in whom the latent fire of religious fervor burnt, with the light of battle in their eyes, to serve the Divine Master, — and who established the religious and military Order of Knights Templar. But they are certainly *not* represented by modern Masonic Templars at *mock* military processions, with bands of music, flaunting of flags and banners, decorated with emblems, — not always consistent with the laws of heraldry and Christian symbolism, — banging of drums, braying of horns and fanfaronade of trumpets in self-laudation, only tending to vulgarize and change the representation of the once famous military Templars into a mere "circus exhibition to attract attention for the amusement of the idle and gaping multitude."

The Landmarks of the Order. — Much has been said about the Landmarks of the Order. The word itself appears to be a *misnomer*, as it is Craft, *not* Chivalric bodies, that properly speaking have "Landmarks."

Templary being in the strictest sense Trinitarian Christian, it may be said that all the doctrines of the Christian faith are its landmarks. The new and reformed Ritual retains and explains the Christian symbolism of the Sacred Name, with reference to the *small white stone* of the New Testament, and the Greek letter X, *chi* (*ky*) (from early times the mark or sign of "*Christos*"), with the *Urim* and *Thummim* on the breastplate of the High Priest, — the meaning of these words being "light and perfection."

The "Saltire," or "St. Andrew's" Cross, so named from the tradition that the Apostle suffered martyrdom on a cross of this form, is always represented in the shape of the letter X; but this is said by some Ecclesiastical authorities to be an error, as may be seen by referring to the cross itself, upon which he died, given to the Convent of St. Victor, near Marseilles, by St. Stephen of Burgundy, which, like the common cross, is *rectangular*. The cause of the mistake is thus explained: When the Apostle suffered, the cross, instead of being fixed *upright*, rested on the foot and cross-bar. In this position he was fastened to it, his hands to one arm and head of the cross, his feet to the other arm and foot, with his head in the air. This may have given rise to the legend that the Apostle was crucified with his head *downward*, and this cross became the Christian emblem of suffering humility. We find this thought in the history of the Ancient Fathers of the Church, in Justin's "Apologia," "That which was spoken physiologically concerning the Son of God in the Timæus of Plato, where he says: 'He placed Him in the Universe after the manner (in the form) of the letter X,' he borrowed from Moses." Plato, not accurately knowing or perceiving that it was the figure of the *cross*, but seeing only the form of the letter X, said, "That the power next the first *God* was in the shape of an X."

The Temple Church, London. — This will account for the Crusaders'

INTERIOR OF TEMPLE CHURCH, LONDON, ENGLAND.

silent effigies in stone, of the Temple Church, London, having their hands closed and raised in supplication, with their *legs crossed*, to represent this letter and to denote their faith in Christ.

CHAPTER VII.

THE MODERN SYSTEM OF TEMPLARY IN DIFFERENT COUNTRIES.

The English Templars. — The Templars of England, it has been asserted, are derived from the "Baldwin" encampment of Bristol, now preceptory, — which with two others, — the "Observance" of London and "Antiquity" of Bath, — appear, on the English calendar, as from time immemorial, claiming to have been established in the early days of the genuine Order; but this claim really means that they had a separate warrant of existence *before* the reorganization of H.·.R.·.H.·. the Duke of Kent, as Grand Patron, in 1804–7. The very name Encampment contradicts the assertion. All the old Templar houses were called Preceptories and sometimes Priories, after *places*, never from persons. Although these encampments appear to be the oldest in England, they cannot show a greater antiquity than the last century, and the high grade Masonic system of Continental Europe. They conferred "seven" degrees, viz.: 1st, Masonic Knights Templar; 2d, Knights of St. John of Jerusalem; 3d, Knights of Rhodes; 4th, Knights of Malta — these three latter are the same Order at different periods of its history; 5th, Knights of Palestine or the "Red Cross" of the "Constantine Order of St. George" — not the *Pagan* "Red Cross of Babylon"; 6th, Knights of the "Rosy Crucis"; and 7th, the "Kadosh."

The Scottish Templars. — The Scottish Templars are said to spring from the ancient Priory of Torphichen in Midlothian, where, at the era of the Reformation, the possessions of the combined Orders of the Hospitallers of St. John and the Templars were declared forfeited to the crown of Great Britain and Ireland; on the ground that the services required, by oath of the Prior or Preceptor, were to defend and maintain the "*Roman* Catholic religion." The last Grand Prior, Sir John Sandilonds, embracing the Protestant faith, surrendered the possessions of the priory to the Government, receiving a grant of them to himself with the title of Lord Torphichen in 1564, which founded the existing family of that name.

After the dispersion of the members, an unsupported tradition relates that many of them joined a Masonic lodge in the town "Sterling," which gave rise to the Knightly Order becoming incorporated with Masonry.

The present Scottish Ritual is very similar to that of Canada, being derived from the ancient Templars founded upon the Benedictine canons.

The Irish Templars. — In Ireland, the Templar degrees have been more or less connected with those of Great Britain, and are now presided over by H.·.R.·.H.·. the Duke of Connaught. They have always followed the Masonic element of Black Masonry, which they still adhere to in preference to the reformed modern ritual. The term Encampment appears to have been first used about 1783 in the "High Knights Templar" degrees. These degrees, derived from the Athol system, were conferred in the Kilwinning Knights Templar Lodge of Dublin, a warrant having been obtained from Mother Kilwinning Lodge of Scotland, on application of Irish Templars, who were under the impression that *this* lodge gave authority to confer *all* so-called Masonic degrees beyond the three first or Craft.

The earliest record of the term Encampment appears in the old minute-book of the "High Knights Templar Lodge of Kilwinning," Dublin, which is now, since it became obsolete, in the possession of the Grand Lodge of Scotland.

On the 8th October, 1779, Mother Kilwinning Lodge of Scotland granted a charter to Hugh Cunningham and others, for Craft working in Ireland — all the Mother lodge *herself* sanctioned; but, about 1783, a brother Zimmerman, a Frenchman, joined the lodge. He shortly afterward started the "Templar and Rose Croix Prince Masons," with other high degrees, beyond that of Craft, as deriving authority from the Mother Kilwinning Lodge of Scotland. Finally, a body calling itself the "Grand Kilwinning Chapter of High Knights Templar for Ireland" was formed, and printed a constitution in 1803. In 1806 an opposition was started, abusing and condemning all who were opposed to them, and warrants were issued — one, No. 43, to the Aberdeenshire Militia Regiment, called a travelling warrant, dated A.L. 5807, A.D. 1807, bearing the old Encampment Templar seal. This Encampment is supposed to have ceased to exist in 1836–37, when a change took place, and the old charters were called in, and new ones issued in Scotland.

French Templary. — On the Continent of Europe, Templary is clearly traced to the High Grade System of Thory, and there is no evidence in any country of its being a direct continuation of the ancient Order. The claims of France rest upon a charter given to Larmenius by De Molai, which has been proved a forgery.

Templars of Sweden. — The Swedish Templars assert that Templary was introduced there by a nephew of De Molai, who was a member of the new Order of Christ in Portugal, and they now, with Denmark and other nationalities of Germany, practise the reformed system of the obsolete Templar rite of the "Strict Observance."

Templary of the United States of America. — With respect to the Templar system of our *fratres* of the United States, after the purely chivalric degrees which were first introduced into the St. Andrew's Royal Arch chapter at Boston in 1769, had died out, I may briefly say that they chose to adopt

a ritual which resembles no other in any country. It therefore seems doubtful if the Masons who introduced the degree, and "set up" what is called Templar Masonry, in the New England States, ever had the degrees conferred upon them. If so, how came they to make a ritual for themselves, unlike anything else in the world? From this it would seem that they could not have been in the possession of any *authorized* ritual of the degrees in the Motherland, or had after that *forgotten the O. B.* by which they received them; for if they had *regularly* received them, how came they to abandon or even tamper with the ceremonies and their fundamental principles, communicated *only* under solemn obligations? But it is more than probable that, not having any authorized ritual, they concocted one to suit their own ideas of the Masonic Templar alliance, totally changing the meaning and object, and imparting to it the element of equality that prevailed at that time in Europe, with latitudinarian views of the Christian religion; for if anything in the world resembles one thing less than another, here is a striking illustration, since American Templary is as far removed from the real Templary of the Middle Ages, as that of the modern Masonic revival in England. This has been acknowledged by some of their most prominent and best informed authorities, stating that it was not the intention to adopt the peculiar religious opinions or follow the usages of the old religious military fraternities, but to *create* and *adopt* a Masonic military degree of their own, to be known as Knights Templar. The advances made by English Templars a few years ago toward an alliance proved unsatisfactory, as the views adopted by our United States *fratres* did *not in essentials* assimilate with those of the Empire. The originators of their system chose to found it altogether on Craft Freemasonry, and they are now so connected that they cannot be separated to amalgamate with a system in which the Orders are not equally so connected. The formulas of a reception into the degrees based upon the ancient Templar ceremonies and Trinitarian Christian belief are totally different in structure, usages, and creed from that of Templary based upon Craft Masonry.

Mistaken Ideas of Masonic Templary. — The purely Masonic Templar system can be compared to little else than what may be called a "Frantic effort after the *real* thing, with a sort of photograph to begin upon," enjoyable no doubt as a public dramatic military display, but it is *not* Templary. To speak of Templary as an Order of Freemasonry, is simply absurd from the British Templar stand-point. The instant the Order of the Temple ceases to be Trinitarian Christian, it also ceases to be a true branch of the Templar Knightly Order.

Difficulties of Affiliation. — "How then" (as one of their own Masonic writers says), "can the Templars of the United States system expect affiliation with those of the British Empire, the organizations being *altogether* different, — as widely different as 'Masonry' and 'Odd Fellowship'?" And another well-known authority remarks: "If an Odd Fellow was first to be a Mason,

and the name Odd Fellow were changed to 'Knights Templar,' the Odd Fellowship of the United States might with as much propriety be accepted in Canada and other portions of the British Empire as the *same* Order as that of the Temple, so completely have the Templars of the United States departed from the original purport and meaning of Templary, having made it wholly and emphatically a degree of Speculative Masonry; and however consistently it may be arranged as such, it can lay no claim whatever to the name of Templar Knights, as representing that Order, in history, doctrine, or ritual."

The Order of the Temple existed for centuries apart from Freemasonry, without any known connection further than that the old Knights employed the Ancient Craft as workmen. Our modern Grand Lodges consider the Templar dogmas as glaring innovations upon Symbolic Masonry. Templary, therefore, in the Empire is only recognized as *quasi*-Masonic, from being allied to it, as an additional degree, for about a century past, but which never obtained recognition as being Masonic, *save* at York with the Royal Arch in 1780.

The Present Agitation in Canada. — I remark, however, in passing, that in Canada some of the *fratres* are much exercised about the oft-discussed question of *out-door* Templar costume and military display of the American Templars, and seem to feel the power of these latter-day offshoots, the outcome of the vigorous growth, in the United States of America, of an organization in which, as adapted to the popular taste, historical accuracy is not aimed at, and tradition is made of non-effect, thus leaving their commanderies free to gratify the National love of military pomp and to indulge in demonstrativeness; that if these could be grafted upon the widely different British system, a new era, they think, would begin, and what is called progressiveness ensue. But change and progress are *not* identical, nor will mistaken ideas as to cause and effect form a sound basis upon which to found a revolution in the old order of things. The military drill and uniform of our American *fratres* is a very modern feature of their Knights Templary, and is not the foundation of their strength or power; for we must look below the *surface show* of plumed Knights and fantastic drills to find the source of their progress. What has been said of the American Church may be applied to American Templary as well. They have the power, born of *Unity*, not in the shallow sense of seeming uniformity, but the unity which covers diversity and protects individuality: it is here we shall discover the spring of their active progress.

Every individual connecting himself by obligation with any organization, by that act alone pledges himself to abide by and sustain the rules, by whatever name they may be designated, governing the body with which he has allied himself, presumably knowing the meaning and purport of his vow.

Those in Canada who are anxious to adopt the American Templar work, and indulge in disparaging and satirical remarks about the British system of Templary, should remember that abuse is no argument, and ridicule does not prove

anything. It is a mere wilful *blindness* to the *truth* to say that the Canadian Templar system is meant to revert to the primitive forms of the ancient Order. It is nothing of the kind, as every one conversant with the Ritual knows. Only the precepts, doctrine, and general features have been preserved, without any attempt to follow or adopt *any* Order of Knighthood, ancient or modern, the system strictly confining itself to the common-sense view of the Christian teaching and historic antecedents of the religious military fraternities.

Templars in British Colonies. — The defenders of the British Crown in India, China, the Cape Colony, New Zealand, and the Mediterranean hold preceptories under the Great Priory of England, where formerly concurrent jurisdiction with Scotland and Ireland existed, but which was disputed by the English Grand body claiming to be the ruling power, no other governing body in the Empire having authority in any British colony.

The Great Priory of Canada, and Precepts of the Ancient Templars. — In the Colony of Victoria, an independent Great Priory, founded by the Great Priory of Canada, exists, which has caused the old kindly relations between the Mother Grand body and Canada to be severed from a *misapprehension*, in the first instance, that *concurrent jurisdiction* still existed there. This is not as it should be, if for a moment we consider the ancient precepts and principles of the Order, which the old chronicle of early times so pointedly and quaintly defines: "The defence of religion became the office and pride of the old Nobility and the Order of Knighthood. The duty of a Knight was to maintain the Catholic faith. The cross of Christ was no sooner lifted up as a standard, than all Europe was united in a bond of brotherhood, to testify their love for the Saviour of mankind, and to protect from insult and injury the persecuted servants of their Saviour."

The Catholic or Universal faith of Christendom being the very basis of the character which belonged to a Knight, every one conversant with the chivalric usages must recollect that the highest glory was to be called "a *veray Knyghte and servaunt of Jhesu Cryste.*"

True Templary. — The teachings, then, of true Knight Templary, are a transcript of God's Word, as rendered in the sacred volume, expressed in symbolic language, and carried out in life. Its very name is religious; and the duties which its striking Ritual imposes by O. B. are too solemn and binding to be trifled with, and make it an Order *not* to be conferred as a mere source of amusement and social enjoyment. They who indulge in the latter forget that all vows and protestations before the throne of grace are both solemn and binding, and when response is made to the Holy Name and prayer offered up, unless all due reverence and humility are observed, it is but taking the "Holy Name in vain."

Conclusion. — My task is now ended, however imperfectly done. In carefully recording these portions of my annual addresses to the Templar body of Canada for the last thirty-six years, with such corrections as became necessary from a more extended and correct knowledge of the history of Freemasonry and

the Templar system, my whole aim and object has been to raise the status of the Order and point out its true object and meaning. With this view for my guide, I have fearlessly exposed the mistakes and palpable errors of the Masonic system of Templary generally. Having passed through the ordeal of "seeking for hidden treasure," I had long been groping in the dark, expecting to find some occult science, the explanation of some philosophical problem, and to bring to light some wonderful secrets; in all of which I have been disappointed, until the true meaning of Masonry and Templary was placed before me in all its simplicity, purity, and sublime beauty: then all my anxiety vanished. I had been looking in a wrong direction, and for that which was not to be found. For this reason, I revere the degree of the Temple as taught in the British Dominion, *not* because it represents the once famous religious and military confraternity of that name in the Middle Ages, but because it holds up to the view of its members the Crucifixion, Death, Resurrection, and Ascension of Jesus, Lord and King of Glory, and Prince of Peace, teaching the Divinity of Christ and Trinity of the Godhead. Need I add, the object, the end, the result of the great speculations of antiquity was the ultimate annihilation of evil, and the restoration of man to his first state, by a Redeemer, a Messiah, a *Christos*, — the Incarnate Word?

My views on this subject no doubt will be looked upon as expressing extreme opinions and be considered Utopian by the "wise" of this advanced age, being quite contrary to all preconceived ideas of Masonry. It may be so; but I have the consciousness of their abiding truth, and do not flinch or swerve from any criticisms that may be offered, or give up the precious doctrines I hold, and I am convinced that I have laid down the ancient and only true ground upon which the Order of the Temple should exist in Canada and elsewhere. Without a firm belief in the doctrine of the Trinity, there never would have been any Order of Knights Templar in the world. It was the very basis of the ancient Order, and continues to be so up to the present time. When this doctrine of the Holy Trinity is expunged from the Templar code, all my interest ceases, and I will have nothing to do with such a system of *so-called Templary*.

Vale.

Fra: ≠ H. J. B. Macleod Moore LL Col.
G. C. T.
Supreme Grand Master "ad Vitam"
Great Priory of Canada. United Orders of
the Temple & Malta

GENERAL ALBERT PIKE, 33°.

Sovereign Grand Commander of the Supreme Council, Southern Masonic Jurisdiction of the United States, A.·. A.·. S.·. R.·., at the time of his death, April 2, 1891, and had continuously held that office since A D. 1859.

PART IV.

ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY.

DIVISION XVIII.

SCOTTISH DEGREES, 4° TO 33°, INCLUSIVE.

History of the Ancient and Accepted Scottish Rite of Freemasonry: its Government by Supreme Councils, Consistories, Chapters of Rose Croix, Councils of Princes of Jerusalem, and Lodges of Perfection.

By Josiah H. Drummond, 33°,
Past Sovereign Grand Commander for the Northern Masonic Jurisdiction of the United States of America.

CHAPTER I.

Origin, History, and Present Status.

Rites and their Signification. — The word Rite, in its application to Freemasonry, has come to mean something more than a ceremony, or mode of working. It is now applied to distinctive organizations of a Masonic character, or, more strictly speaking, to the Masonry practised by those organizations, as well as to systems which are assumed to be parts of one whole. Thus we speak of Symbolic Masonry as the Symbolic Rite; Royal Arch Masonry as the Capitular Rite; and Cryptic Masonry as the Cryptic Rite; and we speak of all three together as the "York Rite."

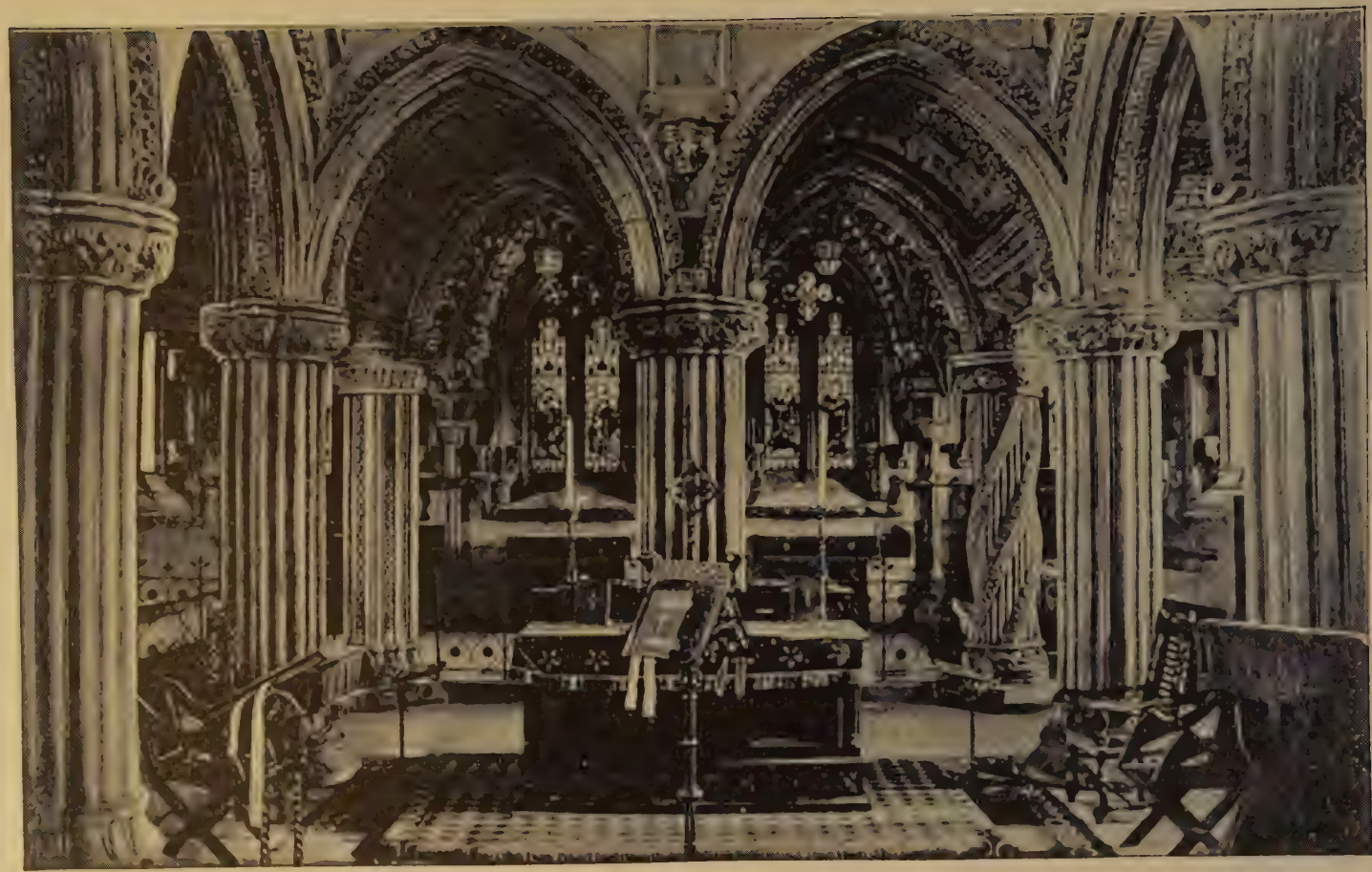
The term "Ancient and Accepted Scottish Rite" is applied to that system which was first definitively organized at Charleston, South Carolina, in 1801. Like the Capitular Rite, it is founded upon the Symbolic degrees; its postulants must be Master Masons of the Symbolic Rite in good standing. It

recognizes the first three degrees as the foundation of all higher degrees of whatever system or Rite; and Grand Lodges as the exclusive, supreme governors of those degrees, with the absolute power to fix the *status* of Master Masons by laws, decisions, and judgments conclusively binding upon all bodies and individuals practising any other Rite.

Degrees of the Scottish Rite. — Its degrees, conferred in a series of subordinate bodies, number from the Fourth to the Thirty-second inclusive. It has an *Official* degree, the *Thirty-third*, formerly conferred only upon the members of its Supreme Governing body as a qualification for membership therein. That body in each jurisdiction is composed of a limited number of members entitled to vote and is termed the Supreme Council. The practice has grown up of conferring the *Thirty-third degree*, as an Honorary degree, upon those who may be deemed to merit it by distinguished services in the Rite or in Freemasonry: those receiving it thereby become Honorary members of the Supreme Council with such rights, powers, and privileges as are fixed by the laws of the particular body to which they are attached. While all Supreme Councils recognize the rank of all Sovereign Grand Inspectors-General of the Thirty-third degree, whether Active or Honorary, they have no powers outside of the jurisdiction in which they receive the rank and continue to reside, except such as may be given to them by the laws of a Supreme Council in whose jurisdiction they subsequently take up their residence. But members of this Rite, of whatever degree, visiting in any jurisdiction, are received with the same honors as those of the same rank and official position in the jurisdiction visited.

Organization. — There is not entire uniformity in the organization of the bodies subordinate to the Supreme Councils; in most jurisdictions, the degrees from the Fourth to the Fourteenth inclusive are conferred in "Lodges of Perfection"; the Fifteenth and Sixteenth in "Councils of Jerusalem"; the Sixteenth and Seventeenth in "Chapters of Rose Croix," and the Nineteenth to the Thirty-second, inclusive, in "Consistories of Sublime Princes of the Royal Secret"; in one Jurisdiction the degrees from the Nineteenth to the Thirtieth are conferred in a "Council of Kadosh," and only the Thirty-first and Thirty-second in the Consistory. In some jurisdictions there is a Grand Consistory and in one, a "Council of Deliberation," as governing bodies with limited powers, intermediate between the Supreme Council and the working bodies.

Historic Summary. — After the organization of the Grand Lodge of England, in 1717, Masonry soon acquired a high degree of popularity. Degrees, almost numberless, were invented and termed Masonic; there was apparently no governing authority for very many of them, but they were what are now known as "side degrees." In 1754 twenty-five of them (including the three Symbolic degrees) were arranged in a series called the Rite of Perfection; a governing body was apparently formed, but it either died



ROSLYN CHAPEL, EDINBURGH, SCOTLAND.

or changed its name in 1759, for in that year the same series of degrees was under the authority of a body calling itself "Council of the Emperors of the East and West." In 1761 this body commissioned Stephen Morin to introduce the Rite into America; he established bodies in San Domingo and Jamaica, in the latter of which Henry Andrew Francken was admitted; he in turn was commissioned by Morin to establish the Rite in the (now) United States. Francken came to New York, and in 1767 established a Lodge of Perfection in Albany, in that State.

In 1762 the Council of Emperors adopted "Grand Constitutions" (more generally called "the Constitutions of 1762"), a copy of which Francken brought with him; he left a copy with the Lodge of Perfection at Albany and undoubtedly gave out others.

Both Morin and Francken had power, not only to organize bodies of the Rite, but also to appoint Inspectors possessing equal power with themselves. Francken appointed Moses M. Hayes of Massachusetts, two at Albany and perhaps others, as quite a number were appointed, but by whom no record shows, so far as known. A Lodge of Perfection was organized in Philadelphia, in 1781, a part of the record of which has been preserved. The Inspectors, Deputies for different States, held meetings there also. In 1783 a Lodge of Perfection was established in Charleston, South Carolina, by Isaac Da Costa, a Deputy Inspector appointed by Hayes; but its records were destroyed by fire in 1796, and apparently it became extinct. Evidence has recently been discovered that a Lodge of Perfection was established at Baltimore, in 1792, by Henry Wilmans: he was a Prussian and, as no connection has been traced between him and the other Inspectors, some have believed that he brought his authority with him; but as, in 1782, Joseph M. Meyers was Deputy for Maryland (appointed by Hayes), the source of the authority of Wilmans is exceedingly doubtful. Schultz, in his "History of Masonry in Maryland," gives a list of seventy-six members of this lodge. Joseph M. Meyers, on February 20, 1788, established a Council of Princes of Jerusalem at Charleston and on January 13, 1797, a Grand Council of Princes of the Royal Secret was established at the same place under the authority of a body of the same grade at Kingston, in Jamaica.

The Lodges of Perfection at Albany and Philadelphia were in full accord with the Symbolic lodges; they assumed, as a matter of course, that they had no jurisdiction over the Symbolic degrees, and invariably commenced with the Fourth degree: the records of the other two lodges are lost, but, judging from their members, who were active in Symbolic Masonry, the same was true of the Charleston and Baltimore lodges.

The "Constitutions." — Such was the condition of affairs in this country in the closing years of the last century. Early in 1803 a circular, dated December 4, 1802, was published announcing the organization, on May 31, 1801, of a new governing body of a new rite, into which the Rite of Perfection had

been transformed. The record of the formation of this body has not been preserved; but the circular very largely supplies the loss.

The name of this new body was "The Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third Degree for the United States of America." It was organized by John Mitchell and Frederic Dalcho, and the circular states that, during the year, the full number (nine) of members was admitted. It recognized the "Constitutions of 1762," the "Secret Constitutions," and the "Constitutions of 1786."

The latter are the supreme law of the Rite; their origin has been the cause of much research and discussion. They purport to have been sanctioned by Frederic the Great, of Prussia, as the Supreme Head and Governor of the Rite: their purpose was to provide for the succession, after his death, in the government of the Rite: by their terms, Frederic's power was vested in a Council of Nine in each nation. These Constitutions were first published in 1832, in French; another version, in Latin, was published in 1834; these two versions, while agreeing in the main features, are different in some of the details; the Latin version is more formal and complete, and this fact has led to the opinion that this version was the original and that the other version was an imperfect translation of this into French.

It has been vigorously asserted that these Constitutions were never sanctioned by Frederic, and even that they were "forged" at Charleston, and, until quite recently, this has been very generally accepted. The reasons given were that, in 1786, Frederic was mentally and physically incapable of doing business, and that the names appended to the Latin version were fictitious. But Brother Albert Pike, in his "Historical Inquiry," has most completely overthrown these assertions. He has shown conclusively that, while Frederic was suffering physically, in 1786, he still administered affairs as usual; and that the names appended to the Constitutions were those of men connected with the court of Frederic.

As the result of an extended, close, and impartial investigation, Brother Pike reaches the conclusion that these Constitutions were made at Berlin and approved by Frederic; and they are recognized by the Southern Supreme Council.

On the other hand, Brother Enoch T. Carson, whose study of the history of the Rite and matters connected with it, has scarcely been surpassed by any one in the world, is of opinion that the French version was the original: and it is the only version which the Northern Supreme Council has ever recognized.

It is difficult, after closely studying Brother Pike's presentation of his reasons, to avoid agreeing with him in his conclusions.

It is certain that, after Francken introduced the Rite into this country, those practising it understood that the supreme governing power was in Berlin: indeed, in 1785, the Lodge of Perfection at Philadelphia had an

address prepared, to be forwarded to Frederic as the Head of the Order. The Lodge of Perfection at Albany was directed, as early as 1770, to transmit reports to Berlin; while upon a tracing-board, made still earlier by a member of that lodge, the double-headed crowned eagle of Prussia is given as a symbol of the Head of the Order. It is impossible, in the space allowed to this sketch, to enter upon a fuller discussion of this interesting subject.

But wheresoever, whensoever, or by whomsoever made, these Constitutions were adopted as the fundamental Law of the Rite, and have ever since been so held.

The First Supreme Council. — The first body organized under them was the Supreme Council established at Charleston, May 31, 1801, by John Mitchell and Frederic Dalcho.

While this was a new Rite, although "fully developed and apparently mature at its advent," it still was a transformation of the Rite of Perfection. Morin had commissioned Francken, and he, Moses M. Hayes; Hayes commissioned Barend M. Spitzer, and the latter, on April 2, 1795, granted to John Mitchell a patent as Deputy Inspector-General, reciting therein that he does so by authority of the Convention of Inspectors held in Philadelphia, June 5, 1781. On May 24, 1801, Mitchell issued to Frederic Dalcho a patent certifying to his possession of the degrees and creating him a Deputy Inspector-General. For a time, at least, this title signified an *office* and not a *degree:* later, they called themselves, in America, Deputy Grand Inspectors-General; and Brother Pike shows that in the "Institutes" attached to the "Constitutions of 1762," as published in France, it is provided that, in a country in which there is no Grand Consistory or Grand Councils of Princes of Jerusalem, the oldest Grand Inspector-General is invested with dogmatic power, and consequently with the title of "Sovereign," — whence undoubtedly came the title, "Sovereign Grand Inspector-General." In 1801 the names of the Deputy Inspectors, who had been active previously to that time, had disappeared from the records and evidently John Mitchell was then the oldest Inspector-General, and, therefore, Sovereign Grand Inspector-General. The Constitutions of 1786 had apparently been brought from Europe, and Mitchell proceeded to organize a Supreme Council in exact accordance with the terms of that document. He, as the only Sovereign Grand Inspector-General in the United States, raised Dalcho to the same grade; they two, a third; and so on until the number was complete. But the Rite of Perfection had only twenty-five degrees, while their Rite had *thirty-three.* Of course it was necessary that the *actual* degrees should correspond with the *number.* Whether the new scale of degrees was arranged when the Constitutions were framed, or whether that was done by the founders of the Supreme Council after its organization, cannot be determined. From the fact, however, that the list of degrees, as given in the circular of 1802, was somewhat different from the one finally adopted, it would seem that the founders of the Supreme Council arranged

the system: in the circular, the "K — H" is given as the Twenty-ninth, while soon after the "Knight of St. Andrew" took its place, and the "K — H" became the Thirtieth. In the register of J. J. J. Gourgas, the list was originally recorded as given in the aforesaid circular, and afterward corrected in the margin.

By whomsoever done, eight degrees (counting the Thirty-third), were added to the Rite of Perfection; not at the end of the scale, but interpolated, so that the old Twenty-fifth degree became the Thirty-second. The Supreme Council assumed, as a matter of course, that it had jurisdiction over all Masons of the Rite of Perfection, and so far as can be discovered no one in this country contested the claim. Subordinate bodies of the Rite were established at Charleston, in 1801, which published a register in the following year.

When the revolution in San Domingo commenced, in 1791, and the French settlers were obliged to flee, many of them came to Charleston; among them were Count de Grasse and his father-in-law, Delahogue; while they remained there several years, they did not consider themselves resident, but still hailed from France. On November 12, 1796, Hyman Isaac Long (who derived his powers from Morin, through Francken, Hayes, Spitzer, and Moses Cohen), created De Grasse and Delahogue, Deputy Grand Inspectors-General. The French refugees, both in Charleston and New Orleans, were, many of them, active Masons; although they contemplated a temporary sojourn only in this country, they still desired to continue Masonic work: at least two lodges were formed by them in Charleston before 1800, both of which soon afterward became extinct: they also established a "Grand Council of Princes of the Royal Secret," under the authority of Long, acting for the "Princes of Masonry at Kingston": this body, as well as the lodges, was evidently quite fully, if not entirely, made up of refugees, and expected to be of a temporary character.

On February 21, 1802, the Supreme Council at Charleston granted to De Grasse a patent as Sovereign Grand Inspector-General, 33°, certifying that he was "Grand Commander for life of the Supreme Council of the French West India Islands," with the usual powers under the Grand Constitutions.

Early in 1802 the French forces re-conquered San Domingo: the insurgents submitted and the pacification was considered complete. Immediately the refugees returned in great numbers; the time, for which they had been looking for ten years, had arrived; their lodges and other Masonic bodies in the United States became extinct; De Grasse opened his Supreme Council at Cape François; among others, it created Antoine Bideaud, first a Deputy Grand Inspector-General, and then, on September 10, 1802, a Sovereign Grand Inspector-General. But the French rule was of short duration; in October, 1802, there was a new revolt, and in less than six months the insurgents had become completely successful; the French inhabitants, despairing of ever again returning, fled to France: as a consequence, this Supreme Council ceased to exist.

Among them were De Grasse and other members of the Cape François Supreme Council; on September 22, 1804, De Grasse and his associates united with some Scottish Masons at Paris and formed the Supreme Council of France. A Deputy Inspector-General, appointed by Du Plessis, at Philadelphia, had previously established in Paris bodies of the Scottish Rite of Heredom, which, upon the organization of the Supreme Council, fused with the Ancient and Accepted Rite.

Controversy with Grand Orient of France. — The body thus formed had a long controversy with the Grand Orient of France, — a body that seems to have always cared more to increase its power than to propagate Masonry, and which has now, for some years, ceased to be a *Masonic* body, although it still claims that character. Space will not allow a statement of the details of that controversy; but a brief account of the results is necessary for a proper understanding of subsequent history.

The Supreme Council of France conferred the Thirty-third degree, in 1804, upon various members of the Grand Orient. The latter had just succeeded in absorbing the Grand Lodge of France and was looking around for "new worlds to conquer." It made overtures at once for a union with the Supreme Council; a "Concordat" was agreed upon and ratified by the Grand Orient, December 5, 1804; the precise terms of this document cannot be ascertained with absolute certainty; it was deposited with a brother who published it without authority; the Grand Orient denied the accuracy of the copy, and alleged that the original had been tampered with; the Grand Orient claimed that by the terms of the treaty it had incorporated into itself every Rite in France with the power of absolute government over all the Rites and their members: but the Supreme Council claimed that it retained full control over all the degrees above the Eighteenth.

There can scarcely be a doubt that the Supreme Council did not intend to commit suicide, or retain only "a name to live:" it immediately declared that the "Concordat" had been broken by the Grand Orient: and it was not till 1814 that the Grand Orient made any definite claim to control the degrees of the Scottish Rite: but one thing should be noted; whichever party was right in its claims, *the Thirty-third degree came to the Grand Orient* (either legitimately or by usurpation), *from the Supreme Council at Charleston through the Supreme Council of France:* before making this claim, it appealed to the Supreme Council to coöperate in consolidating all Masonic Rites in France "into the Grand Orient"; the former courteously declining, the Grand Orient at once issued a circular *assuming* the powers which it had asked the Supreme Council to accord to it: all the powers, which it has since undertaken to exercise in relation to this Rite, are usurpations without the color of legitimate title.

This *coup* of the Grand Orient and the unsettled state of civil affairs were a severe blow to the Supreme Council; a spurious body was soon formed and

then a second, whose controversies were published in voluminous documents; in 1821, however, these had gone out of existence and the Supreme Council was reorganized and a complete union effected, except that the Grand Orient still persisted in its claims; it maintained a warfare with the Supreme Council till 1862, when peace between them was effected. This Supreme Council is under a cloud, not only because it recognizes another body also as a "Supreme Council for France and the French Possessions," but more especially because it recognizes that body (the Grand Orient) as a Masonic body. The latter, in changing its constitutions so as to admit atheists, has violated the fundamental principle of Freemasonry and ceased to be a Masonic body; the former has not followed this example, nor, on the other hand, that of almost all other Masonic Powers in declaring the *status* of the Grand Orient.

Brother Carson has an old register, from which it appears that Count de Grasse organized a Supreme Council at Kingston, Jamaica, on March 15, 1807, which granted patents to numerous Inspectors-General, but which figures little in subsequent history.

The Northern Jurisdiction. — The Supreme Council next organized was that for the Northern Jurisdiction of the United States. The Latin version of the Constitutions provides that there may be only two Councils in North America, while the French version provides that there may be two in the United States; the latter was undoubtedly the version under which the founders of the Southern Supreme Council originally acted: but when that was formed, it claimed jurisdiction throughout the United States.

Under the previous system, the power of one Inspector-General to appoint another with equal powers and the frequent exercise of that power created great confusion, and the history of the Rite in the Northern Jurisdiction forcibly illustrates this. By 1800 the Lodges of Perfection at Albany and Philadelphia had apparently become dormant, and the resident Inspectors had either died or ceased to act.

Antoine Bideaud (of whom mention has already been made), was in New York in 1806, and on the 4th of August conferred the degrees up to the Thirty-second upon John G. Tardy, John B. Desdoity, J. J. J. Gourgas, Lewis de Soulles, and Pierre A. Du Peyrot, the two latter of Demerara; and two days later they opened a Consistory. This action of Bideaud was in excess of his power, but it was afterward ratified by competent authority. In 1807 Tardy was appointed a Deputy Inspector-General by Du Plessis, of Philadelphia, who had been appointed in 1790, by Augustine Prevost, who in turn received his powers from Francken in 1774, in Jamaica. In 1804 Abraham Jacobs, appointed, as *he* says, a Grand Inspector-General; but a Knight of the Sun, as Gourgas says, by Moses Cohen in 1790, appeared in New York and commenced conferring degrees. He says in his register that at Tardy's request a Council of Princes of Jerusalem was opened on November 6, 1808, at which there were present, besides himself, Tardy, Gourgas, Desdoity, Moses

Levy, and Maduro Peixotto; that Tardy investigated his proceedings and approved them, and then invested Richard Riker with the degrees. Gourgas says that, on November 8, 1808, Daniel D. Tompkins, Richard Riker, and Sampson Simpson received the degrees up to the Thirty-second, in the Consistory which had been formed August 6, 1806; and that he himself was made a Deputy Inspector-General on the 12th of November, 1808, and Peixotto on the 16th, and Desdoity on the 18th. Gourgas also says that Jacobs had exceeded the powers granted to him, having interlined words in his patent for the purpose, and was afterward expelled in consequence. He had previously conferred degrees on eighteen brethren; this work Gourgas says was "regularized" and the degrees up to the Thirty-second were conferred upon him by Tardy, Gourgas, and others, before his offence was discovered.

In the patent given by Bideaud to Gourgas in 1806, the degrees named are the same as those in the patent granted by the Supreme Council at Charleston to De Grasse in 1806. In the original list, given by Gourgas, the Thirty-first degree was "Deputy Inspector-General"; but in a note in the margin, Gourgas says, "This is a mistake; it is not a degree, but an office." The change in the scale of degrees seems, therefore, to have been made after 1806.

Bodies of the various grades were organized in the city of New York in 1808, but their records are lost, and their history cannot be traced. A bitter contest was waged with another organization and the Rite did not flourish. In 1813 Emmanuel de la Motta, third officer in the Supreme Council at Charleston, visited them and approved their proceedings, declared them regular and gave a certificate to that effect.

On August 5, 1813, De la Motta conferred the Thirty-third degree on Simpson and Gourgas; they then opened a provisional Supreme Council and conferred the degree on Daniel D. Tompkins, Richard Riker, Tardy, and Peixotto.

De la Motta on the same day proceeded to organize the "second Grand and Supreme Council" for the United States. Simpson and Gourgas waived their rights as Sovereign Grand Inspectors-General, and Tompkins was appointed and installed Grand Commander; Simpson, Lieutenant-Grand Commander; Tardy, Grand Treasurer-General; Gourgas, Grand Secretary-General; and Riker and Piexotto in two other offices. These proceedings were ratified by the Charleston Supreme Council in December following.

The Southern Jurisdiction. — The latter thereby became the Supreme Council for the Southern Jurisdiction of the United States. At a later date, by a treaty made with the Northern Supreme Council, the jurisdiction of the latter was limited to the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan, and Wisconsin; and the rest of the United States was allowed to the former. All additions to the territory of the United States have become subject to the jurisdiction of the Southern

Supreme Council, under the law that accretions of territory go with that to which they are added. It received a civil charter from the State in 1823.

The history of the Southern body for years is a record of controversies exceedingly bitter; the energies of the members of its obedience were expended in disputes, to the sacrifice of the propagation of the Rite. Then came the Anti-Masonic craze, and both parties were nearly swept out of existence; under the law of the Rite, the life of the Southern Supreme Council was preserved and its antagonists found "successors and assigns." Its records were lost and nearly all its archives shared the same fate. In 1857 it had become active, in spite of the opposition of a spurious body in New Orleans, and at the beginning of the Civil War it had fully reorganized, with Brother Albert Pike as its Grand Commander, and was growing in activity and usefulness. He had edited and published an edition of the "Constitutions of 1786"; he had revised and rewritten the rituals and made learned contributions to the literature of the Rite. The war intervened and labors in the Rite were almost wholly suspended. When peace came, Masonry resumed her appropriate work. Brother Pike again rewrote the rituals (which, in many of the degrees, had been scarcely a skeleton), and published many other very valuable treatises, which raised the character of Scottish Masonry to a philosophical Institution worthy of the attention of the student, the philosopher, and the statesman. As a consequence, a high degree of interest was aroused; bodies of the Rite were organized in nearly all the States and Territories; a temple at Washington has been secured and with it a magnificent library. In a word, the Rite is highly prosperous now with promise of still more abundant prosperity in the future.

The "Mother Supreme Council" ("Mother" *in fact*, but not claiming on that account to be more than the peer of her daughters), commands the respect and affection of all Scottish Masons, and, by its publications, has gained an immense influence, the world over, in all matters relating to the Ancient and Accepted Rite.

The Northern Supreme Council was also subjected to a fierce opposition which repressed its energies and retarded its growth. The records of its early proceedings have been lost; but it is evident that the subordinate bodies ceased to work. In 1822 Giles Fonda Yates, a comparatively young Mason, became interested in the Rite, and having found the warrant of the lodge at Albany granted by Francken, several patents issued by him, the copy of the Constitutions of 1762, and other documents left by him with the Albany brethren, he succeeded in reviving the lodge, evidently taking the degrees therein. A Grand Council of Princes of Jerusalem was organized at Albany, which established four other Lodges of Perfection in the neighboring counties. He corresponded with Gourgas and Moses Holbrook, Grand Commander of the Southern Supreme Council. In 1824 a Consistory was organized at Albany and bodies of the Rite established in Boston, all under the authority of the

Southern Supreme Council. In 1825 the Thirty-third degree was conferred on Yates by McCosh, as the Special Deputy of the same body, and in 1828, he took the oath of fealty to, and became a member of, the Northern Supreme Council.

But the Anti-Masonic storm broke out and swept all these bodies out of existence. Gourgas became discouraged and in 1832 suspended his efforts, and for ten years the Rite, in common with Symbolic Masonry, lay almost entirely dormant.

As early as 1841 Gourgas and Yates conferred together and corresponded with others in relation to resuming work; but it was three years before they had completed their preparations sufficiently to commence activity.

The next meeting, of which a record has been preserved, was held June 15, 1844; under the law of the Rite, Gourgas had then become Grand Commander, and Yates Lieutenant-Grand Commander: there were probably others in the jurisdiction who had received the Thirty-third degree, but they had abandoned the Rite, if not Masonry, during the preceding years. Gourgas and Yates opened the Supreme Council under the law of the Rite, that a Supreme Council once formed does not cease to exist as long as one member survives and lives within the jurisdiction.

At the next meeting applications for the Thirty-third degree were received from Edward A. Raymond, who had been advanced to the Thirty-second degree under the authority of the Southern Supreme Council in 1825, Reuel Baker and Charles W. Moore (all of Massachusetts), who had already received the Thirty-second degree, and on November 13, 1844, they were crowned Sovereign Grand Inspectors-General and declared members of the Supreme Council. "The Grand Constitutions of the Order, Berlin, May 1, 1786, in eighteen articles," were read and explained to them. Other meetings followed and on the 3d, 4th, and 5th of April, 1845, the degrees were conferred on John Christie of New Hampshire and he was made a member of the Supreme Council. At this meeting, Gourgas denounced the work of Clavel, then recently published, as utterly erroneous so far as it relates to the Ancient and Accepted Rite, declaring that in 1830, the Grand Orient of France struck Cerneau's name from its Tableau and wrote to him (Gourgas), that its remaining there so long was to them "*a matter quite inexplicable.*" He then proceeded to reorganize the Supreme Council by the appointment of the officers according to the law of the Rite. In June following, Archibald Bull and Killian H. Van Rensselaer received the degrees and were admitted members. The Supreme Council was busy in making the necessary preparations to extend the Rite. Lodges of Perfection were established at Boston, and Portsmouth, New Hampshire, and Grand Councils of Princes of Jerusalem, at Albany, Boston, and Portsmouth; and soon after charters for a Chapter of Rose Croix and a Consistory at Boston were authorized, in place of illegal ones issued by John Barker in 1825, acting for the Southern Supreme Council.

On July 23, 1846, the Supreme Council of England, organized under a patent from this Supreme Council under patent dated October 26, 1845, was formally recognized. But that body opened relations and Masonic communication with the Grand Orient of France; much space in the record is given to the correspondence in relation to this matter, but the result not being satisfactory, Masonic communication with the Supreme Council of England and its Grand Commander was interdicted until all alliance and connection with the Grand Orient should be abjured. The Law of the Rite in relation to connection with other Masonic powers was explicitly and forcibly declared; and in addition it was also declared that

"The 'Ancient York Rite'—Entered Apprentice, Fellow Craft and Master Mason—is our foundation and none but 'Ancient York Rite Master Masons' are entitled to further advancement in our 'Ancient Free and Accepted Rite.'"

This is believed to be the first authoritative and explicit declaration of the relation of the two Rites to each other.

The Supreme Council "pursued the even tenor of its way"; new bodies in various parts of the jurisdiction were created and many brethren were received in them; on January 17, 1848, Reuel Baker, an officer of the Supreme Council, died; and, on June 29, 1850, François Turner, of Connecticut, was crowned and admitted.

In 1850 the right to confer the Royal and Select Master's degrees, based upon the statement that Joseph M. Myers committed these charges to the Lodge of Perfection in Charleston in 1783, was formally declared; authority to confer these degrees was endorsed upon the charters of the Lodges of Perfection at Stonington, Connecticut; Portsmouth, New Hampshire; and Newport, Rhode Island. The latter continued to confer the degrees till about twenty years since, when the authority was revoked by the Supreme Council.

Between June and December, 1851, several meetings of the Supreme Council were held, but the record has been lost; up to June of this year, the record had been kept by Gourgas; during this interval, the Grand East was removed from New York to Boston and Robert P. Dunlap of Maine, Simon W. Robinson of Massachusetts, and Nathan B. Haswell of Vermont received the Thirty-third degree and became members of the Supreme Council, and apparently, Joseph K. Stapleton of Baltimore, as his name is found in an official list.

The meeting held September 4, 1851, was an exceedingly important one. Gourgas sent in his resignation as Grand Commander and his appointment of Yates as his successor; the communication of Gourgas is an important historical document. Yates presided; the Thirty-third degree was conferred on Ammi B. Young; Albert Case 33° of the Southern Jurisdiction was unanimously "recognized by affiliation"; the Sovereign Grand Consistory was organized; and the degrees in the various bodies were conferred upon several brethren.

But, on the next day, still more important events occurred. Yates delivered an address, and at its close resigned the office of Grand Commander, and appointed and installed Raymond in his place. Yates' address was a forcible exposition of the laws of the Rite, and the objects it has in view, with historical matter of great importance: its length alone precludes its insertion in this work.

On the 25th of the same month, Grand Commander Raymond appointed and installed the other officers. The list gives Raymond as Grand Commander; Gourgas, Past Grand Commander; Dunlap, Lieutenant-Grand Commander; Robinson, Grand Treasurer; Moore, Grand Secretary; Yates, Grand Chancellor; Bull and Stapleton, as members; Haswell and Young, as Captains of the Guard; and Christie, Van Rensselaer, and Turner as Deputies. No action had been taken to increase the number beyond nine, and yet here were thirteen officers and members besides Case, who had been "recognized by affiliation," and was afterward included in the published list of members. It is impossible to determine from the record what theory the Supreme Council acted upon as to the number of its members, or as to the *status* and powers of those in excess of nine. The same is true as to its claim of jurisdiction: when Stapleton died, in 1854, Charles Gilman of Maryland was elected a member and acted as such until his death, which occurred, however, before any question arose as to his rights. But the other question complicated a controversy which arose subsequently. For this reason, a detailed statement becomes important: the list for 1854 is the same as the one already given, except that Gilman is substituted for Stapleton, and William B. Hubbard of Ohio, for Bull, whose name is dropped: under the heading "Northern Supreme Council," ten names are given, including that of Gourgas, who is styled "Honorary": in 1855 the list is the same, but in a separate group are given Bull, Case, and Paul Dean of Massachusetts, of whose election and reception of the degree there is no record: in 1856 Case is substituted for Haswell, who had died during the year, and the name of Andres Cassard of New York is added to the third group; he received the grade in some other jurisdiction: in 1857 Charles R. Starkweather of Illinois was elected and his name inserted in the first group, in place of Yates, whose name was transferred to the second group, in place of Turner, transferred to the third: in 1858 the first group was reduced to nine by the transfer of Gourgas to the third group and Cassard was dropped: and, in 1859, the list is the same, but Dunlap and Yates died before the next session.

Up to this time, the Supreme Council had worked harmoniously and was slowly but steadily extending the Rite. The high degrees were conferred upon several brethren at every session of the Supreme Council: new bodies were formed which were working actively. Harmony with the "York Rite" everywhere prevailed. In 1853 the Supreme Council expressly declared: "We claim no control over degrees cultivated by, or belonging to, any other

lawful authority." But when the affairs of the Rite seemed to be in a most promising condition, a controversy arose with the Grand Commander, which ended in a disruption of the Supreme Council. Grand Commander Raymond held that the powers of Frederic were vested in him as Grand Commander, and not in the Council as a body.

Upon his own motion and his own authority he had conferred the Thirty-third degree upon Paul Dean; but the Supreme Council tacitly recognized Dean as one of their number. At the session in 1860 a resolution was presented declaring that the Supreme Council consisted of only nine members, but that Deputy Inspectors-General beyond that number might be created, and proposing to elect ten who should be entitled to a *seat* and a *voice* but not a *vote* in the Supreme Council, but it was laid upon the table; it could not well be adopted, since for ten sessions more than nine had been voting in the Supreme Council upon a perfect equality, and it would be impossible to determine who were the nine composing the Supreme Council. However, Enoch T. Carson of Ohio was elected and admitted to the Thirty-third degree; and Charles T. McClenachan of New York was appointed "Deputy Inspector for New York" and the Grand Commander requested "to qualify him according to the Constitutions." The Grand Commander was not present the first two days of the session: when the Council closed on Friday, it was to meet on Monday, but the Grand Commander not being present on Monday, the members separated to meet the next morning; but he not being present then nor on Wednesday, they separated.

At this session a Sovereign Grand Consistory was organized with certain powers of legislation, but subject to ratification, by the Supreme Council.

In August an extra session was held and the controversy with the Grand Commander reached its climax. There were present, Raymond, Robinson, Moore, Case, Christie, Starkweather, Dean, Young, and Van Rensselaer. Charges against Andres Cassard for unlawfully publishing parts of the ritual were tried and he was expelled. In the interval between the sessions, the Grand Commander had conferred the Thirty-third degree upon Peter Lawson; but a resolution was introduced and temporarily laid upon the table, that the Supreme Council could not recognize him as an Inspector-General. On the second day, a discussion arose as to the right of the Supreme Council to appoint its committees, and the Grand Commander refused to put the motion. A motion was then made to close the Council, to be opened at four o'clock; but he refused to put the motion and declared the Council closed until the next morning at ten. At that time the Council was opened and the minutes read, whereupon the Grand Commander declared the Council closed *sine die:* Young, who was present previously, was absent but the other eight were present.

Five of the eight conferred together and, upon the advice of Gourgas who was visiting in the vicinity, reopened the Council and proceeded with the business.

A committee on rules, etc., previously appointed reported, and the "Constitutions of 1860" were adopted; the resolution in relation to Lawson was amended by declaring that he had been illegally and unconstitutionally elevated to the Thirty-third grade and, as amended, was adopted; another resolution was adopted declaring that Case was a member of the Council: the vacancies in the offices were filled *by election* as provided in the new constitutions, Van Rensselaer becoming Lieutenant-Grand Commander; and a preamble and resolution were adopted, in effect deposing the Grand Commander. The record was signed by Van Rensselaer, Moore, Christie, Starkweather, Young, and Case: the proceedings were formally approved by Gourgas, Hubbard, Bull, and Turner; and, to a qualified extent, by Carson.

Raymond entirely disregarded the action taken after he left the Council and both parties published proceedings for 1860, those for the regular session being almost precisely alike. In those published by Raymond is a record of his action in conferring the Thirty-third degree upon Peter Lawson, in which it is recited that Lawson, Starkweather, and William Field were elected in 1857. But the record of 1857 shows only the election of Starkweather; as that record was made before any controversy arose, and was published and in the hands of the members at the next session, and no suggestion of an omission was made, and as the admission of Lawson was at once repudiated, it would seem that the recital of his election was erroneous.

The two records of the extra session differ, but do not conflict in essential matters. The Raymond proceedings are signed by him and Robinson only: and it may be said once for all that Robinson was the only one of the old members who adhered to Raymond. But nevertheless they went on, as the Supreme Council, conferring the degree and filling the offices with the new members: they organized a Grand Consistory and adopted a Code of Regulations by which the Supreme Council consisted of nine Active members, but might have not exceeding fifteen Honorary members. Moore, Van Rensselaer, Christie, Case, and Starkweather were expelled. At the close of the annual session in 1862, this body had seven Active members and also recognized Gourgas and Hubbard as such: it had also had three Deputies and, in addition, included Carson in the list. By the first of February, 1863, the Thirty-third degree had been voted to twelve in addition and conferred upon six as the record shows, and probably upon others.

But in the meantime the other body had not been idle. At the session in 1861, Van Rensselaer, Moore, Case, Starkweather, and Christie were present, and Turner and Young sent letters of excuse. In the Grand Consistory there was a large attendance: thirty subordinate bodies made returns and were represented, showing that substantially all of the subordinate bodies adhered to this organization. The constitution was amended, extending the number of Active members to thirty-three and apportioning them to the States, and recognizing the power of the Supreme Council to confer the Thirty-third

degree upon others, who should not be Active members. Upon request the Secretary reported to the Supreme Council the names of its Active members, as follows: Active members, Raymond, Robinson, Moore, Young, Case, Hubbard, Gilman, and Starkweather; Deputies, with powers of Active members, Van Rensselaer and Christie; Honorary members with full powers, Bull, Turner, and Gourgas. Cassard was restored; Raymond and Robinson deposed from their respective offices; Winslow Lewis, William Parkman, and William S. Gardner of Massachusetts, Abner B. Thompson of Maine, Hosmer A. Johnson and George W. Deering of Illinois, Nathan H. Gould of Rhode Island, and Anthony E. Stocker of Pennsylvania, were created Sovereign Grand Inspectors-General and admitted Active members of the Supreme Council; and William B. Hubbard, who was not present, was elected Grand Commander.

In 1862 there was a larger attendance than ever before, both in the Supreme Council and in the Grand Consistory. Van Rensselaer presided, Hubbard not having signified his acceptance of the office of Grand Commander and not being present. Several of the members sent excuses, some of them on account of absence in the army. In the Grand Consistory, Field, Lawson, Randall, Wescott, and Foster were expelled, and the action confirmed by the Supreme Council. The Thirty-third degree was conferred upon fourteen; William P. Preble of Maine and D. Burnham Tracy of Michigan were elected Active members, and Josiah H. Drummond of Maine and Benjamin Dean of Massachusetts became Active members by election and installation into office in the Supreme Council. A letter was received from Hubbard declining official honors. There was a division of opinion among the members as to his successor. The majority favored the election of one who had not been involved personally in the controversy, with the view of avoiding as much as possible any personal animosities that had arisen, and elected him; but on account of the lack of unanimity and for other reasons, he declined to accept, and Van Rensselaer was elected. Charges had been seasonably filed against Raymond and Robinson and notice given; they did not appear, but were tried and expelled.

From this date until 1867, in spite of the controversies in which it was involved, this body went on gaining in every respect. All of the subordinates organized previously to the schism adhered to it, except four in New York City. In 1863 over fifty bodies made returns and the number increased annually. It gradually filled its list of Active members so that, in 1867, it had twenty-eight on its roll. In its Proceedings were many reports relating to the pending controversies containing historical matter of great interest and value. In 1867 occurred an event of the highest importance to the Rite; but in order that it may be understood, it is necessary to go back and give a sketch of preceding events not yet noticed.

Cerneau. — In 1806 Joseph Cerneau appeared in New York: he had been a member of Masonic bodies in the West Indies; he had a patent from Mathieu

Dupotet, certifying that he had received the degrees of the Scottish Rite of Heredom, and authorizing him to confer the degrees up to the Twenty-fourth and organize bodies in the northern part of Cuba, and to confer the Twenty-fifth on one person in each year, the Twenty-fifth being then the highest degree of that Rite and the highest Cerneau had received, according to his patent. Cerneau had his patent from Dupotet, who had his from Germain Hacquet, who had his from Du Plessis, who had his from Prevost in 1790, who had his from Francken.

Though limited by his patent to certain territory, Cerneau followed the general example and disregarded the limitation in his patent, and proceeded to exercise his powers in New York City; on October 28, 1807, he issued a warrant for a Consistory in New York City, which was not fully organized until the autumn of 1808; it was a Consistory of the Scottish Rite of Heredom of twenty-five degrees. In a document issued by it, dated May 25, 1812, it styled itself "The Grand Consistory for the United States of America, their Territories and Dependencies, of Supreme Chiefs of Exalted Masonry, according to the Ancient Constitutional Rite of Heredom." Up to this date there is not the slightest particle of evidence known, that this body was anything else than what it claimed by its title to be — a Grand Consistory of the Rite of Heredom having jurisdiction over twenty-five degrees, and *only* twenty-five. But already a controversy had arisen with parties acting under, or deriving their powers from, the Supreme Council at Charleston; we may well believe that Cerneau and his associates soon recognized the impossibility of maintaining successfully a Rite of *twenty-five* degrees against one of *thirty-three* degrees. It has been claimed that he organized a Supreme Council May 25, 1812; but that is a manifest error as the document issued on that date clearly shows. The Thirty-third degree as now existing originated at Charleston in 1801: and no evidence has been found that Cerneau ever received it. Indeed, the proof is plenary to the contrary: it is generally impossible to prove a negative, but the authorizations to confer the Thirty-third are so fully known, that it is manifest that Cerneau could not have received it. It is claimed that the Grand Orient of France recognized him in after years as possessing the degree; but the well-known usage of that body to recognize any one as possessing any degree he claimed to possess, who in turn recognized it, prevents the fact of recognition from having any weight whatever as evidence.

But, in 1813, Cerneau announced the formation of what was called a "Supreme Council of Grand Inspectors-General of the Thirty-third Degree," etc., and necessarily revised his scale of degrees accordingly; how soon he conformed to the scale already adopted by the Charleston Supreme Council is not known. That Cerneau was his own authority for these proceedings, and concocted his own Thirty-third degree, no one, free from prejudice and acquainted with the facts now known, can doubt. But his Supreme Council was a merely nominal body; the "Sovereign Grand Consistory" (the title it

assumed in 1813), continued to be "vested with the sole power of administration and legislation"; it held that "The right of granting constitutional charters for Masonic Institutions in the United States of America, their Territories and Dependencies, from Perfect Master, Fourth degree, to that of Grand Inspector-General, Thirty-third degree, *both inclusive*, exists only with the Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry"; the sole office of the Supreme Council was apparently the conferring of the Thirty-third degree; it bore much the same relation to the Grand Consistory as the modern "Association of Past Grand Masters" bears to the Grand Lodge.

The Charleston body did not recognize the Cerneau bodies even by silent acquiescence: after investigation by a special Deputy, it declared, early in 1814, Cerneau to be an impostor, and his organizations illegal and clearly clandestine.

Bitter controversies followed; the Grand Consistory represented the Cerneau party, issuing documents under its seal, ignoring the Supreme Council, that being a merely nominal body. Subordinates were established at Charleston and New Orleans, causing dissensions in the Grand Lodges which were not healed for years. Those in Charleston died and disappeared in the course of ten years; but in some form or other, those in New Orleans have had intermittent fits of existence to the present day. After a strife of nearly forty years, the lodges of Louisiana all united and formed a Grand Lodge in 1850: thereupon the Supreme Council existing in that State, at the head of which was James Foulhouze, "resumed" its authority over Symbolic lodges: this led to dissension in the Supreme Council itself; Foulhouze and some of his adherents withdrew, and the other members, becoming satisfied that the New Orleans Council was illegal, made a treaty with the Southern Supreme Council and dissolved their body; peace followed, but it did not continue long, for, on October 7, 1856, Foulhouze and two of his adherents organized a new Supreme Council, persuaded two lodges to revolt from the Grand Lodge, and chartered new ones; but the old lodges soon returned to their allegiance and the new ones disappeared. Foulhouze had received the Thirty-third degree from the Grand Orient of France, which expelled him, February 4, 1859, for a scurrilous publication which he issued in answer to one of its decrees. This Supreme Council became dormant; but, in 1867, it was revived with Eugene Chassaignac at its head; in 1868 it was recognized by the Grand Orient of France, and unless it has recently gone out of existence, the Grand Orient to-day recognizes a so-called Supreme Council in New Orleans as a lawful body, and its members as possessing the Thirty-third degree!

Returning now to the Cerneau bodies in New York; the Grand Consistory was exceedingly active and kept itself before the public by numerous publications; for some years it published a Tableau annually; its early records are lost, but a volume covering the years from 1816 to 1826 is in the archives of the Northern Supreme Council.

It is stated in this record that DeWitt Clinton was first elected Deputy Grand Commander of the Sovereign Grand Consistory in 1811, and continued to hold the office till 1823, when he was elected Grand Commander and installed *by proxy;* he held the same office till 1826, when this record ends, but during the ten years covered by it, he did not attend a single meeting. It shows that the title "Deputy Inspector-General," or "Deputy Grand Inspector-General," was given to Masons of the Thirty-second degree when they were empowered to propagate the Rite. In this book is pasted a leaf containing the record of a meeting of the Grand Council of Princes of the Royal Secret, held October 12, 1827.

There are no records extant of any proceedings of the Sovereign Grand Consistory after 1826. Cerneau left for France and the Anti-Masonic storm broke out about the same time. Whether Cerneau's place was filled is not certain: it is not improbable that Clinton took his place and Hicks took Clinton's; but all this is pure conjecture. However this may be, the "Sovereign Grand Consistory," with its Supreme Council-annex, went out of existence and *was never afterward revived.* In a Tableau issued by Hicks and associates in 1832, it is stated that the Sovereign Grand Consistory *was formally dissolved* (with its annex), November 28, 1827.

This body was of a unique character: it was based upon the Constitutions of 1762 and ignored those of 1786: it was the supreme power, legislative, judicial, and executive: the "Supreme Council" was subordinate to it: when Cerneau left for France the governing body created by him ceased to exist; and no similar body has ever since existed. Every subsequent body, which has claimed to be the successor of Cerneau's body, has been organized upon a plan precisely the reverse of *his* plan, and upon the plan which he had constantly repudiated and denounced: these later bodies have invariably been organized upon the theory of the Constitutions of 1786, and not those of 1762; in a word, the Supreme Council, and not the Grand Consistory, has been made the supreme governing body.

The Hicks Body.—In 1832 the Count de St. Laurent came to New York and, finding that the Cerneau bodies had ceased to exist, with the aid of some of the surviving members, he organized a new body, variously styled, but in substance, "The United Supreme Council for the Western Hemisphere of the Sovereign Grand Inspectors-General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite," etc. The old name Scottish Rite of Heredom was discarded and the name used by the Northern and Southern Supreme Councils adopted. The 1826 Tableau shows that Clinton was at the head of the Grand Consistory and Hicks the officer next in rank, while Cerneau was the first officer of the Supreme Council-annex, Clinton the second, and Hicks the sixth: in 1832 Clinton had died and Cerneau had left the country. Hicks became Grand Commander of the United Supreme Council. It published a Tableau, giving the names of all its "effective," absent, and Honorary

members, and "subordinate bodies," among which were included Sovereign Grand Consistories.

This "United Supreme Council" was short lived. In 1836 an alleged "Treaty" was published, said to have been made by three Supreme Councils, one of which was this United Council: it purported to be signed by Hicks and several of his associates. The Constitutions of 1786 were expressly recognized by it and a copy of them published as a part of it. This was the Latin version and, so far as is known, this was the first time that version was ever printed: indeed the existence of the Latin version has not been traced to an earlier date. The Hicks Council was based upon these Constitutions, but this publication, in 1836, was the first express recognition of the fact. The better opinion is that this so-called "Treaty" was never made "except on paper." Whether this Council had any existence after 1834, is not positively known; nothing was afterward published by it: it has been said by one writer, not very reliable, that it was dissolved October 27, 1846, and its funds divided among its four surviving members; whether this is true or not, it ceased to exist and *no one of its members, "effective" or Honorary, as shown by its Tableau or the Treaty, ever took part in any of the subsequent bodies.*

The First Atwood Body.—At some time between 1837 and 1850 (undoubtedly in 1848), Henry C. Atwood commenced conferring the Thirty-third degree. It is not certain when or where he obtained it: in a statement published in 1851, purporting to be signed by him and others, it is said that he received it from James Cushman: this is perhaps true; John Barker and James Cushman were Masonic lecturers, and pupils and disciples of Jeremy L. Cross: Barker acted as a special Deputy of the Southern Supreme Council and conferred its degrees as a part of his business; he conferred the Thirty-third degree and issued patents, which he had obtained, signed in blank; he gave one to Cross which is still in existence: Cushman also received the Thirty-third degree from him: he, in turn, very likely conferred it upon Atwood. Support is given to this view by the fact that Atwood's name is not found in any of the Tableaux or preserved records of the old Cerneau body, or in the Tableau or the Treaty of the Hicks body, in which documents they evidently published all their Thirty-thirds.

During all the time mentioned, Atwood was an expelled Mason,—expelled by the Grand Lodge of New York for rebellion against its authority: but he immediately organized another Grand Lodge—"St. John's"—which maintained an existence from 1837 to 1850, when it was merged in the regular Grand Lodge, and all its acts recognized as valid. Those upon whom Atwood conferred the Thirty-third degree were all adherents of this spurious Grand Lodge. Finally he organized a Supreme Council, but not till as late as 1849, because, with one exception, those of his associates, who have given the date of their receiving the Thirty-third degree, received it in 1849 or later; Hays

was the exception; in a memorandum in Atwood's handwriting, made, however, ten years later, he says he "appointed" Edmund B. Hays, a "Sovereign Grand Inspector-General, *ad vitam*, — 9th Masonic month, 1848."

However, on April 7, 1851, "the Supreme Grand Council for the State of New York" issued a manifesto denouncing the "unjust usurpation" of the Foulhouze Supreme Council in Louisiana, for constituting Symbolic lodges in that State. The committee to which the matter had been referred, in its report, speaking of the "Scottish or Accepted Rite," say: —

"This Rite is a continuation or addition to the 'Ancient Scottish' and was established in 1762, by Frederick II., King of Prussia, who first added seven degrees to the original twenty-five, and then, having discovered that there was no provision for a successor to his assumed rights and prerogatives, in 1786, invented and instituted the Thirty-third degree, out of the possessors of which the Supreme Council is formed."

The same manifesto alleges that J. J. J. Gourgas was conferring the Chapter degrees and Orders of Knighthood and denounces him also. It is signed by Atwood, John W. Timson, John W. Simons, Edmund B. Hays, Daniel Sickels, and four others, no one of whose names had appeared in any Scottish Rite document previously published: they were undoubtedly created Thirty-thirds by Atwood under the authority, such as it was, derived by him from the Southern Supreme Council through Barker and Cushman. But this manifesto was the expiring effort of this body; it immediately succumbed to adverse fate.

The Cross Body. — But it had "successors" if not "assigns": in June following, Jeremy L. Cross, by virtue of his patent from the Southern Supreme Council already mentioned, dated in 1824, assumed to be Grand Commander and opened another new Supreme Council "for the Northern Hemisphere"; in this instance the Masonic world was notified of the fact, and of the authority under which he acted, by a pamphlet, — the famous "Document, No. 1." Previously, however, notice had also been given, in the newspapers, of the formation of this body "By virtue and under authority of a regular commission duly granted to the T.·.I.·.Jeremy L. Cross, by the Sovereign Grand Commander of South Carolina." With the exception of Atwood and Simons, Cross took new men for officers; one of them (Haswell of Vermont), at once repudiated the concern and declared that the use of his name was without the slightest authority. With the two exceptions named, Cross evidently selected those upon whom he had conferred the Thirty-third degree; among them was Robert B. Folger, who, for the first time, comes into notice. The document states that Cross's patent was subscribed by Holbrook, Dalcho, Moultrie, and others.

It also contains an "Appeal," written so much in Folger's style that there can be little doubt that he was the author. He refers to the Cerneau body from 1813 to 1828, as if the Supreme Council was the governing body! Utterly ignores the Hicks body! States that it discontinued its labors for a

season, but was revived again in 1840, "since which it has continued to perform its functions!" But it did not thrive; little had been done for ten years, and it was now deemed that the time had come to reorganize and resume labor; and they had proceeded to do so under the express authority of the *Southern Supreme Council.* The history of the origin of Cross's powers is equally bewildering and ludicrous: he received the Thirty-third degree in the Grand Council in New York in 1815, and was admitted a member "with full power to confer the said degrees"! In 1817 visited New Orleans, "was received and acknowledged by the Council, and was again fully empowered to preside as Grand Commander of the Northern Hemisphere in his turn"! Barker and Cushman were associated with him in his Southern tour. Barker received the degrees in Charleston in 1823, and was "*Fully empowered by that Council to act in conjunction with Mr. Cross over the Northern Hemisphere*"! And, moreover, was deputed by the full Council in session, "To bring on with him to the North and deliver in person to Mr. Cross a patent and charter *with full and ample power to preside over the Northern Hemisphere*"! This document further says, "Mr. Atwood's patent being of later date, he, of course, gives way to Mr. Cross." Remembering that, at that time, the Charleston Council and the Cerneau bodies were at bitter warfare, each declaring the other spurious, that there was no Supreme Council, or body claiming to be one, in New Orleans, till over twenty years after Cross's visit there, and that Cross's name is found in no Tableau or record of the Cerneau bodies, no reliance whatever will, or can, be placed upon the statements in this document. It is manifest, also, that the participants and their historian were so utterly ignorant of the facts as to assume that the Southern Supreme Council and the Cerneau bodies were in fraternal Masonic correspondence with each other, to the extent of granting patents mutually and endorsing those granted by the other!

The documents mentioned bear the impress of seals: that of the Hicks Council is a substantial counterpart of those of the Northern and Southern Supreme Councils, with a change in the name and the addition of a motto referring to the Union: the Atwood document has two seals, both bearing devices but no words: the Cross document has *five* seals; one of a "Supreme Council 33°, 1815"; one of a Grand Consistory, "City of New York, 1815"; one of a "Sovereign Chapter Rose Croix de Heroden, City of New York, 1795"; one of a "Grand Council of Princes Jerusalem, City of New York, 1815"; and one of a "Supreme Grand Lodge of Perfection, City of New York, 1815." It seems wonderful now, that, in selecting dates for their seals, they should not have selected a date when some body of some Rite had been organized! But apparently 1815 had been selected as the year in which it should be claimed that Cross received the degrees; and, therefore, it was deemed best to assume that bodies of the Rite were organized the same year, history to the contrary, notwithstanding.

The irresistible conclusion is that neither Cross nor Atwood, nor any of their associates named in these publications, ever had any connection whatever with the old Cerneau bodies or the Hicks body, but received whatever authority they had, from John Barker directly, or through Cushman, and that whatever authority Barker had, came from the Southern Supreme Council. The statement that the Atwood body had any existence before 1849 is absolutely incredible, because all engaged in it, except Atwood, received the Thirty-third degree *after the summer of 1848* and, moreover, received it from Atwood himself. Cross does not pretend that his body had any existence before 1851, as he then first organized it, and it is known that none of the Thirty-thirds created by him antedate that year. The attempt to connect either with previous bodies is an utter failure.

The Second Atwood Body.—The reign of Cross was brief, and his Council evidently went to pieces within about a year. The cause is not known absolutely, but may be gathered with sufficient certainty from surrounding circumstances. Atwood, though restored to good standing, was as restless as ever; he evidently was not born to obey. In the latter part of 1852, he again rebelled against the Grand Lodge and with some of his adherents "revived" St. John's Grand Lodge and they were, in 1853, again expelled from all Masonic rights, by the Grand Lodge. He was never restored, but died an expelled Mason. Cross was loyal to the "York Rite," and of course would not associate in Supreme Council with rebellious Masons.

Atwood really *formed* a new Supreme Council, although it claimed to be the same body over which Cross had presided. The record (which has been preserved), assumes this, but details circumstances sufficient to show that the assumption was a false one. Atwood, Folger, and another brother met December 17, 1852: Atwood took the chair and, the record says, read the resignation of Cross, "dated August, 1852": the resignation was accepted and ordered to be recorded, *but it does not appear on the record.* It is not stated how Atwood became Grand Commander, but he continued to act, without, so far as that record discloses, appointment, election, or installation. It was announced that James Foulhouze of Louisiana was in waiting, and after his credentials were examined, he was admitted and received with the honors. As Foulhouze was in the same relation to the Grand Lodge of Louisiana as Atwood and Folger to the Grand Lodge of New York, they were "well met." But how could Foulhouze be recognized by Atwood's Supreme Council? Because it was not "The Supreme Council for the United States," not "The Supreme Council for the Western Hemisphere," and not "The Supreme Council for the Northern Hemisphere," (as Cross's was), but "The Supreme Council for the State of New York"! It may be remarked in passing that, upon the same idea, Supreme Councils for the States of Connecticut and California were created, lived a brief hour and died. It is said that Foulhouze installed Atwood as Grand Commander, but the record does not so state. At

a session held January 21, 1853, a letter was received from Marconnay of Paris, which is spread upon the record. He writes that the situation had been explained to him by Foulhouze; that he wants his name put on the list as an Honorary member of the Supreme Council as of 1832; that he understands (in substance), their relations with the Grand Lodge: and exhorts them not to be alarmed, in effect counselling them to disregard the "York Rite" entirely. His advice was followed: a charter *for a Symbolic lodge* was granted to Folger and others, and another to some Frenchmen; and the charter of Lafayette Chapter was "reinstated." Several Frenchmen were admitted members. March 8, 1853, it was voted to issue a circular "of our organization." In this connection is given a "List of Patents" that had been granted: the list comprises five or six French names and those of Folger, Hays, and three others.

There is no record of any meeting between April 4, 1853, and March 1, 1855, when three of the Frenchmen, and one of the three founders of the Council in 1852, resigned. A meeting was held May 2, 1855, to constitute Atlantic Lodge of Perfection: evidently Atwood had been busy and had conferred the Thirty-third degree upon a large number; indeed, a memorandum in his handwriting names several upon whom he had conferred that degree for $15 each: at this meeting were present Atwood, Hopkins Thompson, Charles W. Atwood, Jarvis, Bond, and Folger, who was secretary.

On October 1, 1855, Seth Driggs, who had been admitted to the Consistory, June 5, 1822, and afterward appointed Deputy Inspector-General for some of the West India Islands, was elected to receive the Thirty-third degree and was introduced and "promoted" a Sovereign Grand Inspector-General, Thirty-third degree, — the only instance, up to that date, in which this degree was conferred in the body itself, as far as this record shows. At the same session, a petition for a Consistory was presented by Hays, Thompson, Cochran, Atwood, Roberts, Bond, Platt, Jarvis, Purdy, Holden, Kent, Ewing, and Fisher, all of whom are recorded on another page with "33°" attached to their names.

It is recorded, that, on November 19, 1857, Hays was appointed Deputy Grand Commander, and the same thing is stated in Atwood's memorandum already mentioned. The closing record in this book is under date of March 1, 1858.

It will be observed that the foregoing utterly conflicts with the account given by Folger in his "History," and generally accepted as correct; the evident purpose was to connect the Atwood body with the Cross body, when in reality the circumstances detailed in the record show that there was no such connection, but that Atwood and his two associates created the body of their own motion, but were not skilful enough to make a record which would not disclose the facts. It should be added, also, that before 1858, the "revived" St. John's Grand Lodge had gone out of existence and the most of those engaged in it, including Folger, restored by the Grand Lodge.

John W. Simons, one of the members of the Cross body, did not concur in the formation of the Atwood body, but issued a circular denouncing it, and claiming that he was the only lawful representative of the Cross body.

In the record of this Atwood body is a report made by Folger, in which some of the claims of the body are stated; it is declared that under the Constitutions of 1762, each independent State is, of right, entitled to have a Supreme Council! This record makes no mention of any change of name, and there seems to have been an uncertainty as to what its name really was. Folger says that, at a meeting held November 30, 1854, Atwood announced that he had changed the name of the body to "Supreme Council of Sovereign Grand Inspectors-General, Thirty-third and last degree, Ancient and Accepted Rite for the United States of America, their Territories and Dependencies, and *resumed* its ancient jurisdiction": the record does not show this, and as the New York name was used in a published Tableau in 1859, the accuracy of Folger's statement is exceedingly doubtful. In another document, issued by Atwood in 1858, he styles it the "Supreme Grand Council of the Thirty-third degree, Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the Western Hemisphere"; it will be observed that this was the name of the Boston body, substituting "Western Hemisphere" for "United States." But, in 1859, it issued its Regulations, etc., in which it was declared that every State ought to have a Supreme Council, but that the New York Council had jurisdiction over all States in which no council existed, until one should be formed therein.

In 1860 Atwood died, and at a meeting held October 1, 1860, Hays produced a document dated May 14, 1858, signed by Atwood, appointing Hays as his successor; the meeting was adjourned to the 8th, when three members of the Atwood body had signed a certificate admitting the genuineness of the document and its sufficiency to create Hays Grand Commander.

Hays at once commenced vigorous measures to increase the power of his Supreme Council. For two years and more he devoted much of his time to the works of the Rite. He conferred the Thirty-third degree at his pleasure, and the Supreme Council also elected and received numerous candidates. At this time commenced the practice of designating Honorary members as "Deputy Inspectors-General," and Active members as "Sovereign Grand Inspectors-General." During 1861 officers were appointed, but, in many cases, no record was made. In 1862 the Supreme Council conferred the Thirty-third degree on a large number and established subordinate bodies in New York, New Jersey, and Massachusetts. It published its constitutions in which its name is the "Supreme Council, etc., for the United States of North America, its Territories and Dependencies." The prospect was that there would be increased activity and a corresponding increase of bitterness between the rival bodies. But events were soon to happen which changed the whole situation.

Union of the Supreme Councils. — In 1862 there were three *de facto* Supreme Councils in the northern part of the United States, one of them claiming jurisdiction over the whole country, and two of them over the Northern Jurisdiction, — each one of them denying the legitimacy of both the others.

As early as April 2, 1862, according to the record of the Raymond Council of that date, overtures had been made by the Hays Council for a union of the two, and a committee was appointed by the former to meet a committee of the latter, to "arrange a union," "upon a just and honorable basis." While no further express mention of this matter is found in the records of either body during the year, the context shows that it was discussed at different times, undoubtedly in communications between the members of the two bodies. On January 23, 1863, the committee of the Raymond body reported that there was a reasonable prospect of effecting a union; whereupon the committee were granted full power in the premises. In the Hays body, on December 28, 1862, a committee on the state of the Rite was appointed, which reported January 19, 1863, and were also given full power in the premises. The committees agreed upon articles of union under date of February 7, 1863, by which the two Councils were consolidated, increasing the number of members to seventeen and requiring members and bodies to take the oath of fealty to the new body, and then to have the same *status* as they had respectively had under the body of whose obedience they were.

The membership of the new body was made up of Raymond, Robinson, Randall, Paige, Hughes, McClenachan, Lawson, and Field of the Raymond body; and Hays, Thompson, Leveredge, Sickels, Roberts, Banks, Seymour, Innis, and Jarvis of the Hays body.

The articles were reported to the Hays body, April 15, 1863, when Hays, who had been agreed upon as Grand Commander, proceeded to install the officers. Within a few years, it has been claimed that the Raymond body was merged in the Hays body; but the facts that all members of the obedience of *both* old bodies were required to take the oath of fealty to the united body; that all subordinate bodies were required by the articles of union to take new charters; and that the officers were installed again into offices already held by them under the *ad vitam* tenure, most effectually show the error of this claim.

Whether lists of Honorary members were exchanged or not does not appear; none were recorded, and it is scarcely possible to ascertain who had received the Thirty-third grade, as it is well known that it had been conferred upon many whose names were not reported to the Supreme Councils and entered upon the general record; nor were any proceedings of the Hays body published, nor any of the Raymond body after 1862, nor any of the United body until early in 1867.

The constitution was immediately changed, increasing the number of Active

members to twenty-four in addition to nine officers: but no action was apparently taken to define the *status* of members other than the officers. Others were present in Supreme Council, making motions, engaging in discussions, and serving upon committees.

The union gave a new impetus to this body, and its adherents became exceedingly active; the Thirty-third degree was conferred upon numerous brethren; several were made Active members and many new bodies were established, especially in States in which neither of the former bodies had a foothold; it is worthy of remark, however, that these operations were limited to the States under the Northern Jurisdiction, although the body styled itself "The Supreme Council of the United States," etc.

But, in 1864, a question arose which caused a division of opinion. The *ad vitam* tenure of office as well as membership had heretofore prevailed, and both Hays and Raymond had been very tenacious upon this point. Amendments were proposed for the triennial election of officers and the reduction of their number to nine, by a committee previously appointed. Hays absented himself from the meeting at which they were to be presented and a committee was appointed to wait upon him and request his attendance. The consideration of the amendments was postponed till the evening session; the committee reported that they were unable to find the Grand Commander and the vote upon the amendments was taken in his absence. In the morning session six new Active members had been elected; when the vote was taken, the record says "sixteen members" were present, and the principal amendment was adopted by a vote of thirteen to three, the negatives being cast by Thompson, Lawson, and Innis. Among those voting were Charles S. Westcott, John Sheville, J. H. Hobart, Ward, and William Barrett, who apparently were not Active members. The next day having been specially assigned for the election of officers, the Supreme Council waited a while for the appearance of the Grand Commander, but he not arriving, it proceeded with the business. Grand Secretary Daniel Sickels and "Second Lieutenant-Grand Commander" Hopkins Thompson resigned their respective offices, undoubtedly to save any question as to the effect of the new amendment upon the tenure of office of an officer already appointed and installed *ad vitam*. There were fourteen active members present; Hays was reëlected Grand Commander, and at the evening session came in, was installed by Robinson, and then installed the other officers.

At a meeting in December, the committee on condition of the Rite asked for power to act in any sudden emergency, but the request was denied "by the casting vote" of the Grand Commander.

So far as the record shows there was no session of the Supreme Council until September 11, 1865. In the meantime the Civil War had ended and communication had been resumed with the Southern Supreme Council; of course both bodies in the North were anxious to secure the recognition of

that body. The Hays Council was not in a position to seek recognition as it stood, because its name imported a claim of jurisdiction over the territory of the Southern Supreme Council, and because the latter had always denounced as spurious all the successive New York bodies. But, apparently, the infusion of new blood gave that body hopes; and it proceeded at once to take the necessary measures to ensure success.

Before proceeding to this business charges were filed against Henry J. Seymour, an officer until the last election of the United Council and present at that election; they were received and a commission appointed to try them; at a later date, the commission reported and Seymour was unanimously expelled.

Two important resolutions were adopted, one appointing "A committee to take into consideration *the propriety of resuming the old name*, 'Supreme Council of the Northern Jurisdiction of the United States of America,' in lieu of the one at present adopted"; and the other, "that the Grand Commander appoint one or more delegates to repair to Charleston, South Carolina, at the meeting of the Southern Supreme Council."

Subsequently "the names of Ill∴ Bros∴ Lucius R. Paige of Massachusetts, and Sickels of New York," were announced "as the committee appointed by the M∴ P∴ Sovereign Grand Commander to visit the Supreme Council of the Southern Jurisdiction, at Charleston, South Carolina, and represent this body in said Supreme Council." On the same day (October 22, 1865), the committee to which the matter was referred reported in favor of "resuming" the name "Supreme Council for the Northern Jurisdiction of the United States," and their report was *unanimously adopted.*

Thus the Supreme Council of the Southern Jurisdiction was fully recognized with its territorial jurisdiction. In view of subsequent events, it should be remarked that all this action was taken while Hays was presiding and Hopkins Thompson was present. In none of the allegations or discussions of illegal proceedings more recently made, has there ever been a question concerning the legality of the action of this Supreme Council up to and beyond this point. The recognition of the Southern Supreme Council and the consequent change of name were absolutely binding upon all the members of the obedience of the bodies over which Hays ever presided, and over which Raymond presided after the schism in the Boston Council in 1860. This being so, the foundation of the subsequent action was established and consequently that action was equally binding.

As if to confirm this action, at the very next session a member of the Southern Supreme Council was admitted as a visitor, received with honors and seated in the East.

In the meantime Paige and McClenachan (who had acted in place of Sickels), had visited the Southern Supreme Council; their report was made to the Supreme Council December 14, 1865; it was apparently oral and no

statement of its character was entered on record. We can judge, however, of its character from what took place. Hays resigned his office of Grand Commander and Simon W. Robinson was elected in his place. It is evident that the Southern Supreme Council gave no ground for hope that it would recognize a body at the head of which was one whom it had always refused to recognize a member of the Rite; in effect, it denied the legality of the union and held that, Raymond being dead, his successor was Robinson, his lieutenant; therefore, it was of the last importance that Robinson should be placed at the head of the Council, so that both by election and succession his title would be perfect. When this election of Robinson took place, the record states: "A majority of all the officers and Active members of the Supreme Council were present." Lucius R. Paige was appointed to visit the Southern Supreme Council to be held in Washington, April 16, 1866.

On June 5, 1866, the New York Council met, Robinson presiding. In his brief address, he states substantially that the Raymond Council was forced into the union for self-preservation, but refers the matter of securing friendly relations with the Southern Supreme Council to the brethren. Paige made his report, — verbal like the other, — and it was referred to a committee of five. It is probable that the Southern Supreme Council insisted that efforts should be made for a union of all the elements in the North, for a resolution was adopted evidently looking to that end, and even contemplating a special session of the Supreme Council. The States over which the Council claimed jurisdiction were specifically named in a resolution adopted without dissent. So far as the record discloses, the committee never reported in open council; but action was taken, undoubtedly, with the advice or concurrence of the committee.

The action of the Southern Supreme Council in April, 1866, will throw light upon subsequent action. The Grand Commander discussed the occurrences in the Northern Jurisdiction at length; the matter was referred to an able committee which reported in accordance with his views; the conclusion reached was that Robinson, appointed Lieutenant-Grand Commander by Raymond before his deposition, was in any event Grand Commander, succeeding Raymond even if he had been legally deposed and, if not, then at Raymond's death; that Moore, Case, Young, and Starkweather were the only legal Active members of the Supreme Council at that time, Hubbard having recently deceased; that the proceedings of both factions were erroneous and illegal; and that neither of the bodies then existing could be recognized.

The correctness of this conclusion was challenged on the ground of error in the assumption of facts, but especially on the ground of error in the assumption of law *that the Northern Supreme Council could have only nine Active members;* if the last assumption was erroneous, the conclusion of the Southern Supreme Council was also erroneous; that the assumption *was* erroneous, the members of Boston Council held with almost entire unanimity, and the

probability is that the point did not occur to the Southern Grand Commander or the committee: it is believed, that, at this time, few will dispute the proposition that the Northern Supreme Council had the right to increase its Active members at its own pleasure. However, happily, the question soon ceased to have any other than historic interest.

Acting upon the suggestion of the Southern Supreme Council, Robinson issued a summons for a meeting in Boston on December 11, 1866, including with the others Moore, Case, Starkweather, and Young: of course they did not appear, and Robinson declared their seats vacant, leaving himself as the only member: he proceeded to fill up the Council in accordance with the provisions of the Constitutions of 1786. Twelve of the Active and ten of the Honorary members of the United Council were present. Robinson stated that he was acting "with the unanimous consent of every member" of that Council.

While in *form* it was a dissolution of the United Council and the organization of a new Council, or of the old Northern Council, it was in substance and legal effect a mere reorganization of the United Council. The *status* of each member was made the same; every one was recognized as a legal Sovereign Grand Inspector-General; no new oath of fealty was required; all the acts of the United Council in chartering bodies, appointing Deputies, and of every other nature, were recognized as continuing in force; the names of all the Honorary members were entered upon the roll as a matter of course; in a word, as already stated, it was the merest formal reorganization of an existing body, to meet the requirements, in the letter, of the Southern Supreme Council. The legal effect of this action upon the United Council was no more than if the officers and members had seen fit to elect themselves over again.

But this action did not fully meet the object of the Southern Supreme Council, which evidently was to effect a complete union. That body expected, or at least hoped, that the five, whom it decided to be Active members, would unite in the action to be taken. The New York Council could not, therefore, feel sure of recognition, and it was evidently anxious to secure a union with the Boston body. With this view, its proceedings in December, 1866, were immediately published and freely circulated. It had already adopted the necessary resolution, which, however, was an exact copy of one previously adopted by the Boston Council, many of whose members had a corresponding disposition.

Committees had already been appointed; that of the Boston Council was Evans of New York, Woodbury of Massachusetts, Drummond of Maine, Ely of Ohio, and Foss of Illinois; to which Harmon G. Reynolds of Illinois, an Honorary member, was added, and later Gardner of Massachusetts, who had participated in the deliberations as the *proxy* for one of the other members, who was obliged to be absent a part of the time; that of the New York Council was Lewis, Paige, McClenachan, and Sickels of New York, Paige of Massachusetts, Palmer of Wisconsin, and Barrett of New Hampshire.

The committees, assisted by other brethren, met just before the annual session of the Boston Council in May, 1867. The general terms of union were soon tacitly agreed upon; but local, and possibly personal, interests caused much difficulty in arranging the details. In fact, more than once the negotiations were in danger of being broken off without result; at one time this danger was so imminent that several started to leave, with the idea that nothing could be done, when a brother invited all to "break bread together," and insisted that all should accept the invitation. Before they returned to the committee-room, everything had been arranged with mutual good-will.

The Treaty was signed by all the members of both committees and the two bodies at once proceeded to act upon it. It was ratified by each by unanimous vote and by the approval of all the Honorary members. The two Councils came together as equals and all the acts of both held to be valid, except the expulsions on account of former differences, and they were rescinded. Each Council had twenty-eight Active members, but the New York Council consented to the addition of Charles Levi Woodbury of Massachusetts, as a recognition of his services in bringing about the union.

The Grand Commander was elected by concurrent vote of the two Councils, and the other officers designated, and when the preliminary arrangements had been completed, both Councils met as one body; the two Past Grand Commanders of the two Councils, Killian H. Van Rensselaer and John L. Lewis, conducted the Grand Commander-elect, Josiah H. Drummond, to the altar, where he took the oath of fealty in presence of the Supreme Council, and then administered it to the brethren present, to the number of eighty. The officers, as already agreed upon, were then elected and installed: a constitution was adopted and the organization thereunder fully completed.

Peace was thus established; the Supreme Council was everywhere recognized; it at once entered upon a career of unexampled prosperity; the old feuds were so completely buried that the members forgot who were "of the other party" in former times: active work was resumed: subordinate bodies furnished themselves with paraphernalia for *conferring* the degrees, and their mere "communication" almost ceased: bodies attained such proficiency in the work as to command the interest and attendance of more than their halls would accommodate; and the growth of the Rite exceeded the expectations of the most enthusiastic. For five years the peace was unbroken; but in 1872, Henry J. Seymour, who had been expelled by the Council of which he was a member, organized what he called a Supreme Council! It made little stir for some years: finally a dissension arose in it and it divided into two bodies and possibly three: only one, however, retained life enough to make itself known; that took advantage of some dissatisfaction existing in the Southern Jurisdiction and established bodies there; it even succeeded in gaining the adhesion of one Honorary member of that Supreme Council at whose coronation the Grand Commanders of both the Southern and Northern Juris-

dictions assisted: he was made Grand Commander, but, on a visit to Europe, in his eagerness to obtain recognition, he unwittingly held Masonic communication with the Grand Orient of France, which created such a storm that he resigned his office, and since but little has been heard of that Supreme Council, although it probably still exists.

In 1881 Hopkins Thompson, an *Emeritus* member of the Supreme Council, assisted by a few Honorary members and by a Sublime Prince of the Royal Secret, who is believed by many to have been the main-spring of the movement, all of whom had taken the oath of fealty to the Supreme Council, formed an association, which they are pleased to call the Cerneau Supreme Council "revived." They base its claim for existence upon the allegation that in December, 1866, the Union Council was dissolved and its members freed from their allegiance to it; that their taking the oath of fealty to the Council after the union of 1867 and remaining loyal to it for more than a dozen years, happened on account of want of knowledge of the proceedings in 1866! This body claims jurisdiction over the South, the claim to which was abandoned before 1866, by unanimous vote, including Thompson's! It denies the legality of the Southern Supreme Council, from which alone the *Thirty-third* degree came, and which Thompson by his vote recognized and whose recognition and fraternal support, he, with his associates, sought to obtain. But space does not allow a full discussion of this movement. Suffice it to say that it is not recognized by any one of the lawful Supreme Councils: wherever it has been introduced, dissension in "Blue" Masonry has followed to such an extent that many Grand Lodges have prohibited the practice of that Rite in their several jurisdictions: and the "signs of the times" point to its speedy dissolution.

The Southern and Northern Supreme Councils are enjoying a degree of prosperity unexampled in their previous history; they are in entire harmony with the "York Rite"; and their prospects for the future are bright with promise of prosperity and usefulness to Freemasonry and to mankind.

Josiah H. Drummond

DIVISION XIX.

THE ROYAL ORDER OF SCOTLAND.

By Wm. James Hughan, R.O.S., 32°, etc.,
Masonic Historian, and European Editor.

CHAPTER I.

The History and Government of the Royal Order in Europe, and America.

History of the Ceremony. — Of the many additional degrees worked under the wing of the Craft, the most exclusive, and yet the most popular of all to whom it is familiar, is the "Royal Order of Scotland." It is remarkable that though so few brethren have any knowledge of the Ceremony, yet there is a wide-spread belief respecting its importance and antiquity; and the difficulty of obtaining reliable information as to its history and character, as well as the few opportunities there are of obtaining the degree, tend to increase rather than to diminish the feeling of curiosity which so widely prevails.

My friend, D. Murray Lyon, Grand Secretary of Scotland, wrote an accurate sketch of the Order in 1873, devoting chapter xxxii. to that most interesting subject, in his "History of the Lodge of Edinburgh (Mary's Chapel), No. 1, embracing an Account of the Rise and Progress of Freemasonry in Scotland," a volume which is "head and shoulders" above all its contemporaries. Brother Lyon is now the Grand Secretary of the degree in question; and, as the regulations are being revised, the present would seem an appropriate time for the publication of an authoritative History of the Ceremony, by such a competent Craftsman as the Scottish Masonic Historian.

Strictly speaking, there are two degrees, viz.: those of "Heredom of Kilwinning," and the "Rosy Cross," the latter conferring the knighthood. The former is declared to have been started during the reign of David I., king of Scotland, and the latter, it is affirmed, was instituted by King Robert the Bruce, who in A.D. 1314 revived the Ceremonies and incorporated the two degrees under the suggestive title of the Royal Order of Scotland.

The fabulous stories about its early origin and royal patronage must be taken for what they are worth, which to those who value accuracy means *nothing;* but it is absolutely necessary to understand these legendary and visionary accounts of purely Masonic degrees and ceremonies of last century arrangement, for otherwise it will be impossible to rightly appreciate much of the historic references, and statements promulgated relating to this Rite, which has for so long occupied a prominent position among the numerous degrees of Freemasonry.

Brother Lyon remarks: "The ritual of this rite embraces what may be termed a spiritualization of the supposed symbols and ceremonies of the Christian architects and builders of primitive times, and so closely associates the sword with the trowel as to lead to the second degree being denominated an Order of Masonic Knighthood, which its recipients are asked to believe was first conferred on the *field of Bannockburn* as a reward for the valor that had been displayed, by a body of *Templars* who aided *Bruce*, in that memorable victory; and that afterward a Grand Lodge of the Order was established by the king at *Kilwinning*, with reservation of the office of Grand Master to him and his successors on the Scottish throne. It is further asserted that the Royal Order and the Masonic Fraternity of Kilwinning were governed by the same head."[1]

The venerable "Mother Lodge Kilwinning" (with which I have the honor to be associated), has often been credited with being the original source of the "Hautes Grades," and of authorizing subordinate chapters and other bodies to assemble, at home and abroad, to work various Ceremonies additional to the Craft. Such notions, however, are wholly wrong, and have been, and are, invariably based on misconception or misrepresentation. As a matter of fact, proved over and over again, by an examination of the records of this ancient *Atelier*, extending back some two and a half centuries, the old Lodge has never at any time, directly or indirectly, worked or warranted any subordinates save for *Craft* purposes, and these never beyond the well-known "three degrees."

In "The Voice of Masonry"[2] (Chicago, 1876), I gave a copy of the original warrant granted, by the "Mother Kilwinning," in response to "the request of certain Masons in the city of Dublin, in Ireland, praying for our authority to be formed into a regular lodge, or society," bearing date October 8, 1779, and issued by authority of the Earl of Eglinton, then the "M. W. G. M." Doubtless the singular name adopted by the members — "*The High Knights Templars of Ireland, Kilwinning Lodge*" — led to misunderstandings, and eventually to the Irish offshoot, claiming powers which they never received under the charter, but which they considered were theirs, possibly because of the absurd stories told about the Kilwinning Craft.

[1] History of No. 1, Scotland, p. 307.

[2] pp. 99–102. See also the Key-stone (Philadelphia), Nov., 1875, on the subject, and Freemasons' Chronicle (London), Sept. and Oct., 1887.

MELROSE ABBEY, MELROSE, SCOTLAND.

It will be seen that the brethren at Kilwinning simply constituted a Craft lodge at Dublin in 1779; and a careful study of the accumulated evidence on the subject, collected by Brother Lyon and myself, should convince the most sceptical that neither for a lodge at Ireland, nor for any in America, or in Scotland, did that venerable body ever exercise or claim any authority beyond the three degrees, and has so continued to this day, neither more nor less than a regular Masonic lodge, knowing nothing as such beyond the "Third degree"; and only acquainted with that Ceremony from early in the last century, because unknown prior to that period.

These *fratres* at Dublin conferred the Royal Arch, Knight Templar and Rose Croix degrees in 1782, and, in 1806, petitioned their "Mother lodge for such documents as will establish beyond doubt the authority and regularity of their warrant as High Knights Templars," which, of course, was never granted, because impossible.

What is true with respect to the ancient lodge at Kilwinning is in like manner representative of the Grand Lodge of Scotland, which, from its institution in 1736, has never officially or generally countenanced any degrees beyond that of the Master Mason, and even has objected at times to any support being given to the Ceremonies worked by authority of the Supreme Grand Royal Arch Chapter of Scotland. Of late years, a fraternal toleration has taken the place of active opposition; but, even now, the Grand Lodge continues steadfast in its recognition of but three degrees, — only recently the "Mark" has been adopted (because so long favored by several old Operative lodges), as a portion of the "Fellow Craft degree."

Unfortunately, not a few historians of the past have persistently and confidently maintained that the "ancient Mother Kilwinning at one time possessed other degrees of Masonry besides that of St. John," as did Dr. James Burnes in 1840.[1] Students, however, of Brother Gould's valuable History of Freemasonry will be aware that Scotland was credited with the origin of very many Masonic degrees long back into the last century, but so far the claims have been found, on examination, to be wholly baseless, the wonder being that they ever secured adherents in the absence of any corroborative evidence whatsoever.

The Name. — The late Rev. Dr. Arnot declared that the "Royal Order" owes its distinctive name to the fact that "it is the highest and most sublime degree of Masonry"; but that enthusiastic and generally well-informed Craftsman failed to furnish any authority for his assertion. He likewise stated that the "Rose Croix was got up by the adherents of Prince Charles Edward Stuart, and only received the name of Rose Croix (a translation of the R. S. Y. C. S. of the Royal Order), in 1746 or 1747. It was intended to be a Roman Catholic version, or rather perversion, of the Royal Order, this last being deemed for the French too bigoted; in other words, it was too

[1] History of the Knights Templars, p. 61.

purely religious and Protestant, although it is Christianity which it really promulgates."

On this point the Chevalier Burnes (1840) observes: "The Royal Order flourishes in France, where it was established by charter from Scotland, *and even by the Pretender* himself, in the course of the last century, and is *now* conferred as the highest and most distinguished grade of Masonry, sanctioned by the Grand Orient, under the title of the Rose Croix de Heredom de Kilwinning."[1] He likewise states that "the brethren of the Lodge of Constance at Arras still preserve with reverence an original charter of the Order, granted to the chapter, in 1747, by Charles Edward Stuart, and signed by that unfortunate Prince himself as the Representative of the Scottish Kings," and terms the degree the "Rose Croix de Heredom de Kilwinning."

Catalogue of MSS. and Books. — I have a catalogue of an extraordinary number of MSS. and books, "Librairie, Tross, Paris," of the year 1860, which were to have been sold early in that year, but, for some reason or other, the auction was not held. It is No. 176 in Brother Carson's valuable "Masonic Bibliography," but I know of no other copy besides. The collection is well named *précieuse*, for nothing equal to it of the kind has ever been catalogued before or since. Over one thousand articles are enumerated, many being of the greatest rarity and importance relating to "*Les Francs Maçons*," "*Les Rose Croix*," "*Les Sciences Occultes*," etc., etc. (1740 to 1843). The following item immediately concerns the present inquiry; viz.: —

"9. *Charles-Edouard Stuart*, roy d'Angleterre, de France, d'Ecosse et d'Irlande . . . voulant temoigner aux maçons artésiens combien nous sommes reconnaissant envers eux des preuves de bienfaisance qu'ils nous ont prodigués, etc., créons et érigeons par la présente bulle en la dite ville d'Arras un souv. chap. primatial de R. C. X., sous le titre distinctif d'Ecosse Jacobite, qui sera régi par les chevaliers Lagneau, *de Robespierre*, avocats. An de l'incarnation 5745."

A note is appended that "*Le document authentiqué, sur VÉLIN, est revetu du grand sceau, de sept timbres et d'un grand nombre de signatures. C'est l'expedition originale pour le chapitre metropolitan de Paris.*"

No. 945, of the year 1808, is entitled: —

"Tableau général des officiers et membres composant le R. chapitre du grand et sublime ordre de H-d-m de Kilwinning, sous le titre distinctif du *Choix*, constitué par la grande loge de l'ordre séante à Edinbourg, le 4 Octobre 1786. Sous les auspices de Mgr. le Prince de Cambacérès, grand maître d'honneur en France."

Nos. 946 and 953 contain "tableaux" of the officers of the foregoing, of November 30, 1810, and A.D. 1808, the latter having another tableau "*du même ordre séant à Rouen*," 1810, in the same volume.

Lost Documents. — I have failed to trace either of these most important articles, which is much to be regretted, their examination possibly leading to most valuable results if they could be found. Portions of the text of the charter to Arras have been made known, and I believe the original was once in

[1] History of the Knights Templars, p. 61.

the possession of the late Dr. H. B. Leeson, the Grand Commander 33° of England and Wales. According to the lamented Dr. Mackey, the warrant was authorized by the Prince as King of England, etc., and thus "*S. G. M. du chapitre de H.*," the statement made therein being open to question that the H. R. D. M. was then "*connu sous le titre de Chevalier de l'Aigle et du Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix.*"[1] I entirely believe with Dr. Mackey that it is an error to connect the Royal Order with the Rose Croix of the "Ancient and Accepted Rite," because the two Ceremonies differ so in essentials. The former rite possesses a very quaint ritual peculiar to itself; the old rhythmic composition being one of the several special features of the Ceremony, and attests its antiquity.

It has been contended that the Royal Order of H. R. D. M. formerly had its chief seat in Kilwinning, and that it and the lodges generally were governed by one Grand Lodge. This is, however, pure fiction, and is not worth refutation.

The Accepted Tradition. — The generally accepted tradition is to the effect that, "after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that, after the battle of Bannockburn, which took place on St. John the Baptist's Day, 1314, this monarch instituted the Royal Order of H. R. D. M., and Knights of the R. S. Y. C. S." Thory substantially agreed with this view of the matter in his "*Acta Latamorum*" (1815), but adds that the Order of the Thistle, *then instituted*, was afterward united to that of H. R. D. M. — an assertion which no one can be in a position to confirm in any way.

I have been particular as to all these points because of their connection with the chronological data employed during the preceding and present centuries, in relation to the Knights Templars especially, and also concerning the "Order" under consideration: of which more anon.

The Word "Heredom." — Dr. Mackey accepts the suggestion of a writer in the "Freemasons' Magazine," 1858, that the word "Heredom" is derived from ἱερός, *hieros*, holy, and δόμος, *domos*, house, hence the Holy House of Masonry. "In this way the title of Rose Croix of Heredom must signify the Rosy Cross of the Holy House of Masonry. This derivation is now very generally recognized as the true one."

It is certainly ingenious, to say the least, but whether it is an exact explanation or not, is open to question. The Masonic degree of "*Highrodiam*" was conferred July 1, 1746, at Swallwell, Gateshead,[2] and the Ceremony of "Scotts Masons" was worked at Salisbury, October 19, 1746,[3] in the Craft

[1] Encyclopædia of Freemasony, 1874 and 1884, p. 676. The Statutes, etc., of the Souv∴ Ch∴ D'Arras, A LA Vallée de Paris (1809) state (p. 4) that the chapter was "fondé en 1745 à Arras, par le T∴ Ill∴ Prince Charles Edouard Stuart . . . Souv∴ du Chap∴ d'Hérédom."

[2] Hughan's Origin of the English Rite of Freemasonry, 1884, p. 102.

[3] Freemasonry in Wilts, by Brother F. H. Goldney, 1880, p. 101.

lodge, five members obtaining the distinction, whatever it may have meant. On December 1, 1756, the degree of "Harodim" was given in a lodge at Sunderland, and many of the meetings were held for the same object even so late as 1809.[1] Now, it appears to me that the transition from "Harodim" to "Heredom" is so slight, that until a better suggestion is offered it may fairly be assumed that *Harodim* and *Heredom* referred to one and the same word, meaning "Rulers, or Provosts," or literally, overseers, corresponding with *Menatzchims*, 2 Chronicles ii. 18. Dr. James Anderson uses both words, viz.: *Harodim* and *Menatzchim*, in his "Book of Constitutions," 1723 (p. 10), and 1738 (p. 11); and Dr. Mackey himself admits that Harodim is *now* technically used to signify "*Princes in Masonry*." The "Harodim" of Preston, established in 1787, was not a degree, but the name given to a society of Craftsmen who worked the lectures, the presiding officer being called the "Chief Harod." Accordingly the adherents of the Rose Croix, or the Royal Order "*of Heredom*" (though, in my opinion, separate degrees), might each well have employed this curious term by way of preëminence, adopting in part the phraseology of the "Father of English Masonic History."

I prefer that origin for this puzzling word (which etymologically has proved a source of much perplexity), to the supposition that it is derived from "Heroden, a mountain in Scotland," as noted in some old French *Cahiers;* but as the rituals of both degrees, which are so nearly allied, do not reveal the secret, the subject apparently cannot be definitely decided one way or the other.

In July, 1867, I made a pilgrimage to Edinburgh in order (as a member), to examine the records of the Royal Order for myself, and had the assistance of the lamented Grand Secretary, Brother J. B. Douglas, who did his utmost to render my visit as profitable as possible, in relation to the particular points I was anxious to elucidate. Several pages of my notes, taken on that occasion, are now before me, and will be utilized for the present chapter.

Chapters by Seniority. — In a "List of Regular Chapters, according to seniority, with places and time of forming and date of constitution" the following occurs, and at the time was a great surprise to me: —

Degree of Seniority.	List, etc.	Date.
1.	Grand Lodge at the Thistle and Crown, Chandos Street	Time Immemorial.
2.	Grand Chapter at the Thistle and Crown, Chandos Street	"
3.	Coach and Horses, Welbeck Street	"
4.	White Boar's Head, Exeter Road	"
5.	Golden Horse Shoe, in Cannon Street, Southwark	Dec. 11, 1743.
6.	The Griffin, in Deptford, in Kent	Dec. 20, 1744.
7.	Grand Chapter at the Hague, empowered to act as Grand Lodge	July 22, 1750.
8.	.....	Oct. 12, 1752.
9.	(1) Grand Chapter at Rouen in Normandy, empowered to act as a Grand Lodge	May 1, 1786.

[1] Hughan on the Harodim, in Freemason, May 8, 1886.

Degree of Seniority.		List, etc.	Date.
10.	(2)	Choix à Paris	Oct. 4, 1786.
11.	(3)	Strasburg	Jan. 4, 1787.
12.	(4)	L'Union Lavall	Jan. 4, 1787.
13.	(5)		Oct. 4, 1787.
14.	(6)	Grand Lodge, Chambery	April 4, 1788.
15.	(7)	Grand Chapter at Chambery in Saxony, empowered to act as a Grand Lodge in the Dominion of King of Sardinia.	April 4, 1788.
16.	(8)	At Martinique (?)	July 4, —
17.	(9)	At St. Domingo	July 4, —
18.	(10)	At Brest	July 14, —

This register was partly given by Brother Lyon in 1873, as also in 1880,[1] the latter article being almost identical with chapter xxxii. of his noble history, already noted. The same excellent authority adds: "From the documents we have had the privilege to examine, we have been unable to form any estimate of the probable antiquity of the Order. In one of the MSS, the Grand Master at London sets forth that he had held office since 1741."

The Earliest Records. — Singular to state, the earliest records and references relate to England, *and not to Scotland*, the No. 7 in the foregoing list, becoming the Grand Lodge of the Order at Edinburgh. Of this fact there cannot well be a doubt, as in the volume, or record book, prepared for the use of the "Brethren of H. R. D. M., belonging to the Hague, and all the petty Chapters of the Order of the Seven United Provinces," beyond the original official entries, nothing whatever appears respecting the members aforesaid; but, as Brother Lyon states, in the middle of the volume, it is described as belonging to "The Grand Chapter, termed the Grand Lodge of the Royal Order at Edinburgh, *constituted July 22d, 1750.*"

It will, however, be carefully noted that there was a Grand Lodge and Grand Chapter held in London, in no sense whatever as subordinate, but then clearly the governing body of the Order; having two subordinates meeting in London (and, as with the first two authorities), described as of "time immemorial" antiquity; also two others of 1743 and 1744, respectively, *all being of earlier date than the Scottish Grand Lodge at Edinburgh.*

It will also be a matter of surprise to not a few Craftsmen that the "Royal Order of Scotland" (in England), possesses veritable records of its existence years *earlier than any other degree* worked in Great Britain and Ireland, save the "first three." The "Royal Arch" is alluded to, *in print*, A.D. 1744, but no mention subsequently is known until 1752, and actual minutes do not begin, of those preserved, until ten years later still. The position, therefore, of the "Royal Order," as respects the production of evidence of its existence and activity early last century, *is superior to all additional degrees.*

The assertion that the degree is in possession of minutes "more than two

[1] Freemason, Sept. 4th, 1880.

hundred years old" cannot be proved; but it will be seen there is no lack of evidence in favor of a very respectable antiquity, comparatively speaking, even if not dating as far back as some ardent spirits are inclined to claim.

The notion that the Chevalier Ramsay fabricated the "Royal Order" (as also numerous other Masonic degrees), early last century has long been held by distinguished Craftsmen; but since the publication of Brother Gould's history, and his emphatic demonstration of the entire absence of proof of Ramsay's proclivities and doings in such a direction, it cannot now be entertained. In like manner, the traditions concerning the "Pretender," Prince Charles Edward Stuart, in relation to the degree, cannot be substantiated in any shape or form, save as stated, so they must also be relegated to the prolific region of discredited statements.

On this point, chapters xviv. and xxv. of Gould's great work should be diligently read and tested, as they contain the latest particulars, carefully sifted, regarding the many curious and interesting questions involved. His final decision may well be quoted here: —

"In 1779 the Lodge *Constance*, at Arras, erected the *Chapitre Primordial de Rose Croix*. Its patent is alleged to have been granted by the Pretender, Charles Edward, April 18, 1745.[1] According to Thory's version it commences: 'We, Charles Edward Stuart, King of England'; [2] while Jouast[3] gives it as '*Prétendant, roi d'Angleterre*'! It will be sufficient to point out that Charles Edward did not call himself 'King' during his father's lifetime, or *pretender* at any time. The use of the latter term he naturally left to others. Moreover, no historian has yet shown that he was ever in Arras, where, according to this legend, he remained for a period of *six months;* while we have it on his own authority that he never was a Freemason at any time." [4]

Of course it is just probable that the Prince's memory was treacherous late in life, so that he may still have belonged to the Craft in his earlier years; but too much caution cannot *be exercised in accepting the assertions of credulous brethren.*

The First "Prov." Grand Lodge. — A prominent member of the "Royal Order," in early days, was Brother William Mitchell, a Scot, and a teacher of languages at the Hague, stated to have been admitted in France A.D. 1749, and in England in 1750.[5] He and a Brother Jonas Kluck of the Netherlands, presented a petition to the Prov. G. M. in "South Britain," stating (so Brother Lyon affirms), that they and other residents, members of the R. O., were desirous of founding a Prov. Grand Lodge there. The petition was granted, the first mentioned brother was appointed Prov. G. M., and the Prov. G. L., etc., was duly constituted on July 22, 1750, *at London*, according to the following certificate, which I copied from the official Register: —

"I did this day attend at the house of Brother Lewis, S. N. C. R. T. Y., the sign of the Golden Horse Shoe, in Cannon Street, in Southwark [*at which the No. 5 Chapter and Lodge assembled*], and did then and there constitute the following brethren residing at the *Hague*, into a regular Chapter in full form, and did constitute and appoint our Right Worshipful and highly honored

[1] *Kloss, Gesch. der Freim.*, etc., Vol. I. p. 257.
[2] *Annales Originis*, p. 184.
[3] *Histoire du G. O.*, p. 84.
[4] Chapter xxiv., Gould.
[5] The record reads: "In France and England, the year 1749 and 1750."

Brother William Mitchell, known and distinguished among the Brethren of the Order by the sublime title and characteristic F. D. L. T. Y., and Knight of the R. Y. C. S., etc., T. R. S. T. A., by delivering the patent, etc., in due form, as usual, for the constitution of Chapters in foreign parts, and did, by virtue of my authority, exchange his characteristic, etc., for that of R. L. F."

The seal on the diploma, or personal patent, as Prov. G. M., has been destroyed, but on the charter granted to the Prov. Grand Lodge and Chapter the seal remains, which, however, is such a simple affair as not to call for reproduction. The design includes a bridge of five arches, enlarging towards the centre one and above, — the letter Z is prominently depicted. The first figure is suggestive of the bridge, with the letters "L. O. P.," familiar to members of the 16° of the "Ancient and Accepted Rite," and is certainly peculiarly appropriate for the attesting of Royal Order documents.

The presiding officer signed by his characteristic "R. L. F.," the words "Prov[l] Gra[d] Mas[r]" being *above*, and those of "In So. B." *below* the seal. A *fac-simile* of this seal may be found in Brother Lyon's history of the "Lodge of Edinburgh" (p. 309), and is rather perplexing in character. If the contraction does not mean *Provisional*, but *Provincial* Grand Master, we are face to face with a new difficulty; for, if "*Provincial* G. M.," where, and of what antiquity, was the governing body? As in most cases, so now, it is much easier to suggest queries than to discover the needful solutions. I fear we cannot get farther back than this "*Grand* Lodge" and *Grand* Chapter in London, with three subordinates of "*time immemorial*" antiquity (so-called), and the first dated constitution being of December 11, 1743. A possible solution, without any straining of the text, may be that the President, for the time being, was "*Provisional*" G. M., or Grand Master *pro tempore*.

The following prayer occurs in the oldest Book of Records, etc., and was apparently written about A.D. 1750: —

Prayer.—"The might of the blessed Father of Heaven, the wisdom of His glorious Son, and the fellowship of the Holy Ghost, being the glorious and undivided Trinity, three persons in one God, be with us at this our beginning, and so guide and govern our actions in this life, that at the final conflagration, when the world, and all things therein, shall be destroyed, we may be received with joy and gladness into eternal happiness, in that Glorious, Everlasting, Heavenly Kingdom, which shall never have an end."

The beginning reminds one of the Invocation peculiar to the "Old Charges" of the Freemasons from the sixteenth century; both bodies being Christian in origin and character; that basis of the "Royal Order" continuing to this day, but altered in the *Universal Freemasonry*, which has become Cosmopolitan.

Brother Lyon records a fact, unnoticed by me, that the condition on which the subordinate, chartered for the Hague (but eventually domiciled at Edinburgh), was to enjoy certain privileges, depended on "an acknowledgment once a year to the Grand Lodge from whom it derived its title, at a quarterly Grand Lodge meeting, which is *held always at London* on the fifth Sunday in the months having so many." That trusty historian sagely remarks as to this:

"That the fact of constitutional meetings of the Order being held on *Sundays*, militates against the idea of its having had, — as asserted by its first promoters in France, — *a Scotch origin*, as it is well known that from the time of the Reformation the Sunday in Scotland has been carefully guarded against secular business."

On the other hand, no such objection prevailed in England at the period in question, "Masters'" lodges, particularly, being often convened on Sundays, even far on in the last century, though considerately and wisely restricted to week days of late years.

The American Chapter. — It seems that in 1752 a chapter was formed in Virginia, North America, possibly supplying the vacancy, in the foregoing list, of October 12, 1752; but, as far as I have been able to discover, its activity does not appear to have continued for any length of time, if at all.

Brother William Mitchell, evidently, acted as Grand Master, or Govr of the "Royal Order," until 4th July, 1767 (but from when is quite undecided), then Brother James "*Secresy*" Kerr was elected, who resigned in 1776, and was succeeded by Brother William "*Honor*" Baillie, Advocate (afterward Lord Polkemmet). On his resignation in 1778, the votes of the members were in favor of Brother William Charles "*Eloquence*" Little, Advocate. In 1786 Brother William "*Worship*" Mason succeeded to the chair of Deputy Grand Master, who was admitted to the degree, in Edinburgh, A.D. 1754. This brother resigned in 1789, when Dr. Thomas "*Activity*" Hay was elected, who died in 1816. He was governor in 1805; but from that year to 1813 no minutes appear to have been recorded. General Oughton was Deputy Grand Master in 1770, succeeding Brother Mason in that office, Brother Little holding that position in 1777, the Earl of Leven in 1778, and Lord Westhall in 1780; three out of the four of these high officials having been Grand Masters of Scotland, so that the "Royal Order" must have enjoyed the special favor of the Craft authorities at the time.

The Royal Order in Scotland and Elsewhere. — The regularly kept minutes of the Royal Order at Edinburgh date from October 31, 1766, and in one of July 28, 1769, it is declared, that "after much trouble and a great deal of expense, they had been able to revive and establish the Ancient Order of Scots Masonry in the metropolis of their native country, which would be attested by several members of the Honourable Council." An appeal to the town council for permission to use a room, to be fitted up at their own charges, was acceded to, the neighborhood being selected because it was "most centrical."

In the early register of members in Scotland, I counted only fifteen down to 1763, all being of Edinburgh but the Brother Mitchell aforesaid. Then a large accession was made to the roll, over fifty being admitted in some three years, and soon afterward charters were issued for abroad. After a period of great prosperity the Order again fell into a state of dormancy, a revival taking

place in 1839, according to the authority of Brother W. A. Laurie, Grand Secretary of Scotland.[1]

This well-known official thus refers to the spread of the degree abroad: "Nor can anything indicate more strongly the high estimation in which the chivalry of the Rosy Cross of Kilwinning is held in France, than the fact that the Prince Cambaceres, Arch-Chancellor of the Empire, presided over it as Provincial Grand Master (the office of Supreme Head being, as already noticed, inherent in the crown of Scotland), for many years; and that he was succeeded in his dignity by the head of the illustrious family of Choiseul."

The Chevalier Burnes, LL.D., thus refers to the charters in France[2] (sketch of the K. T., etc., 1840): "A splendid medal has been struck at the expense of the Chapitre du Choix at Paris, to celebrate the establishment in France of a Provincial Grand Lodge of Heredom de Kilwinning by a Charter, dated Edinburgh, May 1, 1786, constituting Mr. John Matthews, a distinguished merchant of Rouen, Provincial Chief, with very ample powers to disseminate the Order."

"The Chapitre du Choix was itself erected by a charter from Edinburgh in the same year, addressed to Nicholas Chabouille, *Avocat en Parlement*, and other brethren. Both these documents bear the signatures of William Charles Little,[3] Deputy Grand Master, William Mason,[4] and William Gibb. At a later date, a Provincial Grand Master was also appointed for Spain, in the person of Mr. James Gorden, a merchant at Xeres de la Frartera, whose commission was signed by Deputy Grand Master Dr. Thomas Hay [Sub. G. M., 1784–98], and Messrs. Charles Moor and John Brown, as heads of the Royal Order."

"In 1811 there were no less than twenty-six chapters of Heredom holding allegiance to the Provincial Grand Lodge of the Order in France, including some in Belgium and Italy."[5]

I am not at all sure that the whole of these bodies were regular, having a note to the effect that fourteen chapters, granted by the Provincial Grand Lodge of France during the wars, were not ratified by the Grand Lodge at Edinburgh, from January 10, 1809 to October 4, 1811.

The medal is No. ccxxxix. in Brother Marvin's "Masonic Medals,"[6] and is thus described by him: —

"*Obverse*, A square, Gothic building with towers on each corner, perhaps a fortress, from the centre of which rises a tall column, at the top of which is an open book. On the left of the edifice is a draw-bridge, open; on the right, a ladder. On the front are two small square stones, on one of which are the square and compasses, and on the other the letter R. Legend: L'ORDRE DE

[1] History of Freemasonry, 1859, p. 94.
[2] Also given by Lawrie (History of Freemasonry, 1859, p. 94), as a translation from Histoire de la Fondation du Grand Orient de France, Paris, 1812.
[3] Substitute G. M. of Scotland, 1782–3.
[4] Grand Secretary of Scotland, 1774–1775.
[5] Many interesting particulars will be found as to this period in Annales Macconiques, par Caillot, R.·. C.·. 1807–10 (Tome 3).
[6] Boston, 1880.

H-D-M. INTRODUIT EN FR. PAR J. MATHEUS., G. M. P., 1786. In exergue, in three lines, the last curving, CHAP∴ DE H-D-M. DU CHOIX. A PARIS, 1809, JALEY FECIT L∴A-P-HT-N.

"*Reverse*, Inscription, in eleven lines, (1) T-R-S-T-A. N. CHADOUILLÊ, 1786. (2) T-R-S-T-A. L. T. DORBAN, 1789. (3) T-R-S-T-A. A. C. DURIN, 1806. (4) T-R-S-T-A. C. A. THORY, 1807. DEPUTÊ T-R-S-T-A. J. P. ROUYER. Copper and probably other metals. Size 20."

This fine medal is engraved in "*Tresor Numismatique Napoleon*" (plate 37, figure 3), and is now rarely to be met with.

I see, from my notes, that the following Provincial Grand Lodges and Chapters have been authorized within the last fifty years. Those which are believed to be dormant are in *italics:* —

The Netherlands, at Amsterdam	July 4, 1843.
Eastern Provinces, at Calcutta, India	July 4, 1845.
North of France	1847.
Sweden and Norway	Jan. 5, 1852.
Sardinia	?
New Brunswick, at St. John	?
Province of Quebec	?
Glasgow and neighboring Counties or Isles	Jan. 4, 1859.
London (and "Royal Bruce" Chapter)	1872.
Western India, at Bombay	?
China, at Shanghai	?
United States, at Washington, D.C.	Oct. 4, 1877.
Lancashire and Cheshire, at Manchester	
Aberdeen	?
County of Yorkshire, at York	1886.
South-east Africa, at Durban	?

The Charters. — The charters on vellum are important-looking documents, 17 × 25 inches, and are always engrossed and prepared with special care. The copy which follows is reproduced from the warrant granted to the Provincial Grand Lodge for the United States (the esteemed Brother General Albert Pike being the first Provincial Grand Master), which is given *in extenso* in the printed Records and Minutes of that Provincial Grand Lodge (Washington, 1880). It is the first number of the series, 1880–9, including full particulars of the transactions of that body from May, 1878, to the past year, the like of which, as a *complete record*, has never been published by any other branch of the Order, and is a great credit to all concerned.

Charter for Royal Order in U. S. A.

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY.

WE, SIR JOHN WHYTE W. D. M., President of the Judges and Council of the Great S. N. D. R. M.: Warder of the T. W. R. of R. F. R. S. M. N. T.: Deputy Grand Master and Governor of the High and Honourable Orders of H. R. M of K. L. W. N. G. and the R. S. Y. C. S.; Sir ALEXANDER S. T. N. T. H., Senior Grand Warden, Sir WILLIAM B. T. Y., Junior Grand Warden, and the Remanent Knights Companions of the Royal Order of R. S. Y. C. S. in Grand Lodge assembled —

{ SEAL. R. S. Y. C. S. }

{ SEAL. H. D. M. }

TO

Sir ALBERT V. G. R. (Pike), Knight of the Order of the R. S. Y. C. S., send greeting in God Everlasting.

By virtue of the authority vested in US from time immemorial WE do hereby grant unto you and the rest of the Right Worthy and Worshipful Brethren of the Royal Order of H. R. M. and of the R. S. Y. C. S. in the United States of America, full power, warrant and authority to hold a Chapter of the Order of H. R. M. in WASHINGTON, or elsewhere within the United States of America, so long as you and they shall behave as becometh Worthy Brethren of the said Order, or until the powers hereby conferred shall be withdrawn, which the Grand Lodge of our Order reserves full power and authority to do when they consider proper, with full power to you to remove the same from place to place, but always within the United States of America, as occasion shall offer for the good and glory of the Order, you and they conforming to the laws and regulations of the Grand Lodge transmitted to you now or afterwards, and we do hereby appoint you T. R. S. T. A. of the said Chapter and grant you full power, warrant and authority to appoint proper officers to assist you therein, viz.: a Deputy T. R. S. T. A., a Senior Guardian, a Junior Guardian, a Secretary, a Treasurer, a Marischal, a Deputy Marischal, and a Guarder, who shall act as Examiner and Introducer.

AND FURTHER, know you that for the good and promotion of the Order of H. R. M. in general we do hereby empower you to form a PROVINCIAL GRAND LODGE of the said Order, and do nominate, constitute and appoint you, the said Sir Albert V. G. R., to preside and rule over and govern the same and the Brethren thereunto belonging, so long as you shall act conformably to the Laws and Rules of our Grand Lodge, and so long as this Charter and the powers therein conferred shall continue unrecalled; and we do hereby authorize, empower and charge you to take upon yourself the title of PROVINCIAL GRAND MASTER of the Order of H. R. M. for the United States of America, being the Province hereby placed under your superintendence; and we do hereby grant you full power, warrant and authority to appoint proper officers to assist you in the high office hereby on you conferred, to consist of the following number and denominations: one Deputy Provincial Grand Master, a Senior Provincial Grand Warden, a Junior Provincial Grand Warden, a Provincial Grand Sword-bearer, a Provincial Grand Secretary, a Provincial Grand Treasurer, two Provincial Grand Marischals, a Senior Provincial Grand Steward, and three other Provincial Grand Stewards, and a Provincial Grand Guarder.

AND FURTHER, BE IT KNOWN to all and every one of the Brethren that we hereby invest you with full power, warrant and authority to appoint such persons to be your officers as you shall think are most proper and fit for each respective post either in your Chapter or Provincial Grand Lodge, without consulting or asking the consent or approbation of any Brother of the Order whatsoever, unless of your own free will you shall think proper to pay such compliment, which we deem expedient and therefore recommend.

AND FURTHER, we hereby invest you with full power, warrant and authority to depose or displace from his or their offices any officer or officers who shall be guilty of improper conduct or indignity to your Worship, or to fine, mulct or amerce them, or any of them, for the same without being obliged to bring them to a formal trial, or asking the consent or approbation of the Brethren for so doing, unless you shall of your own free will think proper so to do. But be it also known that if it shall appear to your Provincial Grand Lodge to be for the good of the Order in your Province that you should relinquish or restrict your privilege of appointing or displacing your office-bearers, either in your Chapter or Provincial Grand Lodge, or in both, and if you see proper to consent to the same, it shall be in your power so to do, notwithstanding any existing general law of our Grand Lodge appearing to the contrary, and to cause a resolution or law to that effect specifying how and where the elections are to be in future conducted, to be endorsed upon or annexed to this Charter, and which when signed by you and registered in the Minute Book of your Provincial Grand Lodge, and a copy thereof, certified by your Provincial Grand Secretary, transmitted to and approved by our Grand Lodge shall thereafter be as good and valid a law, so far as regards your Chapter and Provincial Grand Lodge, as if it had been made by our Grand Lodge of the R. S. Y. C. S.; and being entered in our Record Book shall be irrevocable by you and your successors in office unless by application to and with the approval of our Grand Lodge, it being, however, declared that nothing shall affect your right as Provincial Grand Master or the rights of your successors in office to appoint your or their Deputy.

AND WE FURTHER strictly require of the Brethren in general, your Provincial Grand Officers as well as others, to respect, acknowledge and obey you, the said Sir Albert V. G. R., and pay you due respect as HEAD RULER and GOVERNOR over them and their Chapter or Chapters in

your said Province: And we do hereby appoint you to hold quarterly meetings of your Provincial Grand Lodge for regulating the affairs of the Order of H. R. M. in your Province.

AND FURTHER, we hereby empower you and your Chapter to advance to the Royal Order of H. R. M. (on paying a fee not less than two guineas, of which ten shillings and sixpence shall be transmitted to our Grand Lodge), such Master Masons as are Companions of the Royal Arch Chapter and as are well known to you and your Brethren to be worthy of that High Honour, but with this proviso, that you shall not have it in your power within your Provincial Grand Lodge or elsewhere to promote any Brethren of H. R. M. to the Sublime Order of the R. S. Y. C. S., without special authority obtained from our Grand Lodge for that purpose, nor even then, unless on payment of a fee of at least one guinea (of which ten shillings and sixpence shall be transmitted to our Grand Lodge).

AND FURTHER, be it known to you that we prohibit and discharge you and your Provincial Grand Lodge or Chapter from granting any PATENTS or LETTERS OF CONSTITUTION to Chapters, or Diplomas to the Brethren or Knights, under any pretence whatever, all such being issued by us alone, and Diplomas being so issued free of charge, on payment of the fees above mentioned, payable to us on advancement to the Order of H. R. M. and promotion to the Sublime Order of R. S. Y. C. S.

AND FURTHER, be it known to the Brethren in general that it is not, nor can it be, in their power to depose or displace you or your successors in office from the high office hereby on you conferred, except for high or enormous crimes tending to the scandal and detriment of the Order, and not then without bringing you to a regular trial, and an account of the proceedings therein, with the crime and sentence of the Council, being first sent to and approved by our Grand Lodge at Edinburgh.

AND FURTHER, we empower you to relinquish, give up, or resign your said office with the powers and privileges attached thereto as aforesaid, in case you shall think proper or be desirous so to do, to any worthy qualified Knight of the Order of the R. S. Y. C. S., and to no person whatsoever under that degree, but your successor or successors in office, before he or they shall exercise any of the powers connected with said office, must be approved by our Grand Lodge.

AND FURTHER, be it known to you, that if you or your successors in office are guilty of acting contrary to our will and pleasure or any of the Laws, Rules aud Regulations now appointed by us, or which may hereafter be appointed for your observance by authority of our Grand Lodge, from which you hold this Constitution or Charter, These Presents and all power thereunder shall forthwith cease and determine without any formal revocation on our part, and you and they shall be rendered incapable of holding any Grand Office or authority in the Royal Order, and also be liable to be extruded for contempt and disobedience.

That all Companions of the Royal Order admitted in your Provincial Grand Lodge or Chapter may be duly enrolled in our Record Book, we do particularly direct your attention to the twenty-sixth Article of our Constitution and Laws as revised and approved on sixth January, one thousand eight hundred and sixty-two.

And for every Authority, Power and Privilege herein above mentioned, this shall be your sufficient Warrant, Patent and Charter.

In testimony whereof, this, our Charter, written by Alexander Blues Wyllie, clerk to our Grand Secretary, is subscribed by JOHN WHYTE MELVILLE, of Bennochie and Strathkinnes, our Deputy Grand Master and Governor; ALEXANDER HAY, our Senior Grand Warden; WILLIAM MANN, our Junior Grand Warden; GEORGE MURRAY, our Grand Treasurer, and JOHN BROWN DOUGLAS, our Grand Secretary; all Knights of the R. S. Y. C. S., duly sealed and thereupon approved and issued by our Grand Lodge of the Royal Order, at Edinburgh, this fourth day of October, in the year of our Lord one thousand eight hundred and seventy-seven, and of the Restoration of the Order 564.

	J. WHYTE MELVILLE, W. D. M.
GEORGE MURRAY, G. T.	ALEX. HAY, S. T. N. T. H.
J. B. DOUGLAS, G. S.	W. MANN, B. T. Y.

The "charter members" were thirteen in number, including several well-known and eminent brethren (whose labors for the Craft and deep interest

in its welfare are as familiar to English Masonic students as to those in America), all of whom are members of the Grand Lodge at Edinburgh: —

Founders' Names, A.D. 1877.—

Brother *Albert Pike*,[1] Washington, D.C.
" *John Robin McDaniel*, Lynchburg, Va.
" Henry L. Palmer, Milwaukee, Wis.
" James C. Batchelor, New Orleans, La.
" Vincent L. Hurlbut, Chicago, Ill.
" Josiah H. Drummond, Portland, Maine.
Brother William M. Ireland, Washington, D.C.
" Robert McC. Graham, New York, N.Y.
" *Albert G. Mackey*, Washington, D.C.
" Enoch Terry Carson, Cincinnati, Ohio.
" *Charles Roome*, New York, N.Y.
" Charles Eugene Meyer, Philadelphia, Pa.
Brother Samuel C. Lawrence, Boston, Mass.

The Uncrowned King and Other Officers. — The Uncrowned King of the Hautes Grades, General Albert Pike, was nominated as the Provincial Grand Master, and has filled that exalted position with conspicuous ability from the inauguration of the Provincial Grand Lodge to the present time. Brother J. H. Drummond has occupied the chair of Deputy Provincial Grand Master, 1878–1890, and has done his part with his usual zeal, thoroughness, and efficiency. The remaining officers, duly appointed, are as follows, being the "tableau" to latest date: Brothers James C. Batchelor, Prov. S. G. W.; John L. Stettinius, Prov. J. G. W.; William Oscar Roome, Prov. G. S.; Robert McC. Graham, Prov. G. T.; John Christie, Prov. G. S. B.; Vincent L. Hurlbut, Prov. G. B. B.; Alexander H. Holt, First Prov. G. M.; Henry L. Palmer, Second Prov. G. M.; Charles A. Nesbitt, Prov. G. G.; *Charles Roome*, Charles E. Meyer, William S. Roose and Henry L. Cranford, Prov. G. Stewards.

Membership in the U. S. A. — There are no published by-laws for the United States, but a series of "standing resolutions," together with the Rules of the Order, regulate all the proceedings. The number of members are appointed equally between the Southern and Northern Masonic Jurisdictions of the United States; the total being fixed at one hundred and fifty, with a margin of twenty-five, but never to exceed one hundred and seventy-five. Election is by ballot, which must be unanimous. Practically, the roll has been full from the start, and in the list for September, 1889, there are nine "founders," and one hundred and thirty-seven additions, making one hundred and forty-six in all, with eleven brethren accepted to await another year, subject to such vacancies as may then exist.

Assemblies of the Provincial Grand Lodge. — The Provincial Grand Lodge assembles alternately at Washington and New York Cities "on the Monday nearest the day fixed for the meetings of said Supreme Councils," at which annual meetings the members dine together. As respects the special regalia, only the "star and garter" are obligatory to be worn, the aprons and cordons not being required. Each member is desired to furnish the Provincial Secretary with "his photograph of cabinet size, together with a sketch of his lif and Masonic history, for preservation in the archives of the Provincial Grand Lodge," an album being provided to contain these interesting and valuable particulars.

[1] Those in italics have since died.

From 1883 invitations have been cordially extended to the ladies of the families of the Knights-companions to participate in the annual banquet; an arrangement, doubtless, much appreciated by those who like family gatherings, and one which must add much to the pleasure of such assemblies.

A special feature of the published proceedings is the "Allocution" for each annual assembly, delivered by the gifted Provincial Grand Master. I should much like to quote extensively from these most meritorious productions, were it not that this sketch has already extended beyond my original estimate and plans. The following brief extracts are submitted as indicative of the character, scope, and beauty of these choice addresses by General Pike.

Antiquity of the Royal Order.—"I value the Ancient Order, for it is eminently Masonic. It has close kinship with the three degrees of Ancient Craft Masonry. Its quaint old Ritual has throughout the old-fashioned simplicity of the Masonry of the seventeenth century, when it and those degrees were all the Freemasonry that existed in the world. We read it and breathe the air of the old days. After having been long conversant with the elaborate ones of the present day, it is like going from the pomp and show of cities into the forest and the prairie, to live among the frank hunters and sturdy husbandmen who have been the builders of the States, to enjoy the long days of October in the woods, and sleep at night under the protecting stars." [Oct. 16, 1882.]

Primary Aim of the Rite.—"We represent, not altogether unworthily, I hope, the intellect and the scholarship of the Freemasonry of the United States: Our Father who is in Heaven has given us the opportunity to serve Masonry worthily, and make it the debtor of the Royal Order, by leading the Masons of the 'Blue' lodges to the living springs of truth, making known to them the true meaning and profound significance of their most ancient symbols, and teaching them to set a higher value upon their Freemasonry, and to elevate it in the estimation of the world." [Sept. 24, 1883.]

"To see united into a Provincial Grand Lodge of our old and venerable Order a certain limited number of good men and Masons, residing in all our States and Territories, between whom the new ties of a more perfect Brotherhood might be created, and year by year grow stronger and more enduring." [Oct. 20, 1884.]

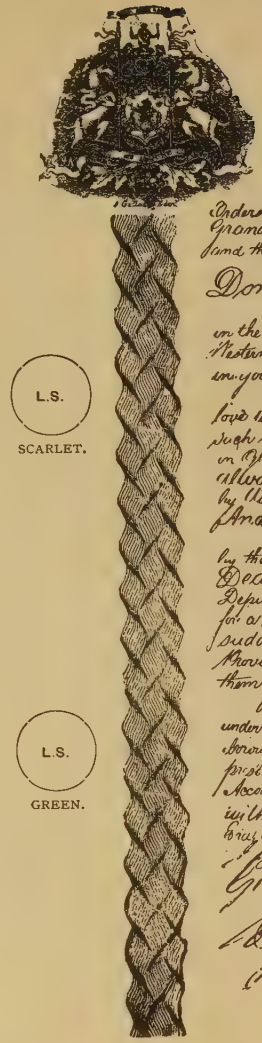
Historical Basis of the Order.—"It was established, our Ritual declares, 'to correct the errors and reform the abuses which had crept in among the three degrees of St. John's Masonry.' It is 'for the preservation in its purity of St. John's Masonry.' One who comes to seek admission here declares that he is 'a Mason from a Lodge dedicated to St. John'; and he comes to seek a Word which was lost, and which by our assistance he hopes to find.

"The Royal Order has also the early symbolism of the 'Blue' degrees, and not that borrowed from the Alchemical and Hermetic books. The column of the Tower of Refreshment has a square base or pedestal, intended to be a cube or perfect ashlar. The shaft of the column has nine windows looking East, one for each flight of seven (7) steps. On the column is a triangular entablature; on this a book, and under the letters upon its face, a square, a level, and a plumb-rule; over these a pair of compasses extended to a right angle. The stairway has three landing-places; and the lowest flight of stairs is of seven steps, the second of five, and the 'apex' of three."

"It was an innovation to make the possession of the Degree of the Royal Arch[1] a necessary qualification for admission into the Order; for it was at first open to Master Masons." [Oct. 15, 1888.]

The constitution and laws of the Royal Order remained substantially, as those enforced at London, until January 5, 1767, when new rules were agreed to, and are still preserved. Rule 19 provides for fees being paid the Grand Lodge of Edinburgh by *members in England*, and it is stated that "the king of

[1] "Master Mason" is now the qualification.—Laws, 1862, p. 6.



L.S.

SCARLET.

L.S.

GREEN.

In the name of the Holy and Undivided Trinity

WE Sir John White, W. D. M. President of the Judges and Council of the Great S. A. D. R. M. Warden of the T. N. R. of R. T. R. & M. A. T. Deputy Grand Master and Governor of the High and Honorable Order of H. R. M. of R. S. U. A. O. and the R. S. of C. Sir Frances Robert Lord Loughborough, S. T. K. T. H. Senior Grand Warden and Deputy T. R. & T. A. Sir Thomas Robert Junior Grand Warden, and Senior Grand Guardian and the remaining Knights Companions of the Royal Order of the R. S. of C. & S. in Grand Lodge assembled. —

TO

Donald Campbell Pharmaceutical Chemist Glasgow, known to us as Sir Donald, K. C. S. and Greeting in God Everlasting.

Be it known unto you that having this day appointed you our Provincial Grand Master of H. R. M. in the City of Glasgow in Scotland and for the Counties or Shires of Lanark, Renfrew and Dumbarton die lying and situate in the Western District of Scotland, We do now change your characteristic of K. C. S. and charge you to take the characteristic of R. S. T. in your Chapter and Grand Lodge so long as you continue to hold the high office.

And now Be it Known unto you, Sir Donald, We do hereby empower you with proper assistance to provide such Brethren of H. R. M. as may seem to you worthy of that high honor, to the Order of R. S. of C. & S. in your Grand Lodge of H. R. M. in Glasgow, or to be held at any other place secured by you, may please within the Counties or Shires above mentioned, provided always that you act in conformity with Our Present Laws, Rules and Regulations, as well as such as may be hereafter made by Us, and with the whole conditions specified in the Charter of Constitution of your Grand Lodge granted by Us of even date herewith.

And We further Permit you to invest your Deputy Grand Master with similar powers in your absence. —

And Further Be it Known unto you that the Power and Privileges bestowed on you and your Deputy by these Letters which are addressed to you personally shall Cease and Determine by your own Resignation, by your Death, or by Our Sentence Revoking the powers and privileges hereby conferred. But in the event of your decease your Deputy shall continue to hold the powers, and that for the period of six months after the day of your decease, so that an application for a new Patent may be made to our Grand Lodge, and that the working of your Provincial Grand Lodge may not be suddenly interrupted. Further these powers shall in no respect or degree appertain to your Successor in the Office of Provincial Grand Master of H. R. M. or his Deputy, but it shall be open to your Successor to apply for a renewal of them from Our Grand Lodge of R. S. of C. & S. —

In Witness Whereof these Presents written by James Peter Clerk to our Grand Secretary and duly Sealed are given under the hands of and signed by John White Mitchell, Esquire of Stoirnt Stoke the Deputy Grand Master and Governor, Frances Robert Lord Loughborough Senior Grand Warden and Deputy Tuchatha, General Thomas Robert Turnbeure Junior Grand Warden and Senior Grand Guardian, in presence of Companions John Brown Douglas Usher to the Signet and Notary Public, Grand Secretary, Companion George Murray Chartered Accountant Grand Treasurer, and Companion William Abel McWhirt all Knights of the R. S. of C. & S. at Edinburgh, and within Our Grand Lodge there the fourth day of January in the year Our Thousand eight hundred and fifty nine of the Christian Era, and of the Establishment of the Order Sixty Hundred and forty five.

J. P. Douglas G. S. Deputy

George Murray G. T. Wardens

W. Fraser Miller Clerk

John White Mitchell W. D. M.

Loughborough S. T. M. S. R.

W. Turnbeure B. T. G.

ORIGINAL PATENT GRANTED TO DONALD CAMPBELL AS PROV. GRAND MASTER.

Exact Reproduction, excepting Colored Seals.

Scotland is perpetual Grand Master of the Order, and therefore not included among the elective officers."

The Grand Lodge R. S. Y. C. S. — Brother Lyon says that another edition of the laws was issued in 1843; the present code being "as revised and approved January 6, 1862": these, however, are now under revision.

By the statutes, the Grand Lodge of R. S. Y. C. S. and Grand Chapter of H. R. M. can only be held in Scotland, and the former reserves to itself the right to promote to the honor of Knighthood of the R. S. Y. C. S., but usually delegates the power to that effect to the Provincial Grand Masters, by personal patents, as given herewith. [See Plate.]

The Grand Lodge officers are similar to those already noted for the Provincial Grand Lodge, only the brother who rules that body, until a king of Great Britain and Ireland (called "of Scotland") is able to become Grand Master, is termed "Deputy Grand Master and Governor," a Deputy Governor being also appointed, all having corresponding rank in the Grand Chapter of H. D. M. The D. G. M. (and Governor), and Deputy Governor of the Grand Lodge are *ex-officiis* Warder and Deputy Warder of the T. W. R. of R. F. R. S. M. N. T., and a Provincial Grand Master enjoys a similar status in his Province; as also T. R. S. T. A. of his own chapter.

The 4th of July is election day for the Grand Officers and also for subordinate chapters out of Scotland, or first following lawful day, if the fourth shall be a Saturday or Sunday. The other stated meetings of Grand Lodge and Provincial Grand Lodges are October 4, January 4, and April 4, with the same exceptions.

It is competent for any members acting as Grand Officers *pro tem.*, to sign the diplomas, charters, patents. I append a copy of my certificate of the year 1867: —

Copy of the Royal Order Certificate, A.O. 553.—

SCOTTISH ARMS.

In the Name of the Holy and Undivided Trinity.

L.S.

GREEN.

WILLIAM JAMES HUGHAN.

L.S.

SCARLET.

We, Sir John Whyte, W.D.M., President of the Judges and Council of the Great S.N.D.R.M., and Warder of the T.W.R. of R.F.R.S.M.N.T., Deputy Grand Master and Governor of the High and Honourable Order of H.R.M. of K.L.W.N.G. and the R.S.Y.C.S.; Sir Alexander, S.T.N.T.H., Senior Grand Warden, and Sir William, B.T.Y., Junior Grand Warden, and the remanent Knights Companions of the ROYAL ORDER of the R.S.Y.C.S. in Grand Lodge assembled.

Do hereby certify and declare that our Trusty and well beloved Brother William James Hughan, Master Mason of the Lodge Number 954, holding of the Grand Lodge of England, and Companion Royal Arch Chapter, Number 50 in Scotland, whose signature is on the margin, having been advanced to the order of H.R.M. of K.L.W.N.G. at Glasgow, in the Chapter of the Provincial Grand Master for the County of Lanark, and others, on the twenty-eighth day of February, one thousand eight hundred and sixty-seven, by the characteristic of *Geometry*, and promoted on the said twenty-eighth day of February, one thousand eight hundred and sixty-seven, to the Honourable Order of the R.S.Y.C.S. in the Provincial Grand Lodge for the County of Lanark, and others, has been recorded in the Books of our Grand Lodge here, and therefore we recommend him as a lawful member of the ROYAL ORDER, Brother of H.R.M., and Knight of the R.S.Y.C.S., to all Knights and Brethren of the Order wherever found and established.

Given under our hands and seals of the *Royal Order*, at *Edinburgh*, this sixth day of March, A.D. one thousand eight hundred and sixty-seven, and of the Restoration of the Order 553.

Gustavus K. Flindt, P.T., W.D.M.
David Sutherland, P.T., S.T.N.T.H.
G. L. Brodie, P.T., B.T.Y.

J. D. Porteous, Prov. Grand Sec'y.

J. B. Douglas, Grand Secretary.

[Size, 9¾ × 14¾ in.]

The minimum fee for the H. D. M. and Knighthood is three guineas; subject in all cases to the approval of the presiding officer as respects promotion to the "R. S. Y. C. S." Conviction of crime by any court of justice involves *permanent extrusion.*

On the 4th of April, 1855, the Supreme Council 33° of Scotland, and on the 11th of May following, the Grand Lodge of the Royal Order agreed to a reciprocal treaty, by which only members of the Royal Order can be admitted to the 18°, and all Knights of the Royal Order, provided they are Royal Arch Masons, have special privileges as to fees in joining the A.·.A.·.S.·.Rite.

M. W. Brother John Whyte-Melville was the Deputy Grand Master and Governor for many years, and on his decease was succeeded by the Right Honorable, the Earl of Rosslyn, in 1885, who died September 6, 1890. The Grand Secretary is the Scottish Masonic historian, Brother D. Murray Lyon.

The "Year of the Restoration of the Order" dates from 1314, so that A.D. 1890 or A.L. 5890 would be "*Anno Ordinis*" 576 to St. John the Baptist Day; but after that Festival it would be 577. A similar mode has long been followed by the Knights Templars (which, doubtless, refers to *De Molai's martyrdom*), in relation to the same year, only termed "*Anno Cædis*," thus suggesting an intimate connection between the two Bodies.

Fraternally Yours
Wm James Hughan

CHAPTER II.

The Royal Order of Heredom of Kilwinning, or Rose Croix de Heredom of Kilwinning.

By Edward T. Schultz, 32°,
Masonic Historian of Maryland.

The Order of Heredom. — The ritual of the Order of Heredom claimed that it was established by Robert Bruce, king of Scotland, after the battle of Bannockburn, in the year 1311; but this has been denied by many writers, and its real origin and history is enveloped in the same mystery and confusion that surrounds most of the high degrees of Freemasonry.

It is claimed that, in the year 1740, there was at Edinburgh, Scotland, a body known as "The Royal Grand Lodge and Chapter of the Order of Heredom of Kilwinning," and that this body established at Rouen, France, May 1, 1786, a Provincial Grand Chapter, of which M. Mattheus, an eminent merchant of that city, was Provincial Grand Master, and Louis Clavel, Deputy Grand Master.

The writer has been informed by a communication from the secretary of the "Chapter Arts Reunis" at Rouen, that these two brethren were arrested during the Revolution in France "as suspects," and barely escaped with their lives. It is also learned by the same communication that nearly all of the records of the Grand Chapter were destroyed during the "troublous times of the Revolution." This is greatly to be regretted; for, in the latter part of the last century, there were organized at Baltimore, Philadelphia, and New York, bodies of this rite, which were indirectly connected with the Grand Chapter at Rouen.

An Insurrection leads to Important Results. — In the latter part of the last century, prior to and during the French Revolution, the subject of slavery in the French colonies became an intensely interesting and exciting one, especially to those living on the Island of Saint Domingo. This excitement continued to increase till it finally resulted in an insurrection of the slaves on that island, which, through the skill, bravery, and generalship of the celebrated negro general, Toussaint L'Ouverture, finally resulted in the freedom and independence of his race on the Island. The cruel treatment of this person at a later period by Napoleon Bonaparte deserves the condemnation of men of all civilized races.

Toussaint, we are informed, held the insurrection in check for some thirty days, till a vessel could be had for the transportation of the overseer of his master's plantation, M. de Libertas, and his family, to the United States. A Baltimore vessel was finally procured, and loaded with a cargo of the products of the plantation, then the whites were put on board and the vessel sailed for Baltimore. The insurrection commenced immediately afterward, and quite near the plantation of Toussaint's master, Count de Breda, who resided in France. During the continuance of the insurrection, Toussaint continued to ship succeeding crops from the plantation to M. de Libertas at Baltimore.

Before any outbreak on the Island had ensued, a number of colonists, — apprehending that living in a colony composed of five hundred thousand slaves, twenty thousand mulattoes, most of whom were highly educated as well as possessed of wealth (for the mulattoes on that island followed the condition of the father, and not, as in this country, the condition of the mother), and only thirty thousand whites, — foresaw what must be the final result, and emigrated to various parts of the United States before the commencement of actual hostilities.

The Baltimore "Rose Croix de Heredom." — Among these earlier emigrants to Baltimore was a band of Masons from Cape Francois, a town on the east coast of the Island, bringing with them a chartered chapter of the Rite "Rose Croix de Heredom," under the distinctive title, "La Verite." They brought with them also their records and jewels, and continued their labors in Baltimore, as they had formerly done on the Island of Saint Domingo.

They applied to Henry Wilmans, Deputy Grand Master of the Grand Lodge of Maryland, for a dispensation to open a lodge for working the Symbolic degrees (their mode of working these degrees not being recognized by the brethren here), which he granted; and, at the 1794 session of the Grand Lodge, they received a warrant to work according to the "Ancient York Rite," under the distinctive title, "Veritas Sancti Johannes," No 16 (The True Saint John's).

The Chapter "La Verite" continued its labors as a separate organization until about the year 1802, when it "fell asleep." There are no records of the chapter known to be existing, but it is referred to by several writers in connection with the history of the Royal Order of Heredom. Such extracts, therefore, as relate directly or indirectly to it will be quoted from these writers.

Oliver, in his "Landmarks," says: "Lodges and chapters of the Royal Order of Robert Bruce were also established in Saint Domingo by Brother Achille Huet de Lachelle, who styled himself the Royal Grand Master of the 'Grand Lodge of the Order of Heredom.' He himself furnished the following account, which is interesting, although it occurred at a much later period. He says he derived his authority from the Most Sublime Chief of the Order in France. He established in *Baltimore*, a Sovereign Chapter under the title of 'Truth,' at the request of the potent brothers Knights of the Cape, who had

sought refuge in Baltimore, in consequence of the revolution in Saint Domingo. The Sovereign Chief of the Order for France had been first applied to, but he referred them back to the Provincial Chapter. Huet de Lachelle, the Grand Master, was himself driven to the United States by the troubles in the colony, and passed eight months there. During his residence he established at New York an Anglo-American Sovereign Grand Chapter under the title, 'Chosen Friends,' of which Brother Vanden Brock was president, and in the same city a Sovereign Chapter of France, under the denomination of the 'Triple Unity,' of which Challon Dayral was president. At the Orient of Philadelphia he established two more Sovereign Chapters, one for the members of the 'Chapter of Truth' of the Cape, under the name 'Truth and Union,' Bizouard, president; and the other for the Lodge of 'Amenity and Candour,' Gauvin, president. All these Sovereign Chapters appointed Lachelle ambassador, by letters of delegation, to the Sovereign Chief of the Order of Kilwinning at Edinburgh; to the Sovereign Grand Provincial Chapter of France, sitting at Rouen; and to the Grand Orient of France. He went to France on his mission in 1798, and delivered the documents to M. Mattheus, Grand Master of the Grand Lodge at Rouen." The French Masonic writers Thory and Clavel both give substantially the same account as Oliver.

Documentary Testimony. — Brother Albert Pike has in his possession a document written by Lachelle[1] himself, in which occurs the following in reference to the Chapter "La Verite": —

"On the 29th day of the 5th Month 5796, I also regularized, at Baltimore, in Maryland, the Chapter *La Verite*. It had been founded long before by a Brother Martin, and had worked during the time, under the belief that it was regular, but becoming convinced of its error, as that of the Petit Goave had, it made application, after we had done so, to the Chief of the Order, to obtain letters of constitution. The Chief of the Order, by one of his columns, had advised us of this, and requested us to regularize that chapter. The brother Knight Teaveau, Second Light of that Temple, was affiliated by us in our chapter, and was empowered by us to take the oath of these Officer-Knights and to regularize them for us in the name of the Chief of the Order."

The Evidence Reviewed. — These several accounts are to some extent conflicting, and it is therefore somewhat difficult to learn the exact date of the establishment of the Chapter "La Verite" at Baltimore. Oliver, Clavel, and Thory state that Lachelle constituted the chapter himself, while from the document in the possession of Brother Pike, in Lachelle's own writing, it would appear that it had been organized by a brother named Martin "many years before."

In 1819 the Chapter "La Verite" was resuscitated and reorganized under the title of "Triple Unity," by authority of "The Sovereign Grand Consistory of

[1] Achille Huet de Lachelle, who regularized the Chapter "La Verite" at Baltimore, in 1796, and organized those at Philadelphia and New York a year or two later, died in Baltimore about the year 1835, leaving two daughters, one of whom is still living. Brother Carson thinks it probable that Lachelle had no legal authority from any organization of the Royal Order for the establishment of these bodies. I think, on the contrary, the evidence furnished by Oliver, Claval, and Thory, as well as by the document in the possession of Brother Pike, quoted above, prove that he *had* authority to act from the Provincial Grand Chapter at Rouen.

Supreme Chiefs of Exalted Masonry," organized by Joseph Cerneau at New York, in 1807. It ceased labor about the year 1825. Its records, now in possession of the writer, indicate that it was a live, active body. Among its membership were a number of prominent brethren of Baltimore, one of whom, the venerable brother, Past Grand Master John H. B. Latrobe, is still living.

There is nothing known regarding the Chapters established by Lachelle a. Philadelphia, but one of those established by him at New York, "La Triple Unity," was resuscitated and reorganized in 1809 by the Cerneau Consistory.

Rite of Heredom Distinct from that of Perfection. — Thory says the Rite of Heredom was entirely distinct from that of Perfection, and consisted of the three degrees of Ancient Masonry as its basis, and the Rose Croix degree, known as the chapter. The chapter conferred four degrees: Master of Heredom, Knight of the Tower, Knight Rose Croix, and Knight Rose Croix de H. R. D. M. Brother Carson, referring to this Rite, says: "The ritualistic ceremonies were entirely different from those of the Rose Croix eighteenth degree of Sublime Masonry, Rite of Perfection series, or the Rose Croix eighteenth degree of the Ancient and Accepted Scottish Rite."[1]

Yours fraternally,
Edward T. Schultz 32°

[1] Am. Ed. Gould's History, Vol. IV. p. 636.

THE MURISTAN: HOSPICE OF KNIGHTS OF ST. JOHN, RHODES, AND MALTA. 1892.

Demolished by the Emperor of Germany, and German Hospital erected on its site.

Part V.

MISCELLANEOUS RITES AND ORDERS.—STATISTICAL DIVISION.

DIVISION XX.

OTHER RITES AND ORDERS.

By Rev. Willis D. Engle, P.G.P.
Past Right Worthy Grand Secretary, General Grand Chapter.

CHAPTER I.

The Order of the Eastern Star.

Introductory. — Various systems of Adoptive Masonry have been practised, both in Europe and this country, since its conception, which, according to the best authorities, was in France, about the year 1730. It was not, however, until thirty years later that what was formally known as lodges of Adoption were organized, the first being in Paris in 1760, by the Count de Bernonville. The gallant Frenchman seems, from this time, to have taken great interest in this androgynous society, as it spread rapidly, and in 1774 had gained such character and influence that it was able to command the official recognition of the Grand Orient of France, which took it under its official protection, where it still remains, although it has not flourished in the last half-century as it had done previously.

The Order of the Eastern Star, extensively known in the United States, can hardly be said to be connected with any similar body that has preceded it, although, as will be seen under the head of "Ritual," the basis of its ceremonies and teachings is derived from one of them.

Previous to the year 1855, and subsequently also, there were in use in the

United States several "side" degrees, which could be conferred upon the female relatives of Masons, among which were the following: —

"THE MASON'S DAUGHTER," which had for its foundation a legend connecting Mary, the sister of Lazarus, with JESUS' triumphal entrance into Jerusalem, and which had certain modes of recognition, and a signet in which the letters AMRY were encircled by the letters F. N. D. O. Z. B. T. K. C.

"THE KINDRED DEGREE," based upon the Biblical history of Ruth, particularly concerning her gleaning in the field of Boaz. The recognition signet consisted of the letters A. H. R. H. P. C. A. S. D. E. encircling the letters

U
T H
R

These were conferred upon Master Masons and their female relatives, while those named below were only to be conferred upon Royal Arch Masons and their wives and daughters.

"THE HEROINE OF JERICHO," founded upon the Scripture account of the fall of Jericho, the faithfulness of Rahab, and its reward. The recognition signet had the word ARHAB within a heart, with the letters ML FY IYUN TOB within a circle, which contained the letters BF R PNWTTBN.

"THE GOOD SAMARITAN," which presented "as a pattern for imitation the Good Samaritan, who stopped at the wayside to relieve the distressed; who walked that a stranger might ride his beast; who, with his own money, paid others for providing for the wants of the distressed." The signet included an eight-pointed star with the letters GS in its centre, while the letters EFIWSTOL formed a circle within the star.

First Era, 1850–1866. — The degrees of the Eastern Star were arranged by Robert Morris, LL.D., subsequently Grand Master of Masons of Kentucky, in 1850, who communicated them first to his wife, and subsequently to many thousands of Masons and their female relatives in all parts of the country. The degrees were thus communicated by Robert Morris only, as they were not printed in this form until 1860.

From the first, the work contained the same characters as now, and the signs and passes remain unaltered; but when they were presented in a lecture to a roomful of people at once, no obligation was imposed but that of secrecy, and no attempt was made to organize a society, so that substantial good could not result therefrom. It was a means of recreation and of social enjoyment, Masons and their families coming together in the lodge-room for an evening of pleasure and banqueting.

In 1855 Brother Morris recast the work, and it was first printed under the name of "The Mosaic Book." A self-constituted body known as "The Supreme Constellation of the American Adoptive Rite," of which he was the Most Enlightened Grand Luminary, was organized with headquarters in New

York City, and subordinate constellations were organized in different States. By reason of the elaborateness of the ritual work, and the expense of necessary paraphernalia, as well as the amount of high dramatic talent required to exemplify the degrees properly, none of them were a success, and all soon ceased to exist.

Finding this effort a failure, recourse was again had to conferring the degrees by communication, and in 1860 Brother Morris revised the work and published it, and it was extensively used for ten years and is still in use, although without lawful authority, in some portions of our country. This work was sometimes used in a slightly elaborated manner, and in rather informal but regular meetings of what were known as "Families of the Eastern Star."

Second Era, 1866–1876. — In 1866 Robert Macoy, subsequently Grand Patron of the Grand Chapter of New York, arranged a manual which was more widely used than any that had preceded it, and upon his departure for the Holy Land, in 1868, Brother Morris transferred to Brother Macoy all the authority he had assumed and exercised in regard to the Order. Brother Macoy immediately set about arranging the work more systematically, and succeeded in casting it for use in duly organized chapters, in such a manner as to ultimately insure the success of the Order. Under his guiding hand the Supreme Grand Chapter, a self-constituted body, was organized in December, 1868, and under its vigorous management deputies were appointed in various parts of the country, and in the next eight years over six hundred chapters were organized in thirty-four States and Territories, and movements were inaugurated by chapters so organized, which resulted in the organization of Grand Chapters as follows: —

1. New Jersey, October 20, 1870.
2. New York, November 3, 1870.
3. Mississippi, December 15, 1870.
4. California, May 9, 1873.
5. Vermont, November 12, 1873.
6. Indiana, May 6, 1874.
7. Connecticut, August 11, 1874.
8. Nebraska, June 22, 1875.
9. Illinois, October 6, 1875.

In 1867 John H. Tatem, of Michigan, taking "The Mosaic Book" as a basis, arranged a monitor for the work of lodges of the Adoptive Rite, which was the first successful attempt to arrange the "work" for popular use by organized bodies, and on October 31, 1867, the Grand Lodge of Adoptive Masonry of Michigan was organized with fifteen subordinate lodges, which is by nearly three years the senior Grand body of the Order.

A Grand Lodge of Adoptive Masonry for Indiana was organized by delegates from five lodges on January 27, 1869, but its initial meeting was its only

one, and the lodges for the most part ceased to be, while one was absorbed by the Grand Chapter of Indiana, after its organization in 1874.

Third Era, 1876. — By this time the Order numbered some hundreds of chapters and several thousand members, and began to feel the need of a more thorough organization; that the unauthorized conferring of the degrees, a practice that still prevailed in the States outside the jurisdiction of the several Grand Chapters, might be stopped; that permanency in and control of the ritual work might be had; and that the jurisprudence of the Order might be reduced to a system. In some of the States the practice prevailed of admitting to chapter meetings all Master Masons, upon a pledge of secrecy, while in most they could gain admission only by ballot and initiation; in some jurisdictions even the Patron needed not to be a member of the chapter, but only a contributing member of a Masonic lodge. In another jurisdiction, while the brethren were admitted to full membership, they were without any written law upon the subject, but by a "tradition" deprived of the right to vote in the chapter. It was this latter injustice that induced the writer to investigate the organization and laws of the Order, in 1874 and 1875, which he found in a chaotic condition, and the fact was developed that the ritual of the Order, as then used, was entirely beyond its control, being published by individual enterprise, and was revised and altered according to the varying taste of the publisher, so that different editions of these were in concurrent use; and not only did the "work" vary as between chapters, but it was impossible for chapters using the earlier editions of "work" to obtain additional copies of the same, as it was out of print. Nor was the ritual in its latest revision at all complete. These facts led him to a realization of the need of uniformity of ritual under the authority of the Order, and the crystallization of its jurisprudence and customs, which could only be brought about by a unity of action which would lead to increased zeal, and the promotion of the growth of the Order upon permanent and substantial lines. In consequence he began, both by private correspondence and through the press, to agitate the subject of organizing a supreme governing body, which resulted in the Grand Chapter of Mississippi, on July 15, 1875, declaring in favor of such a body, and electing delegates to a convention to organize one. The Grand Chapter of New Jersey followed, with similar action, on October 13, 1875, and California on October 19th, while on April 6, 1876, the Grand Chapter of Indiana did likewise, and called upon the several Grand Chapters to send delegates to a convention to be held at Indianapolis, November 8th, following. Owing to the proximity of that day to the day of the National election, the date was afterward changed to November 15th.

Illinois, on October 4th, and Missouri, October 9, 1876, fell into line, so that six of the twelve then existing Grand Chapters were committed to the organization of the General Grand Chapter, which was completed on November 16, 1876. From that date, by virtue of its Constitution, it assumed immediate

jurisdiction over all territory not included within the jurisdiction of any Grand Chapter, and also entire control over the ritual work of the Order, within the jurisdiction of its constituent Grand Chapters. The action thus had was subsequently approved by the Grand Chapters of Arkansas, Kansas, Massachusetts, and Nebraska, while the Grand Lodge of Adoptive Masonry of Michigan conformed its organization to that of the rest of the Order, and became an integral part of the General Grand Chapter.

There have been organized, since the organization of the General Grand Chapter, the following Grand Chapters: —

1. Massachusetts, December 11, 1876.
2. Minnesota, June 27, 1878.
3. Iowa, July 30, 1878.
4. Texas, May 5, 1884.
5. Washington, June 12, 1889.
6. South Dakota, July 10, 1889.
7. Indian Territory, July 11, 1889.
8. Ohio, July 24, 1889.
9. Oregon, October 3, 1889.

The Grand Chapter of Mississippi did not meet subsequently to 1877, and the General Grand Chapter assumed jurisdiction over that State, April 23, 1885.

[The statistics of the Order are given in Division XXI.]

Recapitulation. — From 1850 to 1855 the Order was entirely without formal organization, the degrees being communicated.

From 1855 to 1860, where there were any organizations, they were known as constellations, which were under the control of a Supreme Constellation.

From 1860 to 1868, an era of communicating the degrees by Master Masons prevailed.

From 1868 to 1876, chapters were organized and worked under the authority of a Supreme Grand Chapter.

Since 1876 the Order (with the exception of those portions of it in New York, Vermont, Connecticut, and, periodically, New Jersey), has been within the jurisdiction of the General Grand Chapter, while the Order in Connecticut and New Jersey has used the ritual set forth by that body.

Objects and Teachings of the Order. — In its inception, the object of the Order was merely to place in the hands of the female relatives of Masons means whereby they could make themselves known to Masons as such, and every competent Master Mason had authority to communicate the degrees to the wives, the widows, sisters, and daughters of Master Masons. Subsequently, but at a time difficult to locate, mothers were also included among the eligibles. During its early history, and until its transition state, beginning, say, in 1868 and ending in 1876, the Order had no permanency, and was of little real benefit to its members, because it was in the attitude of receiving everything at the hands of the Masonic Brotherhood and giving nothing. But when it was realized that with privileges came responsibilities, and the Order

began to demonstrate the need of its being, and that woman's heart beats responsive to man's in noble deeds, it took on new life and energy, and has since grown not only in numbers but in real strength.

Among the lessons inculcated, in the teachings of the Order, are: —

(*a*) Fidelity to convictions;
(*b*) Obedience to the demands of honor and justice;
(*c*) Fidelity to kindred and friends;
(*d*) Trustful faith and hope of immortal life;
(*e*) Heroic endurance of the wrongs of persecution when demanded in defence of truth.

Heroines of the Order. — The first four characters portrayed in the degrees are Scriptural ones: the first, or "Daughter's" point of the Star, being represented by Jephthah's daughter, to whom the name of Adah is given. The scene is, of course, the return to Mizpeh of Jephthah, after his victory over the children of Ammon, as recounted in Judges xi. 34–39. The color of the point is blue, and is represented in the Signet of the Order by blue violets, while the emblems that adorn the first point are a veil entwining a sword.

The second, or "Widow's" point, is represented by Ruth, and presents the sweet pastoral scene described in Ruth ii. 1–17, — Ruth gleaning in the fields of Boaz. The color is yellow, and is represented by the yellow jessamine, the emblem being a sheaf of golden grain.

At the third, or "Wife's" point, Esther is presented, risking her crown and life to save her captive people, the picture being a somewhat liberal rendering of the leading incidents described in the Book of Esther, as they relate to the rescuing of the Jews from their impending doom, Haman and the gallows being omitted. This point is white, while the floral token is the white lily, and the emblems are a crown and sceptre.

The fourth, or "Sister's" point, presents Martha upon the coming of JESUS to Bethany, after the death of Lazarus, as recorded in St. John xi. 20–26. Green is the color selected, the floral type being a bunch of ferns, while a broken column supplies the emblem.

The fifth, or "Mother's" point, is red, and is represented by a red rose, the emblem being a cup. The character portrayed is a purely fictitious one, to which the name of Electa is given; and an attempt was made in the earlier rituals to identify her not only with the "elect lady" of St. John's second Epistle, but to make her an incarnation of the virtues of the early Christian martyrs. In the later rituals she is presented as a type of the many noble women of all the ages, who for loyalty to truth have suffered.

In "The Mosaic Book," and other early systems, every noble male character mentioned from Jephthah to Gaius, from Boaz to St. John, was represented as a Mason of high degree, and unswerving fidelity to the traditions and principles of their Solomonian heritage.

As, upon the Signet, the Star is surrounded by flowers and the legend "We have seen His Star in the East, and are come to worship Him," so within the

central block there are the letters FATAL, and the emblems: 1, open Bible; 2, lilies of the valley; 3, an effulgent sun; 4, a lamb; 5, a lion; whose appropriateness and significance are explained in the secret work.

Government. — The General Grand Chapter has absolute jurisdiction in all territory not within the prescribed limits of any of the Grand Chapters; and, within the jurisdiction of Grand Chapters which are constituent members thereof, it has control of the ritual work, and has authority in the adjustment of differences between Grand Chapters, and is a court of reference and appeal for Grand Chapters, but not for their subordinates or members. Through recognition by the General Grand Chapter, or its executive head, Grand Chapters organized gain jurisdiction over their territory.

The various Grand Chapters have absolute and exclusive jurisdiction within the State or Territory in which they exist, except that those which are constituent members of the General Grand Chapter are subject to the authority of that body, as is prescribed by its constitution and other laws.

A subordinate chapter has exclusive jurisdiction, according to the laws of the Grand Chapter by whose authority it works, and can confer the degrees and perform any other acts subject to such laws.

In a general way, the Order is governed by the jurisprudence and customs of Ancient Craft Masonry, although it has authority to make such laws as it chooses, and is not slow in striking out into new paths when occasion seems to require it.

Usually the executive head of a Grand Chapter is the Grand Matron, while the authority to grant dispensations for and organization of chapters is usually vested in the Grand Patron, although in some jurisdictions the Grand Matron has this authority, and confers the degrees, in spite of the early but now somewhat neglected regulation that, on such occasions, a Master Mason must preside.

Officers. — The officers of a chapter are: —

1. WORTHY MATRON, — the executive head, whose station is in the East, and whose badge is the gavel within the star.
2. WORTHY PATRON, — an advisory officer, but who invariably presides during the conferring of the degrees, and whose station is at the left of the Matron. His badge is the square and compasses within the star.
3. ASSOCIATE MATRON, — ranks next to the Matron, and her station is in the West, while her badge is the sun within the star.
4. SECRETARY, — has the usual duties, and is stationed in the South-East, her badge being the cross-pens within the star.
5. TREASURER, — has the usual duties, and is stationed in the North-East, her badge being the cross-keys within the star.
6. CONDUCTRESS, — whose duties are signified by the name of her office, is stationed in the South, and has for her badge the scroll and baton within the star.
7. ASSOCIATE CONDUCTRESS, — who assists the Conductress, is stationed in the North, and has for a badge the baton within the star.
8. [1] CHAPLAIN, — whose station is at the right of the Matron, and whose badge is the open Bible within the star.

[1] A chapter can have any or all of these three officers, as it may choose.

9. [1] ORGANIST, — whose station is at the organ, and whose badge is a lyre within the star.
10. [1] MARSHAL, — whose station is in the North, the badge being the cross-batons within the star.
11. ADAH,
12. RUTH,
13. ESTHER,
14. MARTHA,
15. ELECTA,
} at five points of the Star, have for badges their points emblems within a triangle.
16. WARDER, — within the door, has for a badge the dove within the star.
17. SENTINEL, — without the door, has for a badge the cross-swords within the star.

The General Grand Chapter and the various Grand Chapters have similar officers, with the addition, usually, of an Associate Grand Patron, who is stationed at the left of the Associate Grand Matron, and a Grand Lecturer, whose station is in the South.

The jewels of the General Grand Chapter and of the Grand Chapters are similar to those of a subordinate, with the addition that those of a Grand Chapter are within a pentagon, and those of the General Grand Chapter are within a circle. The badge of the Associate Grand Patron is a star within the star, and of the Grand Lecturer, a closed book within the star.

Ritual. — The origin of the ritual — although generally attributed to Brother Robert Morris, to whom all credit for its American production is due — was probably in France or Sweden, about the middle of the eighteenth century, when the present name was given it, and the five characters portrayed in the degrees were first presented for the emulation of Masons and their female relatives. In its earlier years, Brother Morris and his co-workers freely claimed the antiquity of the Order.

The first ritual published in this country, as far as known, was "The Mosaic Book of the American Adoptive Rite, published under the authority of the Supreme Constellation" in 1855, Robert Morris being "Most Enlightened Grand Luminary," in which it was stated, that

> "In selecting some Androgynous Degree, extensively known, ancient in date, and ample in scope for the basis of this Rite, the choice falls, without controversy, upon 'The Eastern Star.' For this is a degree familiar to thousands of the most enlightened York Masons and their female relatives; established in this country at least before 1778, and one which popularly bears the palm in point of doctrine and elegance over all others."

And in the official organ of the Supreme Constellation, *The Adopted Mason*, page 5, number 1, volume 1, it is stated that

> "The degree upon which the American Adoptive Rite is built is very ancient, more so by far than any other save the York Rite, and one that carries in its very face the indubitable marks of antiquity. It exhibits all the furrows of age. Its voice, solemn and impressive comes up like the deep tones of the veteran, who, from the treasures of four-score, enriches the lap of youth."

In 1866 G. W. Brown, of Michigan, published a volume entitled "The Ladies' Friend," which embraced the Eastern Star and several other degrees, arranged so that they might be communicated.

In 1867 John H. Tatem, also of Michigan, issued "The Monitor of the Eastern Star," designed for the use of lodges of Adopted Masons, the officers of which were entitled President, Vice-President, etc. This book contained ceremonies for opening and closing lodges, and conferring the degrees therein, and was the first successful effort to adapt the ritual for use in regularly organized bodies. It was extensively used throughout the State, and became the work of the Grand Lodge of Adoptive Masonry, of Michigan, organized in 1867.

The same year Robert Macoy, of New York, published "The Manual of the Eastern Star," arranged for the communication of the degrees; and, in 1868, the "Adoptive Rite," embracing ceremonies for opening and closing chapters, conferring degrees therein, and installing the officers thereof, which, with the revised editions published, under the name of "Ritual of the Order of the Eastern Star," in 1875 and 1876, was the basis of the work used by most of the chapters organized between 1868 and 1878, additions and alterations thereto being made by individual workers and several Grand Chapters. Both the "Manual" and "Adoptive Rite" contained the following: —

"Many systems of Adoptive Masonry have, from time to time, been introduced into the United States with varied success, none of which, however, seemed to possess the elements of permanency, except the Order of the Eastern Star, which was established in this country during the year 1778."

In 1873 the Grand Chapter of California published a ritual for the use of the Order in its jurisdiction, which was the first ritual published by an organized body of the Order.

In 1878 the General Grand Chapter published a ritual for the use of the subordinate chapters in its own jurisdiction, and the jurisdictions of its constituent Grand Chapters. This was revised in 1889, and is now the official work in all Grand and subordinate chapters, except in the States of New York and Vermont.

In addition to the opening, closing, and initiation ceremonies, the General Grand Chapter provides a funeral ceremony, and ceremonies for installing officers of Grand and subordinate chapters, and has authorized the use of the Floral Addenda, which was written by Alonzo J. Burton of New York, and by him presented to the Grand Chapter of that State, which adopted and published it. J. N. Bunnell, formerly of New Jersey, now of Illinois, has re-arranged this work. The General Grand Chapter has also recommended the use of the "Chapter of Sorrow," written by Mrs. Addie C. S. Engle, of Indiana.

In addition to these ceremonies, several Grand Chapters have set forth forms for opening and closing their respective bodies.

The Signet. — This has borne an important part in the workings of the Order, although none has ever been officially adopted or published. During

the First Era the one used was quite elaborate, being lithographed in six colors, on a sheet 14 × 18 inches. The central figure was the five-pointed Star, having a central pentagonal block, on which were represented the open Bible, lily of the valley, sun, lamb, and lion, and the letters FATAL. The points were divided lengthwise, one-half being of the proper color, in which was printed the name of the heroine, while on the other half was the five-pointed Star and the emblems respectively: a naked sword, sheaf, crown and sceptre, broken column, and joined hands. Between the points outside this star were an emblematic apron, a glove, a belt, a five-pointed star, and a collar. From point to point were stretched wreaths of flowers, each having a different variety, including violets, sunflowers, lilies, pine cones, and roses. Concerning this portion, the poet of the day, probably Brother Morris, sang: —

"Gleaned from plain and hill and valley,
Grouped in Mystic-tie,
Maidens read we, — gladness, sadness, —
Ev'ry tongue have I; —
Violet,
Sun-leaf,
Lily white,
Pine eternal, — Rose delight.
By that Form of innocence,
By that Bud of peace,
By that Word unbroken, spoken,
By that Sun of Grace,
Judah's terror, —
Emblems five, —
Read we Him, and reading, live!"

The border surrounding the Star was very elaborately decorated with a large variety of flowers. Below were the words, in inch-and-a-half letters, "The Eastern Star," while throughout the border were inserted sentences: —

We have seen His Star in the East, and are come to worship Him;
The Day Star;
The Bright and Morning Star;
The Lion of the tribe of Judah;
The Prince of Peace;
The Rose of Sharon, and the Lily of the Valley;
The Star out of Jacob;
The Sun of Righteousness;
The Lamb of God;
The Word.

During the Second Era the Signet used was about one-third smaller, and much plainer, having no floral decorations and no sentences. The emblems were the same, with the addition of a veil in the first point, and a cup in the fifth point.

In the Third Era the Signet, which the writer designed and copyrighted, is 24 × 33 inches, lithographed in colors, the floral emblems are in clusters

between the points; the joined hands are dropped from the fifth point, while the sentence, "We have seen His Star in the East, and are come to worship Him," is the only one retained in it.

Biographical. — In the history of the Order the First Era presents, as its leading character, the Founder and Patriarch, Robert Morris, widely known as a Masonic poet, and later as Poet Laureate of Freemasonry. He was born August 31, 1818, and first saw Masonic light in Oxford (now Gathright) Lodge, No. 33, in Oxford, Miss., March 5, 1846, he being at that time principal of Mount Sylvan Academy. Thenceforward until his death, July 31, 1888, he was a seeker for *further* light, and all branches of Freemasonry felt the touch of his master-hand. He will live longest in Ancient Craft Masonry as the author of "We meet upon the Level and we part upon the Square," while his labors in the Eastern Star have been those of Architect and Master Builder. In the earlier days of the General Grand Chapter, Brother Morris did not receive the courtesies to which he thought, and probably justly, he was entitled; but the General Grand Chapter made suitable reparation, in 1880, by electing him an honorary member, and setting apart his birthday as the Festal Day of the Order. His large and forgiving nature accepted the fraternal treatment, in the kindly spirit in which it was extended, and in addressing the body he said: —

"When I was informed of the unexpected honor you conferred upon me, by electing me an honorary member of your Body, I felt very much complimented. I knew how such a motion was rather outside the law, and I appreciate the delicateness which must have been felt about electing a non-affiliate to honorary membership. In the future you can command me to the extent of my ability. . . . If any Grand Chapter has any idea of withdrawing from your Body, as Grand Commanderies did from the Grand Encampment, K. T., I would say to them, Don't do it, I beg of you. Wait fifteen or twenty years, and let the General Grand Chapter have a chance to demonstrate the good that I am sure is in it, and which will result in such a grand success that the Masonic Fraternity will accept it as a helpmeet for it, and be surprised that it did not take it up sooner; for, properly worked out, it will form a grand attachment to Freemasonry. This I felt years ago, and I trust that the day will come when every lodge will have in connection with it a chapter of this Order."

In the Second Era, the most prominent character was Robert Macoy, of New York, whose life has been full of devoted work for Freemasonry, and who did successful work in laying the foundations for the Order's present prosperity. He still lives, at a ripe age.

Although the Third Era has abounded, and still abounds, with men and women who stood or stand high in the social, moral, and intellectual world, perhaps no one is more worthy of mention than Thomas M. Lamb, whose labors in connection with the ritual, as promulgated by the General Grand Chapter, have left their impress on that document, and, consequently, upon the work of the Order for long years to come. He was born in Worcester, Mass., June 26, 1830, was made a Mason in Morning Star Lodge, of Worcester, November 1, 1859, and was Knighted in Worcester County Commandery,

April 21, 1865. He received the Eastern Star degrees in September, 1869, was Patron of Stella Chapter from 1876 to 1880, Grand Secretary of the Grand Chapter of Massachusetts from its organization, December 11, 1876, to May 13, 1879, Grand Patron of Massachusetts 1879 and 1880, Most Worthy Grand Patron of the General Grand Chapter 1878 to 1880. He died in Worcester, December 29, 1881. One who knew him well has said, and the writer, from intimate intercourse with him, can heartily endorse it:

"He was one of the few men who never assumed a false position for gain, nor could he be persuaded by sophistry or logic, or compelled by any human authority to forget or surrender the title Nature gave him to the highest type of manhood."

Yours Fraternally,
Willis D. Angell
Past Grand Patron.

THE ROSICRUCIAN SOCIETY.

By Charles T. McClenachan, 33°,
Historian, Grand Lodge, State of New York.

CHAPTER II.

Origin and History of the Rosicrucians.

Origin and History. — Like many secret fraternities, that of the Rosicrucians had a mystic beginning. Its connection with the Institution of Freemasonry is entertained by few; nor were the societies known as the Rosy Cross, the Royal Order of Scotland, and the Rose Croix of common origin.

There are two prominent derivations of the word Rosicrucian. Peter Gassendi, in his celebrated work "Examinations, Phil. Fludd," and Mosheim, in his "Ecclesiastical History," give as the root, the words *Ros*, dew, and *Crux*, cross, interpreting them thus: that dew in its purity was the menstruŭm or solvent of gold, and that *Crux* was philosophically Light, or LVX, which three letters exhibit the Cross. A more natural derivation of the word Rosicrucian is from *Roseæ Crucis* referring to the strong religious belief of the founder of the society, exemplified by the Rose on the Cross.

Reference to the society does not appear in any work earlier than the fourteenth century, and then through the writings of a scholar by the name of Raymond Lully, a metaphysical chemist, an adept of German hermeticism, who died 1315. We there find the legend, familiar to all readers on this pleasing subject, said to have been written by a theologian of Wurtemberg, John Valentine Andreäs, but which was not published until 1614.

For authority of the formal organization of the Brotherhood, we must depend upon the works of such eminent men as the philosopher, John Picus di Mirandola; the orientalist, John Reuchlin; the distinguished divine, Cornelius Henry Agrippa, — all of whom wrote between the years 1490 and 1530. Then, in the beginning of the seventeenth century, we turn to the writings of those chemists and philosophers, Robert Fludd and John Baptist von Helmont. So enticing were the representations of what had been discovered in the chemic and philosophic world that excitement among the monks and scholars was illy held under control.

The history and legends of the society are infatuating. To one who could bring himself to believe in its wonder stories, the subject would be all-absorbing. That its seductive doctrines swept over portions of Europe, in the seventeenth century, is not surprising.

The subjects for research and discussion, embraced within its scope, were numerous and diversified. Among them were: the ability to produce silver, gold, and platinum from baser metals; to dissolve gold into an oleaginous or liquid substance that would produce a never-failing light; and to exercise other similar occult powers in the material world. These were the physical objects held in view. The higher search was to discover that which would cure the ailments of the body, relieve its pains, renew and make more enjoyable the powers possessed by mankind; and further, the attainment of the universal medicine known as the *Elixir Vitæ*, or potable form of the preternatural menstruum, which if discovered might prolong life indefinitely.

Within the boundary of the abstruse sciences, common to the Rosicrucians, were hermeticism, magnetism, chemistry, astrology, astronomy, and philosophy: to which, by the evil-minded, was added magic, or the "Black Art."

By the powers obtained through these discoveries, if definitely known to man, nature would be placed at defiance by him, or rather, should it not be said, it would be so assisted as to approximate perfection, and mortality would put on immortality. Who can well conceive a community fully believing in the power of avoiding all physical pains and "ills that life is heir to," and the penalties of nature, and of an indefinite prolongation of life? Granted such a power, and grasp, if possible, the consequences.

Birth of the Fraternity. — It is claimed, with much reason, that the fourteenth century saw the birth of the Fraternity. As writers, scarcely with exception, quote the publication of a legend as the novel commencement to so learned a society, we will give in brief the legend here, taken from "*Allgemeine und General Reformation der ganzen weiten Welt. Beuchen der Fama Fraternitatis des Löblichen Ordens des Rosenkreutzes an alle gelehrte und Haupters Europä geschrieben.*" Cassel. 1614. Several editions were published. Finally it was translated into English, in 1652, by Thomas Vaughan, a scholar of Oxford, under the name "Eugerius Philalethes," who designated his work, "Fame and Confession of Rosie Cross." It is as follows: —

A young student of remarkable talents, poor, but of good family, entered a Monastery, and making unparalleled progress in the sciences, accompanied one of the monks, in 1388, on a pilgrimage to the Holy Land. This student was Christian Rosenkreuz. Upon arrival at Damascus the monk died. Nevertheless, the young nobleman determined to pursue his studies. Remaining at Damascus and Jerusalem, and learning the sciences of the Arabians, he visited Egypt, and there devoted himself to the occult studies of the sages of that land. He then journeyed to Fez, in Morocco, and after several years crossed over to Spain, where he found he was not favorably received, so he returned to his native town in Germany, and commenced the construction of an edifice to be devoted to the sciences, and to be designated, "*Sancti Spiritus.*"

Father Rosenkreuz took to his confidence, and for instruction, three selected monks. To

them he imparted the results of his studies and researches among the Arabs, Egyptians, and Moors; and subsequently added four more to their number, and established a brotherhood under certain rules and requirements, which were accompanied by solemn oaths of secrecy. The first six rules embodied these essentials: gratuitous service to the sick; to adopt no peculiarity of attire; that each member should present himself at a given date annually at the House of the Holy Spirit; that each should select his successor; that the letters R. C. should be their pass-word and seal; and that the brotherhood should be a secret for one hundred years.

The eight being thoroughly educated in Father Rosenkreuz's mystic arts and occult sciences, six were selected to travel while two remained at the home, and so annually was a selection made, the two who had not travelled being required to go abroad.

Rosenkreuz died when 106 years old, and the place of his burial was kept secret by the Adepts. In the course of time the brotherhood were about to move to another habitation, and the two brothers who had known and buried the founder of the order had carried the secret of the burial to their grave. It was a tradition among them, that at the end of the 120 years the burial place of Father Rosenkreuz would be revealed, and it so happened, that about that period the brethren, who then composed the Order, were removing the memorial tablet on which had been inscribed the names of the original eight and the date of foundation, when the lengthy centre-pin dragged some of the plastering from the wall and thereby revealed a secret door, which, when opened, disclosed a heptagonal room, each of its seven sides being five feet wide, and eight feet high. This room was lighted by an artificial sun in the centre of the ceiling. In the middle of the room was a circular altar, on which was an inscription stating that it was constructed by Christian Rosenkreuz. On each of the seven sides of the room was a door opening into a closet; these were filled with MSS. on various sciences, and innumerable instruments, utensils, and requirements for chemical and other uses, and many simples and compounds, with directions and instructions. Under the altar, and a brass-plate beneath, was found a cavity, in which reposed, in an excellent state of preservation, the body of Brother Rosenkreuz.

An examination of the various Latin inscriptions showed the Christian tendency of the institution, reciting as some of them did, "Jesus is my all," "The Yoke of the Law," "The Liberty of the Gospel." The inscription on the main entrance door was, "Post CXX. *Annos Patebo*" (after one hundred and twenty years I will appear).

This is the singular myth which gave rise to much inquiry and controversy in the seventeenth century. It was claimed that the history and legend were written by John Valentine Andreäs of Herrenberg. In 1616 appeared a work titled "Chemische Hochzeit Christiani Rosenkreuz," which is also attributed to Andreäs. And about the same year appeared a tract, also in German, entitled "*Confessio*," or Confession of the Society and Brotherhood R. C., which purported to be a defence of the society from the calumnies in circulation. The absurdities and fanaticism apparent in these works, caused some to venture the opinion that they were intended as a satire on the philosophical follies of the times, and without intent of serious acceptance.

Before closing the subject of mystical legends it may be interesting to quote briefly from Dr. Plot's History of Staffordshire, published in the time of Charles II.: —

The Staffordshire Legend. — A countryman was digging a trench in a valley, after sunset: the pick with which he was working struck a spark on something flinty, which he found to be a flat stone or slab, in which was fixed an immense iron ring, by the aid of which and a rope, he finally, with much toil, removed from its bed, disclosing a deep hollow buried in darkness. Shortly, as his eyes grew more accustomed to the thick darkness, he became aware of a stone staircase leading into a cavern of extraordinary depth. Being a rustic of courage and urged by a hope of hidden treasure, he descended some hundred feet beneath the ground, when his path changed at a right angle, and from a platform. He then beheld a further long staircase, which apparently

ended in darkness. In silence and with careful tread he resolutely continued his descent, counting two hundred and twenty steps, and gradually became aware of an aromatic smell of incense. In making his further descent he came upon an opposing wall, but turning sharply to his right, the explorer continued on and down until he perceived, at a vast distance, a steady though a pale light; this was shining up as though from a star or the centre of the earth. Astounded at the discovered light in the deep bowels of the earth, he recovered himself and still descended. He thought he now heard a murmur overhead as of the uncertain rumble of horses and of heavy wagons: and then all was suddenly still, but the distant light was yet there. No sound seemed to interpret the meaning of that light, or to display the character of this mysterious place, and the imagination was allowed full play as to whether his position was not in the midst of some enchanted world.

Overcoming his fear and summoning his courage, noisily with his feet he descended the remainder of the stairs; the light grew brighter, until at last, at another turn, he came upon a square chamber, built of large hewn ancient stones. The pavement was flagged, the roof lofty, and in the centre of the groin, was a rose exquisitely carved in some dark stone. Making another turn from under the large archivolt of a Gothic stone portal, light streamed out over him with inexpressible brilliancy, and lighting up the place with peculiar radiance, like an intense golden sunset. With terror, he then gazed at the figure of a man whose face was hidden, as he sat in a studious attitude in a stone chair reading, with his elbow resting on a table like a rectangular altar, in the light of a large ancient iron lamp, suspended by a thick chain to the middle of the roof. His excitement overcame him and the rustic, making a cry of alarm, advanced a single step. As his foot fell on the stone, the figure started bolt upright from his seated position, as if in awful astonishment. He erected his hooded head, and appeared, in anger, about to question the intruder. The countryman advanced, without being aware of his act, another step. The hooded figure thrust forward a long arm, and in his hand was an iron baton; with this, apparently, he forbade approach; but the poor rustic, unable to control himself, with another cry, in a passion of fear, took a final and fatal step, when in a moment the dreadful image raised his arm and baton high in air, and struck with a prodigious blow the burning lamp, shattering it to atoms and leaving the vault in utter darkness.

For a long period this farm, in Staffordshire, was famed as the sepulchre of the Rosicrucians, and the legend of the broken lamp was often told as the loss of one of the ever burning lamps that, it is claimed, have existed at different times in several lands. It is stated that one of these was found at Edessa over a gateway, elaborately inclosed, and which had burned for five hundred years. Another, that of Constantius Chlorus, in an English monastery, which had burned for three hundred years. Another, that in a tomb of a Roman, on the island of Nesis, in the Bay of Naples, which Baptista Porta relates in his treatise on "Natural Magic," about 1550, had been placed there before the present Era.

In these instances it has been alleged that the lamps were fed by an essence, or oil, obtained from liquid gold, the manufacture of which was proclaimed to be a process rediscovered by the Rosicrucians.

Mystic Lore. — Interesting fables and myths founded on magic, magnetism, sorcery, and the "Black Art," have been numerous, some creditable and others not. Most of these, during the seventeenth century especially, if of evil import, were attributed to the Rosicrucians. This was followed by loss of respect and regard for their philanthropy and charitable doings, and a discredit of their wealth of knowledge which they possessed in chemistry, mineralogy, and astronomy. It is, however, well known in the present day,

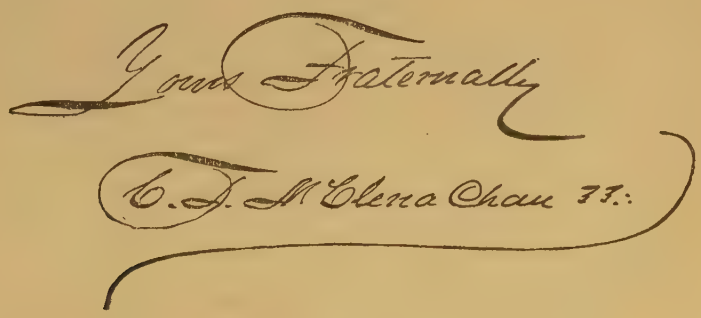
that gold is readily soluble in nitro-muriatic acid, and that potters and manufacturers apply the solution for staining, gilding, etc.

We add the names of a few works of reference to those herein above quoted. "Apologia Compendiaria Fraternitatis de Rosea Cruce," by Dr. Robert Fludd, at Leyden, in 1616; followed in the same year, by "Appendix Necessaria"; also at the same time "Veræ Sapientiæ Filiis"; "Fama Remissa," also in 1616; "Secretioris Philosophiæ Consideratio," etc.; "Cum Confessione Fraternitatis," by Phillip A. Gabella, Cassel, 1615; "De Quinta Essentia Philosophorum," by Dr. Edmund Dickinson, Oxford, 1686; "Uber Ursprung und Schicksale des Ordens der Rosenkreuzer," Buhle, Gött, 1803; "Instauratio Magna," by Lord Bacon; "Chemical Nuptials"; and the "Way to Bliss," by Ashmole.

The Modern Society. — The modern and present existing Society of Rosicrucians was instituted through the inception and influence of Robert Wentworth Little, of England, who, in his searches in Germany, came upon the remnants and outline of an old association, which he resurrected and rehabilitated in order to create a literary organization, retaining the forms, titles, and numbers of the degrees, so far as might be subservient to his purposes, which were defined to be as follows: to create "a base for the collection and deposit of archæological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a certain class of scientists and scholars, and the result of their life labors, that were gradually dying away in the memories of men."

The title of a supreme organization, in a nation, is that of High Council; the subordinate bodies are known as colleges.

High Councils exist in England, Scotland, Ireland, Greece, Africa, China, India, Canada, and the United States. The officers of the "High Council," or governing body, include a Supreme Magus (or Grand Master), a Senior and Junior Substitute Magi, a Secretary-General, and other officers. There are six colleges in the United States, subordinate to the Society, the presiding officer of each being termed "Chief Adept." The Rosicrucian Society, under modern auspices, and working *nine* degrees, was formed in the year 1867, at London, England.



MASONIC DATES AND ABBREVIATIONS

USED IN THIS WORK.

A∴A∴S∴R∴ Ancient and Accepted Scottish Rite.
A. Dep. *Anno Depositionis;* in the year of the deposit; date used by Royal and Select Masters.
A. F. and A. M. Ancient Free and Accepted Masons.
A. F. M. Ancient Freemasons.
A. I. *Anno Inventionis;* in the year of the discovery; date of Royal Arch Masonry.
A. L. *Anno Lucis;* in the year of light; the date used in Ancient Craft Masonry.
A. M. *Anno Mundi,* or in the year of the world; the date used in the Ancient and Accepted Scottish Rite.
A. O. *Anno Ordinis,* or in the year of the Order; date used by Knights Templars.
A. Y. M. Ancient York Masons.
C. E. Canada East.
C. W. Canada West.
D. D. G. M. District Deputy Grand Master.
D. G. M. Deputy Grand Master.
E. A. Entered Apprentice.
E. C. English Constitution.
E. G. M. Eminent Grand Master.
E. R. English Registry.
F. A. A. M. Free, Ancient and Accepted Masons.
F. and A. M. Free and Accepted Masons.
F. A. T. A. L. Cabalistic motto, O. E. S.
F. C. Fellow Craft.
G∴A∴O∴T∴U∴ Great (or Grand) Architect of the Universe.
G. C. T. Grand Cross of the Temple.
G. G. C. General Grand Council; General Grand Chapter.
G. G. H. P. General Grand High Priest.
G. H. P. Grand High Priest.
G∴M∴ Grand Master.
G. S. Grand Secretary.
G. T. Grand Treasurer.
H. P. High Priest.
I. R. Irish Registry.
J. G. W. Junior Grand Warden.
J. W. Junior Warden.
K. King.
K. T. Knights Templars; Knights Templar.
M. E. Most Eminent; Most Excellent.
M. E. H. P. Most Excellent High Priest.
M. M. Master Mason.
M. P. G. M. Most Puissant Grand Master.
Mr. Master.
M∴W∴ Most Worshipful.
M. R. Manitoba Registry.
M. W. G. M. Most Worshipful Grand Master.
N. S. W. C. New South Wales Constitution.
O. C. Old Charges of British Freemasons.
O. E. S. Order of the Eastern Star.
P. D. D. G. M. Past District Deputy Grand Master.
P. D. G. M. Past Deputy Grand Master.
P. E. C. Past Eminent Commander.
P. G. G. H. P. Past General Grand High Priest.
P. G. M. Past Grand Master.
P. G. P. Past Grand Patron, O. E. S.
P. M. Past Master.
Pro G. M. Acting (for) Grand Master.
Prov. G. M. Provincial (or Provisional), Grand Master.
P. T. I. M. Past Thrice Illustrious Master.
Q. C. Quatuor Coronati.
Q. R. Quebec Registry.
R. A. M. Royal Arch Masons.
R. C. Rosy Cross; Registry of Canada.
R. E. Registry of England; Right Eminent.
R. I. Registry of Ireland.
R. N. S. Registry of Nova Scotia.
R. and S. M. Royal and Select Masters.
R. O. S. Royal Order of Scotland.
R. S. Registry of Scotland.
R. S. and S. E. M. Royal, Select, and Super-Excellent Masters.
R∴W∴ Right Worshipful.
S. Scribe.
S. C. Scottish Constitution.
S. G. I. G. Sovereign Grand Inspector-General
S. G. W. Senior Grand Warden.
S. W. Senior Warden.
T∴Ill∴ Thrice Illustrious.
U. D. Under Dispensation.
V. W. Very Worshipful.
W. Worshipful.
W. M. Worshipful Master.

DIVISION XXI.

STATISTICS OF FREEMASONRY.

GREAT BRITAIN AND IRELAND.

CONTRIBUTED BY WM. JAMES HUGHAN, 32°.

The Grand Lodge of England, first of its kind, was inaugurated in 1717, and since December, 1813, has been called the "United Grand Lodge of England," the *rival* Grand Lodge ("Athol" Masons or "Ancients," started in 1751), having then united with its senior ("Moderns," or regular Masons). At the end of 1814 there were 648 lodges on its roll, but down to 1841 the fluctuation was considerable from year to year, for that period. The *minimum* reached was in 1832, when the number was so low as 591, the *maximum* being 736 in 1825. The renumerations took place in 1832 and 1863, the latter being continuous to now.

The variation from year to year of the original, and the schismatic Grand Lodges to 1813, and from that year to 1888, are all given in Brother John Lane's "Handy-Book to the Lists of Lodges,"[1] but the elaborate tables are too numerous for use in the present sketch. A net total of 1004 was reached in 1861, and 2006 in 1886, notwithstanding the large reductions in the roll from time to time, owing to the formation of new Grand Lodges, particularly from 1857, when 41 were removed from the English jurisdiction for "Canada West"; in 1862 for Canada East, and West, and Nova Scotia, 36; 22 for Nova Scotia, and 20 for New Brunswick in 1869; and, in more recent times, still larger reductions for South Australia, New South Wales, Victoria, etc. The number of lodges, however, for London and the Provinces of England have so increased that they have more than kept pace with the losses from 1864, save during the year 1889, when the net total of 1961 shows a decrease of 61 from the previous return. The register in 1888 exhibited 2022 active lodges, being the next to the largest number so far reached in any year.

These particulars are not derived from the official calendars, useful as they are, — made up for issue in November, — but from the registers.

According to Brother John Lane, and *verified by myself*, the highest number reached by the Grand Lodge of England was in 1887, viz.: 2050, and from 1717 the enormous number of 3983 lodges have been authorized or chartered by the *four* Grand Lodges of England, or the United Grand Lodge, down to the end of 1891. *London* begins 1892 with 387, the *Provinces* (counties, etc.), 1182, and *Abroad* 445 inclusive of the Channel Isles (12), and Military (3). Grand total, 2014.

[1] *Torquay* (John Lane), or London (*George Kenning*).

The largest "Province," in England, is "*Western Division* of Lancashire," with 105 lodges; the *Eastern Division* being nearly as many, viz.: 103; the total for that county, December 31, 1891, being 208. The largest "district" (abroad) is Queensland, with 40 lodges, Bengal coming next with 37 lodges, the districts, generally, since the formation of so many Colonial Grand Lodges being much smaller than formerly.

The exact number of active chapters of the Royal Arch degree on the roll of the "Supreme Grand Chapter" of England on December 31, 1891, is 744, of which 153 are in London (Metropolitan District), 475 in the provinces, and 116 abroad, all of which, by the laws of the governing body, are attached to lodges. The *numbers* of the chapters are the same as those distinguishing their Masonic protectors, hence are not indicative of the antiquity of the chapters themselves, some old lodges having very modern chapters, and *vice versa*. There have been many deductions of late, through the formation of the new Grand Chapters, but even with all these drawbacks the Grand Chapter of England was never so prosperous and the degree never better supported than at the present time.

The Grand Lodge of Scotland, started in 1736 by the coöperation of very many old lodges, is now especially vigorous, and has been so since the advent of Brother D. Murray Lyon, the Grand Secretary, who is also the Scottish Masonic historian. There are four parts or transactions of the Grand Lodge published in each year, but it is simply impracticable to tabulate the particulars, according to the excellent system that prevails in the United States, either statistically or generally. "Annual" dues from brethren may or may not be paid, as the by-laws of the lodges require, so there are no annual returns of members made as in England and in most Grand Lodges, it being simply impossible to calculate exactly what the precise active membership of that body is; and, as the proxy voting prevails under most stringent regulations, the officials do not apparently see the need of making any changes.

My analysis of the reports enables me to present the following statistics *for 1891:* Lodges in *Edinburgh*, *Leith*, etc. (Metropolitan District), 29; in the *Provinces*, 365; and *Abroad*, 156; grand total, 550. Of these, 43 are not represented by proxies, but have the necessary "annual certificates" of regularity, and 46 are more or less in arrears. About 400 regularly appoint proxies. Fifty-five lodges were removed from the roll, in 1889, by the formation of the Grand Lodge of New South Wales, and 12, in like manner, in consequence of the inauguration of the Grand Lodge of Victoria. The Grand Master has appointed Captain Henry Morland as "*Grand Master* of all Scottish Freemasonry in India," consisting of 37 lodges, — a title that is unique, and is scarcely subordinate in character. In New Zealand there are now only 34 lodges, under this jurisdiction, grouped in three provinces. Under the Grand Lodge of England for the same country, however, there are still 87 lodges and five Districts, notwithstanding a minority Grand Lodge was recently started. In Queensland, Scotland has 17 lodges, England 40, and Ireland 17: total, 74. This will serve to indicate the happy union subsisting between these three bodies working together in British Colonies and Possessions. The Grand Chapter of Royal Arch Masons is independent of the Grand Lodge, and has some 175 chapters on its roll, the numbers remaining pretty much at a standstill of recent years. The Mark is a *sine qua non* for exaltation, as in Ireland and America, but the Grand Lodge also recognizes and works the Mark Ceremony.

The Grand Lodge of Ireland started in 1729, but there was a previous grand body for North Munster. For 1892, there are 366 active lodges on the register. These are distributed as follows: *Dublin*, 37; *Provinces*, 289; *Colonies*, etc., 35; and Military, 5: grand total, 366. "Provinces" are constituted for New Zealand and Queensland; those for Ceylon, Tasmania, and Victoria being now omitted. It must be remembered that though no Grand Lodge is more efficiently controlled than that of Ireland, owing to the large number of its inhabitants being Roman Catholics, it does not progress at the same rate as its neighbors. No. 159, Canada, started in 1844, has only quite recently elected to join the Grand Lodge of Canada, and is the last to join that flourishing organization from the old country.

The Grand Chapter has 143 subordinates under its charge, and is recognized by the Grand Lodge, as are also the Knights Templars and the degrees of the "Ancient and Accepted Rite." These are the only Masonic degrees allowed to be worked in Ireland, and they mutually recognize and support each other, the numbers distinguishing the chapters and preceptories being those of the lodges under whose wings they work.

The number of members, owing to brethren being allowed to join one or more lodges, cannot be precisely estimated for Great Britain and Ireland, and no attempt is made to do so. According to the Grand Secretary's estimate (Brother D. M. Lyon), there are 110,000 members on the Scottish roll. At this rate and method of computation, the total membership under the Grand Lodges of Great Britain and Ireland would run up to 400,000; but it is not likely that there are more than one-half that number who are really *bona fide* subscribing and active members, the probability being that even the approximate estimate of 200,000 is too large. The year, 1890, as respects the three Grand Lodges, witnessed considerable reductions in the Rolls of Lodges of these Grand Lodges, consequent on the formation of more new Grand Lodges: Tasmania, etc.

Fraternally Yours
Wm James Hughan

UNITED STATES AND OTHER JURISDICTIONS.

STATISTICS OF THE GRAND LODGE OF NEW JERSEY, F. AND A. M.

COMPILED BY DECADES, BY M.∴W.∴ HENRY R. CANNON, PAST GRAND MASTER.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.
1770	4*	...	2	...	...	...	...	...
1780	5	4	1	...	...	...	...	...
1790†	8	...	8	...	...	...	...	‡
1800	16	3	13	...	...	...	...	...
1810	16	2	14	...	...	...	...	...
1820	37	3	34	...	...	...	...	...
1830	43	6	43	...	...	...	...	...
1840	9	21	9	...	...	...	...	...
1850	12	1	12	...	...	...	...	$364.53
1860	51	...	51	...	2,723	...	...	1,044.57
1870	97	1	96	...	8,343	...	...	2,191.73
1880	149	1	148	...	11,467	84	...	12,477.60
1889	164	2	162	...	13,392	...	...	11,905.81
1890	164	2	162	...	13,610	84	1,669	11,952.29
1899					16,970			

† Grand Lodge organized Jan. 30, 1787.

‡ In 1795 £114, 1s. 3d.

Notes.

* Lodges constituted before the Grand Lodge was organized in 1787: St. John's, No. 1, at Newark, warranted May 13, 1761, extinct Jan., 1772; Temple, No. 1, at Elizabethtown, war. Jan. 24, 1762, ext. not known; St. John's, at Princeton, war. Dec. 27, 1763, ext. not known; Lodge No. 10, at Baskingridge, war. 1767, ext. Jan., 1787; Lodge No. 23, at Middletown, war. Dec. 29, 1779, ext. not known; Army Lodge, No. 31, war. 1781, ext. not known; Lodge No. 32, at Burlington, war. March 30, 1781, ext. Dec. 1786; Army Lodge, No. 36, war. Sep. 2, 1782, ext. Dec., 1784.

STATISTICS OF THE GRAND LODGE OF NEW YORK, F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ EDWARD M. L. EHLERS, GRAND SECRETARY.

Year.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.
1781*	...	...	...	...	...	...	...	†
1800	91	...	91	...	5,000	55	...	...
1810	172	...	172	...	8,600	50	...	...
1820	295	...	295	...	15,000	51	...	...
1830	82	...	82	...	3,000	37	...	...
1840	79	...	79	...	5,000	63	...	...
1850	172	...	172	...	12,000	69	...	...
1860	432	...	432	26	30,265	70	...	...
1870	649	...	649	10	75,262	116	5,334	...
1880	715	...	715	2	70,332	98	7,935	...
1889	718	78	718	2	74,065	103	8,602	...
1899					98,180			

Notes.

* Organized this year, but statistics up to 1800 are necessarily omitted.
† Property corner Twenty-third Street and Sixth Avenue, New York, known as Masonic Hall, valued at... $1,750,000
170 acres of land in Utica, N.Y., for Masonic Home.. 75,000
Cash in Trust Co's. 140,000
Cash in Bank 10,000
Total (1889).....$1,975,000

STATISTICS OF THE GRAND LODGE OF CONNECTICUT, A. F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ JOSEPH K. WHEELER, GRAND SECRETARY.

1789	12	...	12*	...	†	...	...	...
1790	12	...	12	...	...	...	...	...
1800	44	...	44	‡	...	...	...	...
1810	50	...	50	...	...	...	...	...
1820	59	...	59§	...	...	...	...	...
1830	75	...	75§	...	...	...	...	...
1840	30	...	11	...	...	...	...	...
1850	30	...	27	...	...	...	...	...
1860	64	...	60	7	5,858	91	461	$629.00
1870	100	...	100	6	13,072	131	1,230	859.44
1880	112	...	112	...	14,660	131	1,523	4,140.20
1889	110	...	110	...	14,731	134	1,800	14,636.36
1890	111	...	111	...	15,434	139	187‖	11,885.91¶
1899					17,232			

* 6 lodges took no part in organizing.
† Blanks indicate no record.
‡ No lodges organized U. D. until after Anti-Masonic time.
§ Lodges to this time assumed to be working, but no report of work.
‖ One year.
¶ Includes Masonic Charity Fund. Decrease due to Centennial celebration.

STATISTICS OF THE GRAND LODGE OF VERMONT, F. AND A. M.

COMPILED BY DECADES, BY W.∴ WARREN G. REYNOLDS, GRAND SECRETARY.

1794	6	...	6	...	...	...	...	...
1800	10	...	9	...	...	...	...	...
1810	29	1	28	...	...	...	...	$332.52
1820	52	...	52	...	...	...	...	332.52
1830	73	...	73	...	...	...	...	369.84
1840*	...	...	...	...	...	...	...	...
1850	17	...	17	...	464	27	...	†
1860	53	...	53	...	2,683	51	...	1,344.21
1870	91	...	91	...	7,747	85	707	4,049.00
1880	101	...	99	...	8,006	81	798	1,141.49
1889	103	...	100	...	8,524	85	1,014	4,404.99
1899					10,166			

* Did not work from 1834 to 1846.
† Cannot be stated.

STATISTICS OF THE GRAND LODGE OF MAINE, F. AND A. M.

COMPILED BY DECADES, BY M.∴W.∴ JOSIAH H. DRUMMOND, PAST GRAND MASTER.

Year.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.
1770	1*	...	1	...	23	...	...	...
1780	2	...	2	...	73	...	...	...
1790	2	...	2	...	...	...	...	...
1800	5	...	5	...	...	...	...	...
1810	20	...	20	...	...	...	...	...
1820†	31	...	31	...	...	...	...	...
1830‡	58	...	58	...	...	...	...	$5,100.00
1840	58	...	58	...	...	...	...	4,500.00
1850	60	2	60	...	1,450§	...	...	4,150.00
1860	96	5	98	7	4,319	44	‖	...
1870	151	2	154	5	14,726	96	1,408	15,600.00¶
1880	183	2	182	1	19,303	106	2,066	18,800.00¶
1889	193	5	189	1	20,340	108	2,289**	23,300.00¶ 6,989.33††
1890	194	5	191‡‡	2	20,675	108	2,607	33,074.46
1899					22,165			

* For many years the returns were not published, and the originals have been lost.

† *Grand Lodge of Maine.*—Maine being a part of Massachusetts till 1820, the lodges in Maine up to that date were chartered by the Grand Lodge of that State. On March 20, 1762, a charter (called a "Constitution") was granted, under the authority of St. John's Grand Lodge at Boston, for a lodge at Falmouth, now Portland; it was not organized: on March 30, 1769, a new charter was granted, and the first lodge ever opened in Maine was held May 8, 1769: it still exists as Portland, No. 1. The second lodge, Warren, at Machias, was chartered September 10, 1778, by Massachusetts Grand Lodge. The third lodge, Lincoln, at Wiscasset, was chartered June 1, 1792, by the Grand Lodge of Massachusetts. When Maine became a State, there were thirty-one lodges, all active, to which two were added in 1820, by Grand Lodge of Maine.

‡ No new lodges were chartered from 1829 to 1847 inclusive. During the Anti-Masonic excitement many of the lodges ceased working, and a few surrendered their charters temporarily; the plan adopted was to cease work, but hold the charters, etc., and be ready to resume work when the storm had passed over. Accordingly lodges commenced work years after their next previous meeting precisely as if there had been no interruption.

§ In 40 lodges. ‖ Not given. ¶ Charity Fund. ** Nine years. †† General Fund.

‡‡ One of the missing charters was revoked for violation of Masonic law: the event proved that the other four were not needed: two of the lodges consolidated with others (one of the two surrendering the charter formally), and the other two surrendered their charters from inability to maintain the lodge. The 191 lodges made returns and paid dues in 1890, and 179 of them had done work during the year. No old numbers have been given to new lodges: but in every case in which a charter has been surrendered and a lodge organized in the same place, the old charter has been restored to the old lodge.

STATISTICS OF THE GRAND LODGE OF RHODE ISLAND, A. F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ EDWIN BAKER, GRAND SECRETARY.

1791	2*	...	2	...	235	...	...	...
1800	5	...	5	...	814	163	...	$100.00†
1810	13	...	13	3	1,445	144	...	150.00
1820	15	1	14	...	2,152	143	...	314.58
1830	19	1	18	...	2,866	150	...	19.84
1840	19	1	18	...	950‡	79	...	18.84
1850	19	4	15	...	1,150	95	...	69.86
1860	20	4	16	...	1,517§	92	...	13.97‖
1870	28	2	26	...	3,335	128	312	558.01
1880	37	2	35	...	4,039	114	443	1,392.48
1889	37	2	35	...	3,917	110	493	3,477.85
1890	37	2	35	...	4,062	114	557¶	3,212.93
1899					5,329			

* Under lodges enrolled I give the gross number of charters issued.

† Where there are no data I have made careful estimates.

‡ There are no means by which we can account for loss of membership from 1830 to 1860: it must have occurred during the Anti-Masonic times. Very meagre returns were made for 30 years.

§ These figures include all Masons.

‖ This sum was due the Grand Treasurer.

¶ The deaths in 1890 were 64.

STATISTICS OF THE GRAND LODGE OF IDAHO, A. F. AND A. M.

COMPILED BY DECADES, BY R.·. W.·. JAMES H. WICKERSHAM, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1867	4	...	5	1	200	40	5	...	
1870	8	...	8	...	288	36	...	...	
1880	10	2	10	...	384	38	36	...	
1889	19	1	19	...	748	39	70	$14,303.10*	
1899					1,143				

*We have a Grand Lodge Orphan and Indigent Fund, which is irreducible; it is derived from a *per capita* tax of $1.00 for each Master Mason borne upon our rolls in this jurisdiction. The amount on hand September 16, 1889, $14,303.10. It is invested in State and Court-House bonds, the interest of which is paid semi-annually. It is to be applied to the support and education of the orphans of deceased brothers, or the children of deceased Masons, or for the support and clothing of poor and indigent Masons whom this Grand Lodge may deem worthy of such Masonic assistance. It cannot be used or diverted from the purposes or objects herein stated, but shall be kept sacred and inviolate for such relief alone. It is under the control of three Past Grand Masters. They are designated as "Trustees of the Grand Lodge Orphan Fund," and are elected on the morning of the third day of each and every session of the Grand Lodge. Applications for the funds are made by each lodge under seal to the Trustees. Evidence is then duly taken before them and filed in their office — if the necessity exists, an order is directed to issue upon the Grand Secretary for the amount, and the draft is drawn upon the Grand Treasurer, who honors the same, and report is duly made to our Grand Lodge at each session thereof. It is increasing very fast, principal and interest being constantly invested in the "most approved and gilt-edge securities" in the State.

STATISTICS OF THE GRAND LODGE OF OHIO, F. AND A. M.

COMPILED BY DECADES, BY R.·. W.·. J. H. BROMWELL, GRAND SECRETARY.

1808	5	...	5	...	*	...	...	...	*The blanks indicate "no record."
1810	7	...	7	...	...	...	...	...	
1820	57	19	38	...	...	...	...	...	
1830	94	10	84	7	...	...	...	$2,235.65	
1840	104	40	64	9	...	...	...	2,302.02	
1850	197	31	166	5	6,148	37	295	2,000.63	
1860	332	37	295	...	13,961	47	1,089	4,403.65	
1870	420	46	384	15	24,087	63	2,473	11,800.96	
1880	517	59	458	...	28,387	62	3,157	2,225.31	
1889	552	64	488	2	34,184	70	3,987	16,784.46	
1899					44,201				

STATISTICS OF THE GRAND LODGE OF CALIFORNIA, F. AND A. M.

COMPILED BY DECADES, BY R.·. W.·. ALEXANDER GURDON ABELL, GRAND SECRETARY.*

									Lodges extinct by consolidation with others.	Lodges which have become subordinate to another jurisdiction.
1850†	3	...	...	1	...	...	...	...		
1850	11	...	11	0	258	23	...	$706.21		
1860	142	5	128	3	5,055	39	299	2,272.67		
1870	209	26	175	2	9,528	54	928	10,911.12	...	10
1880	261	34	213	0	12,313	58	1,443	36,912.04	4	10
1889	297	39‡	236	0	15,407	65	1,974	69,735.08	9	13
1899					20,442					

* These figures are up to the annual communications of the Grand Lodge in each year.
† At organization of Grand Lodge, April 19, 1850.
‡ 39 lodges extinct, of which 33 surrendered their charters and 6 had them revoked; 2 lodges are now under Grand Lodge of Oregon; 8 lodges are now under Grand Lodge of Nevada; 3 lodges are now under Grand Lodge of Arizona; 9 lodges have consolidated with another — 61 out of 297 off our register, leaving 236.

STATISTICS OF THE GRAND LODGE OF NEVADA, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. CHAUNCEY N. NOTEWARE, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1865	8	...	8	...	410	51	...	*	* Our Grand Lodge has no investments of any kind, hence its only revenue is derived from dues of subordinate lodges.
1870	14	...	14	1	977	69	68	$1,077.95	
1880	20	1	20	1	1,426	71	173	2,708.06	
1889	19	5	19	...	1,024	54	125	760.60	
1899					814				

STATISTICS OF THE GRAND LODGE OF ALABAMA, A. F. M.

COMPILED BY DECADES, BY R.·.W.·. MYLES J. GREENE, M.D., GRAND SECRETARY.

1821*	14	0	14	2	...	...	...	...	* Date of organization. Report meagre. † Report not full.
1830†	15	1	15	1	332	22	...	...	
1840†	38	18	38	6	844	22	...	$1,590.50	
1850	133	11	133	28	3,857	29	347	2,018.23	
1860	250	44	250	17	8,454	34	684	8,413.57	
1870	264	69	264	4	10,905	45	1,488	3,201.77	
1880	282	125	282	6	7,477	28	1,648	8,275.60	
1889	285	193	285	18	8,501	29	1,386	20,874.42	
1899					11,291				

STATISTICS OF THE GRAND LODGE OF MICHIGAN, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. WILLIAM P. INNES, GRAND SECRETARY.

1826	...	...	4	...	...	...	...	...	* Estimated. Grand Lodge reorganized January 24, 1841. † Reorganized first Wednesday in June, 1844.
1841	3	...	3	...	50*	17	...	...	
1844†	4	...	5	1	...	...	...	...	
1850	22	8	27	13	1,480	55	84	...	
1860	89	9	117	4	5,816	49	228	...	
1870	157	3	271	...	20,346	75	1,115	...	
1880	71	3	341	...	25,827	75	2,223	...	
1890	43	21	363	1	30,685	84	3,049	...	
1899					40,387				

STATISTICS OF THE GRAND LODGE OF WISCONSIN, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. J. W. LAFLIN, GRAND SECRETARY.

1850	27	...	29	2	*	...	...	...	* Returns are meagre. † In the years 1860, 1870, 1880, 1889.
1860	111	11	122	11	3,666	...	50†	...	
1870	170	16	174	4	8,944	...	73†	...	
1880	188	16	190	2	11,433	...	113†	...	
1889	213	29	213	...	13,387	...	150†	$3,000.00	
1899					17,241				

STATISTICS OF THE GRAND LODGE OF TENNESSEE, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. JOHN FRIZZELL, GRAND SECRETARY.

Year.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1840*	45	...	...	...	1,800†	...	...	‡	* The Grand Lodge was organized Dec. 27, 1813, in pursuance of a charter from the Grand Lodge of North Carolina, dated Sep. 30, 1813, relinquishing all authority over the several lodges in this State, and giving its assent to the erection of a Grand Lodge in Tennessee.
1850	123	...	...	...	5,050	...	...	...	
1860	216	...	...	...	11,000	...	...	...	
1870	336	...	...	...	18,936	...	...	...	
1880	410	...	...	...	16,170	...	...	...	
1890	405	...	...	...	16,155	...	...	...	
1899					17,248				

† Our statistics go no further back, and much that is given, prior to 1870, is approximate.
‡ There are no investments, and the Grand Lodge avoids accumulating a surplus.

STATISTICS OF THE GRAND LODGE OF ILLINOIS, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. L. L. MUNN, GRAND SECRETARY.

1840*	...	...	6	...	157	...	...	...	* Blanks indicate the silence of the records.
1850	...	...	68	...	1,797	...	...	$1,058.65	
1860	...	...	320	...	12,052	...	...	8,756.80	
1870	...	...	606	...	33,996	...	...	6,471.95	
1880	...	...	691	...	36,374	...	4,102	26,529.38	
1889	...	...	681	...	41,479	...	4,551	49,266.54	
1899					55,120				

STATISTICS OF THE GRAND LODGE OF INDIANA, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. WILLIAM H. SMYTHE, GRAND SECRETARY.

1820	...	...	13	...	329	25	...	...	* Cannot get the figures.
1830*	...	...	...	...	...	...	...	...	† Estimated.
1840	...	...	20	...	589	29	...	...	
1850	...	...	112	...	3,151	28	...	...	
1860	...	...	263	...	9,727	36	...	...	
1870	...	...	421	...	22,333	53	1,909	...	
1880	...	...	513	...	24,066	46	3,005	... †	
1889	582	112	470	7	23,890	51	2,941	$200,000.00	
1899					30,901				

STATISTICS OF THE GRAND LODGE OF MINNESOTA, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. THOMAS MONTGOMERY, GRAND SECRETARY.

1853	3	...	...	...	100*	33	...	...	* Membership estimated for 1853, 1860, and 1870.
1860	35	3	32	...	1,600	50	60	$620.00	† Includes $2000 in Reprint of Proceedings.
1870	83	7	76	...	4,560	60	250	5,000.00†	‡ Includes $10,000 in Widow and Orphan Fund.
1880	141	10	131	...	8,647	66	481	5,610.00	
1890	188	14	174	...	11,441	66	867	13,320.00‡	
1899					15,908				

STATISTICS OF THE GRAND LODGE OF LOUISIANA, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. RICHARD LAMBERT, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1812*	5	0	5	...	...	...	..	...	*I have no means of filling the remaining blanks in this line.
1860†	165	54‡	111	2	4,661	41	694	...	† Eight years, 1852 to 1859. Anterior to the formation of the Grand Lodge, and from that time down to the adoption of the constitution of 1850, each lodge published an annual
1870	200	13	137	4	7,131	51	1,621	...	
1880	227	13	147	...	5,187	35	1,457	...	
1890	229	30§	109	6	4,259	27	992	...	
1899					5,415				

"*tableau*," sending a copy to the Grand Lodge and also to the other lodges in the jurisdiction. These "*tableaux*" gave the name and number of the lodge, the date of its charter and by whom granted, and contained the names of the officers and members, with the age, place of birth, Masonic grades chronologically arranged, and occupation of each. This practice has become obsolete, and it is to be regretted that these "*tableaux*" were not more carefully preserved, as they contain much valuable information.

‡ From organization. § Several lodges consolidated.

STATISTICS OF THE GRAND LODGE OF NEBRASKA, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. WILLIAM R. BOWEN, GRAND SECRETARY.

1857	3	...	3	...	97	32	...	...	* The death rate for 33 years is about two-thirds of one per cent per annum.
1860	6	...	6	...	176	29	...	$375.45	† Orphan Educational Fund . $15,547.85
1870	25	1	24	...	1,056	44	30	2,634.21	Nebraska Masonic Home . . . 5,000.00
1880	76	6	70	7	3,469	49	180	11,279.68	Cash 4,802.40
1889	189	10	179	13	8,643	48*	402	25,350.25†	$25,350.25
1899					11,948				

STATISTICS OF THE GRAND LODGE OF DAKOTA,* A. F. AND A. M.

COMPILED BY DECADES, BY W. H. HOLT, SECRETARY OF MINNEHAHA LODGE, NO. 5, SIOUX FALLS.

1875†	6	...	6	...	200	33	...	...	* The word "South" has now been prefixed to the Grand Lodge of Dakota.
1880	16	...	...	...	541	34	10	$619.17‡	† Constituted July 21, 1875.
1889	107	2	1	...	4,595	44	164	7,671.40	
1889§	76	2	74	...	3,273	...	...	3,060.53‖	
1899					4,437				

‡ Funds on hand.
§ These are the statistics for 1889 after North Dakota was erected into a separate jurisdiction.
‖ This is the net amount after deducting debts and appropriations, and $1,530.26 paid to North Dakota.

STATISTICS OF THE GRAND LODGE OF NORTH DAKOTA, A. F. AND A. M.

COMPILED BY DECADES, BY W. H. HOLT, SECRETARY OF MINNEHAHA LODGE, NO. 5, SIOUX FALLS, SOUTH DAKOTA.

1889*	31	...	31	1	1,322	43	...	$1,530.26	* Constituted June 13, 1889.
1899					3,169				

STATISTICS OF THE GRAND LODGE OF NORTH CAROLINA, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.DONALD W. BAIN, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1787*	...	...	...	...	...	...	...	...	* Grand Lodge organized December 9th, electing Hon. Samuel Johnston, Grand Master.
1790†	10	...	10	...	300	30	...	...	† The statistics for the years 1790, 1800, 1810, 1820, 1830, and 1840 are estimates. The Grand Lodge of Tennessee was formed in 1811. See body of this work, and Tennessee statistics.
1800	31	...	...	...	900	30	...	...	
1810	34	...	34	...	1,050	31	...	...	
1820	37	...	...	...	1,150	31	...	...	
1830	50	...	...	...	1,500	30	...	...	
1840	42	...	42	...	1,400	33	...	...	
1850	65	...	49	...	2,000	30	...	...	
1860	124	...	124	...	5,900	44	...	...	
1870	220	...	220	...	9,200	42	...	...	
1880	221	...	221	...	7,000	30	...	...	
1889	225	...	225	...	7,100	31	...	...	
1899					9,842				

STATISTICS OF THE GRAND LODGE OF NEW MEXICO, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.ALPHEUS A. KEEN, GRAND SECRETARY.

1877*	4	...	4	...	165	42	...	$150.00	* Organized August 7th.
1880	4	...	4	2	184	46	...	215.14	
1889	15	2	15	2	629	42	49	544.00	
1899					922				

STATISTICS OF THE GRAND LODGE OF WASHINGTON, F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.THOMAS M. REED, GRAND SECRETARY.

1858	4	...	4	...	102	25	3	$261.00*	* Cash receipts only.
1860	9	...	9	...	217	24	3	387.00*	† Balance; cash on hand
1870	13	3	13	1	400	31	38	991.50*	
1880	31	4	31	1	1,089	35	88	764.54†	
1889	55	6	55	3	2,389	44	169	467.90†	
1899					4,949				

STATISTICS OF THE GRAND LODGE OF OREGON, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.F. J. BABCOCK, PAST GRAND SECRETARY.

1848	1	...	1	...	57	57	...	...	* Constituents of Grand Lodge of Washington.
1850	1	...	2	1	69	34	...	...	† Educational Funds.
1860	22	2	28	6	783	28	27	$2,788.50	
1870	33	13*	36	3	1,441	40	102	4,403.32	
1880	62	...	66	4	2,656	40	180	31,115.00†	
1889	78	...	81	3	3,564	44	...	46,642.25†	
1899					5,143				

STATISTICS OF THE GRAND LODGE OF ARKANSAS, F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ FAY HEMPSTEAD, GRAND SECRETARY.

Year.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.
1838*	...	...	...	...	...	...	...	...
1840†	...	...	...	...	...	...	...	...
1850	...	...	...	...	...	...	...	...
1860	...	...	...	...	...	...	...	...
1870	262	...	234	28	9,324	...	...	...
1880	344	...	336	8	8,863	...	...	...
1889	414	...	395	19	12,323	...	...	$4,795.00
1899					12,500			

* The Grand Lodge was organized at Little Rock, November 21, 1838, by four lodges: Washington Lodge, No. 82, under charter from Grand Lodge of Tennessee; Western Star Lodge, No. 43, under charter from Grand Lodge of Louisiana; Morning Star Lodge, No. 42, under charter from Grand Lodge of Louisiana; Mount Horeb Lodge, U. D., under dispensation from the Grand Lodge of Alabama. The combined membership of these four lodges is estimated to have been 100. On the organization the said lodges took new charters, Washington becoming No. 1, Western Star No. 2, both lodges being now alive and vigorous: Morning Star became No. 3, is now defunct; Mount Horeb No. 4, now defunct.

† The Grand Lodge of Arkansas has experienced two fires which destroyed all its records and effects. The first was in 1864, which swept everything to that date. Again, in 1876, a second fire swept the accumulation gathered since 1864.

STATISTICS OF THE GRAND LODGE OF GEORGIA, F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ ANDREW M. WOLIHIN, GRAND SECRETARY.

1786	5	...	5	...	200	40	...	*
1790	10	...	10	...	400	40	...	...
1800	15	...	15	...	500	33	...	...
1810	25	...	22	...	900	40	50	...
1820	31	...	23	...	900	39	60	...
1830	40	...	33	...	1,000	30	55	...
1840	34	...	34	...	1,200	35	75	...
1850	114	...	114	...	5,000	35	200	$2,500.00
1860	242	...	242	...	9,680	40	400	19,928.00
1870	271	...	260	...	13,000	50	2,100	19,610.67
1880	280	...	270	...	10,500	40	1,000	40,000.00
1889	293	...	290	...	12,448	41	1,100	40,000.00
1899					19,332			

* Blanks indicate that it was impossible to furnish the information.

STATISTICS OF THE GRAND LODGE OF FLORIDA, F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴D. C. DAWKINS (P. G. M.), GRAND SECRETARY.

1830*	3	...	3	...	95	32	...	...
1840	10†	...	6†	...	181	30	...	...
1850	23	...	15	...	497	33	...	...
1860	48	5	34	...	1,439	42	...	...
1870	58	...	53	...	1,544	26	...	...
1880	85	...	71	...	2,379	32	...	...
1889	107	...	107	...	3,261	30	...	...
1899					4,187			

* Organized this year, July 6th.

† Under the heading of "Lodges Enrolled" I have put down all that appear in the reports; and under "Working Lodges" appear only those making returns: only in that way could I readily give the average membership, —it is, therefore, in this respect, not literally correct, but approximately it is accurate.

STATISTICS OF THE GRAND LODGE OF VIRGINIA, A. F. AND A. M.

COMPILED BY DECADES, BY C. E. GILLETT, 33°, LIBRARIAN MASONIC LIBRARY, OAKLAND, CAL.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1777	6	...	...	...	...	...	...	...	* I have no copy of Proceedings for 1830.
1780	10	...	...	...	...	...	...	...	† Bonds.
1790	28	...	...	...	...	...	...	...	‡ Cash.
1800	61	...	...	...	...	...	...	...	§ Seventeen lodges united with the Grand Lodge of West Virginia.
1810	69	...	...	...	...	...	...	$252.22	‖ Shares of stock in Masonic Temple Association.
1820	118	...	...	...	...	...	...	481.31	
1830*	...	...	...	...	...	...	...	...	
1840	...	...	64	...	1,809	28	...	12,000.00	
1850	...	...	88	...	3,000	34	...	13,600.00†	
1860	184	18	166	...	7,000	42	...	2,286.80‡	
1870	233	29§	204	...	9,035	44	...	26,600.00	
1880	225	...	225	...	9,900	44	1,115	39,762.65	
1889	226	12	214	...	9,400	44	1,340	4,044‖	
1899					13,100				

STATISTICS OF THE GRAND LODGE OF WEST VIRGINIA, A. F. AND A. M.

COMPILED BY DECADES, BY C. E. GILLETT, 33°, LIBRARIAN MASONIC LIBRARY, OAKLAND, CAL.

1865*	17	...	...	...	...	...	...	...	* Convention assembled April 12th, and adjourned to May 10th, when the Grand Lodge was formed.
1870	43	...	43	1	2,126	49	82†	$585.84	† Died during last five years.
1880	81	...	81	...	3,415	42	355	3,210.26	
1889	89	...	89	...	4,074	46	412.	1,581.95	
1899					5,892				

STATISTICS OF THE GRAND LODGE OF PENNSYLVANIA,* A. F. AND A. M.

COMPILED BY DECADES, BY W.·. CHARLES E. MEYER, PAST MASTER.

1730†	1	...	...	...	...	...	...	...	* As complete as it has been possible to compile statistics.
1740	2	...	...	...	...	...	...	...	† Lodges from 1730 to 1750, "Modern."
1750	3	...	...	...	...	...	...	...	‡ "Ancients."
1760‡	2	...	...	...	...	...	...	...	§ Anti-Masonic excitement.
1770‡	3	...	...	...	...	...	...	...	‖ 1824.
1780	36	...	17	...	...	...	...	...	
1790	58	...	...	...	...	...	...	...	
1800	95	...	...	...	...	...	...	...	
1810	134	24	110	...	...	...	...	...	
1820	185	...	...	...	...	...	...	$45,333.05	
1830§	224	...	48	...	...	...	...	75,132.00‖	
1833§	...	...	44	...	2,054	...	...	...	
1840§	226	...	...	...	...	...	...	...	
1850§	262	...	...	...	...	...	...	...	
1860	350	163	159	...	...	...	...	160,108.07	
1870	496	...	...	...	...	...	...	1,173,812.58	
1880	567	186	381	...	35,879	...	...	2,125,301.58	
1889	...	...	390	...	41,170	105	...	2,500,000.00	
1899					53,446				

STATISTICS OF THE GRAND LODGE OF ANCIENT FREEMASONS OF SOUTH CAROLINA.

INCORPORATED BY THE LEGISLATURE OF SOUTH CAROLINA.

COMPILED BY DECADES, BY R.·.W.·.CHARLES INGLESBY, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.
1870*	146	17	146	10	6,200	30	...	$20,000.00†
1880	207	27	180	...	5,946	29	957	50,000.00‡
1889	224	42	172	4	4,982	30	800	50,000.00‡
1899					6,056			

Notes.

* In the year 1736 the Earl of Loudoun, Grand Master of England, issued a Deputation to John Hammerton, Esq., as Provincial Grand Master of South Carolina, and on the 27th December, 1737, a Provincial Grand Lodge was organized. At that time there was only one lodge in the Province (Solomon's, No. 1), and it held its charter from the Grand Lodge of England, but within a year a second lodge was chartered by the "St. John's Grand Lodge" of Boston, Massachusetts; this lodge, however, soon became extinct. The entire records of the Grand Lodge, and, in fact, of Masonry in South Carolina, were removed from Charleston during the siege of this city, 1863–65, for safe keeping, to Columbia, the capital of the State, and were burned in Columbia in 1865, when that city was burned in 1865 by General Sherman's army. In consequence of this I am unable to give any statistical information prior to the year 1865, except the following: That on the 6th day of April, 1762, there were six lodges in South Carolina working under the Provincial Grand Lodge of South Carolina; as to the membership, I am without data even to estimate it. Immediately after the Revolution the Grand Lodge threw off its allegiance to the Grand Lodge of England, and elected its own Grand Master. From the year 1787 to 1817 there were two Grand Lodges in South Carolina (Ancients and Moderns), the former composed of about 35 lodges, the latter of about one-third that number. On the 30th May, 1817, these bodies united and formed the present Grand Lodge of Ancient Freemasons of South Carolina. On November 16, 1858, there were 79 chartered lodges on the registry of the Grand Lodge. I have the records from 1870, and they answer as given in the table.

† Masonic Hall. ‡ Masonic Temple.

STATISTICS OF THE GRAND LODGE OF MARYLAND, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.EDWARD T. SCHULTZ, PAST GRAND SENIOR WARDEN.

1800*	29	16	13	...	400	33	...	...
1810	44	30	14	...	474	34	...	...
1820	67	42	25	...	890	35	...	...
1830	84	50	36	...	998	29	...	...
1840	86	71	13	...	303	22	...	...
1850	92	69	23	...	956	41	...	...
1860	111	74	37	...	2,480	66	...	...
1870	141	76	65	...	4,609	69	...	...
1880	176	94	82	...	4,890	60	...	...
1889	187	99	88	...	5,450	62	...	...
1899					7,827			

* The first lodge of which there is knowledge in this State was located at Annapolis, certainly as early as December 27, 1749. It is not known under what authority it was held, but on August 12th it obtained a warrant from Thomas Oxnard of Boston, Provincial Grand Master of North America. A lodge was existing at Leonardtown, St. Mary's County, from June 6, 1759, to December 28, 1764. Lord Blaney, Grand Master of the Grand Lodge of England, issued a warrant, August 8, 1765, for a lodge at Joppa, Baltimore County, which in 1782 obtained a charter from the Grand Lodge (Ancients) of Pennsylvania. The latter body warranted eight other lodges in Maryland beside an army lodge for the benefit of the Maryland Line in the Revolution. Seven of these nine lodges, located on the Eastern Shore, organized, June 17, 1783, the Grand Lodge of Maryland. For nearly or over four years this body was in a dormant condition, but it was reorganized April 17, 1787, and has since had a continuous existence.

STATISTICS OF THE GRAND LODGE OF DISTRICT OF COLUMBIA, F.·.A.·.A.·.M.·.

COMPILED BY DECADES, BY R.·.W.·. WILLIAM R. SINGLETON, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1810*	5	...	5	...	...	...	...	...	* Grand Lodge Convention, December 11, 1810; instituted by election of Grand Officers, February 19, 1811; 5 lodges chartered, February 19, 1811. Extinct lodges, Nos. 2, 6, 8. Brooke, No. 2, Alexandria, Virginia; Evangelical, No. 8, Alexandria, Virginia; Union, No. 6, Washington, District of Columbia; Federal Lodge, No. 1; Columbia Lodge, No. 3; Naval Lodge, No. 4; Potomac Lodge, No. 5.
1820	8	...	8	...	...	...	...	...	
1830	10	...	10	...	...	...	...	...	
1840	10	2	10	...	...	...	...	...	
1850	9	4	9	...	294†	33	...	...	
1860	11‡	4	11	...	840	76	77§	...	
1870	19	4	19	...	2,420	127	248	...	
1880	21	4	21	...	2,752	131	462	$3,000.00‖	
1889	21	4	21	...	3,496	166	430	3,000.00	
1899					5,579				

† No continued records earlier than 1845. There are no continuous records from 1811 to 1832.
‡ Lodge 13 became No. 1, San Francisco, California.
§ No records available.
‖ Cannot be ascertained prior to this date.

STATISTICS OF THE GRAND LODGE OF MISSISSIPPI, A. F. AND A. M.

COMPILED BY DECADES, BY C. E. GILLETT, 33°, LIBRARIAN MASONIC LIBRARY, OAKLAND, CAL.

1818	3	...	...	...	...	...	...	...	* For the year 1879, in the Proceedings of 1880. † For the year 1888, in the Proceedings of 1889.
1820	3	...	...	...	...	...	...	...	
1830	17	...	17	1	...	...	...	...	
1840	38	...	38	3	...	...	...	...	
1850	105	...	105	8	...	...	...	...	
1860	238	...	238	...	9,445	39	...	$787.72	
1870	...	...	278	3	11,004	40	...	...	
1880*	304	...	304	...	9,240	30	1,786	3,597.99	
1889†	263	...	263	...	7,423	28	1,516	966.84	
1899					8,748				

STATISTICS OF THE GRAND LODGE OF MISSOURI, A. F. AND A. M.

COMPILED BY DECADES, BY C. E. GILLETT, 33°, LIBRARIAN MASONIC LIBRARY, OAKLAND, CAL.

1821	3	...	3	...	100	...	...	...	* Can find no report of the membership of the lodges in either 1840 or 1860. † These figures show the number of deaths reported from 1866 to 1870 inclusive. Prior to 1866 I can find no tabulated statement of the number of deaths annually. ‡ Cash, and "Masonic Home" located in St. Louis.
1830	15	12	3	...	73	24	...	...	
1840	29	20	9	4	*	...	...	...	
1850	110	74	36	16	1,060	29	...	...	
1860	205	64	141	20	*	...	...	...	
1870	368	11	357	...	18,493	52	886†	$12,451.76	
1880	494	47	447	...	21,414	48	2,761	12,457.82	
1889	542	3	539	...	26,945	50	3,035	8,820.01‡	
1899					32,153				

STATISTICS OF THE GRAND LODGE OF UTAH, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. CHRISTOPHER DIEHL, GRAND SECRETARY.

Year.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1872	3	...	3*	...	124	41	...	...	* From 1872 to 1880 inclusive this Grand Lodge chartered three lodges, and from 1881 to 1890 one lodge. † Funds on hand.
1880	6	...	7	1	392	56	17	$1,537.65†	
1890	7	1	7	...	475	68	52	2,222.13†	
1899					807				

STATISTICS OF THE GRAND LODGE OF MONTANA, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. CORNELIUS HEDGES, GRAND SECRETARY.

1866*	3	...	3	...	108	36	...	...	* Organized Jan. 24, 1866. † Only for six years. ‡ One working lodge joined jurisdiction of Utah. § Average membership of 33 lodges in this jurisdiction.
1870	14	...	14	...	541	38	10†	$300.00	
1880	25	3	22‡	...	762	35	43	35.78	
1889	39	5	34	...	1,670	50§	121	2,000.00	
1899					3,000				

STATISTICS OF THE GRAND LODGE OF ARIZONA, F. AND A. M.

COMPILED BY R.·.W.·. GEORGE J. ROSKRUGE, GRAND SECRETARY.

1880*	1	...	...	...	...	...	...	$959.55†	* There are no traces or legends of Masonry among the Aborigines. † General Fund. ‡ Widow and Orphan Fund.
1889	8	...	8	...	424	53	43	1,129.50‡	
1899					739				

STATISTICS OF THE GRAND LODGE OF COLORADO, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. ED. C. PARMELEE, GRAND SECRETARY.

1861*	3	...	3	...	51	17	...	...	* The Grand Lodge was organized in August, 1861. Of the original 3 lodges, No. 1 was chartered by the Grand Lodge of Kansas, and Nos. 2 and 3 by the Grand Lodge of Nebraska.
1870	19	4	15	...	854	57	38	$2,698.56	
1880	37	9†	28	1	1,857	66	126	1,945.63	
1889	77	9	68	1	4,754	70	303	12,819.29	
1899					7,974				

† Of the 9 extinct, Nos. 2, 3, and 8 have surrendered their charters. Nos. 9 and 10 are now Nos. 2 and 3 under the Grand Lodge of Montana. Nos. 16, 18, and 24 are now Nos. 1, 3, and 4 under the Grand Lodge of Wyoming, and No. 21 is now No. 2 under Grand Lodge of Utah.

STATISTICS OF THE GRAND LODGE OF WYOMING, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·. W. L. KUYKENDALL, GRAND SECRETARY.

1874*	4	...	4	...	...	...	...	...	* Grand Lodge was instituted December 15, 1874, at Laramie City.
1880	5	...	5	...	345	69	7	...	
1889	12	...	12	...	631	52	39	$1,500.00	
1899					1,044				

STATISTICS OF THE GRAND LODGE OF IOWA, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.T. S. PARVIN, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1844*	4	0	4	...	100	25	...	†	* Organized January 8, 1844.
1850	18	0	22	4	500	25	30	...	† Not a cent.
1860	158	7	153	2	4,670	30	225	$1,450.00	‡ The Grand Lodge had in "Funds" in 1884, $22,000. In 1884–85 the Grand Lodge erected and furnished its fire-proof Library Building [see illustration in body of this work] — lot and $10,000 in cash contributed by the Masons of Cedar Rapids. The Investments and Fund amount to $68,000, divided as follows: Value of lot, $4,000; of building, $33,000; of furniture, $5,000; of library, $25,000; of cash (Grand Lodge Charity Fund), $1,063 — total, $68,000.
1870	281	19	262	0	12,550	47	694	9,450.00	
1880	398	36	363	1	18,207	50	1,247	17,996.00	
1889	495	60	435	0	19,066	50	1,672	68,000.00‡	
1899					28,430				

STATISTICS OF THE GRAND LODGE OF TEXAS, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.WILLIAM F. SWAIN, GRAND SECRETARY.

1840	13	...	13	...	...	...	...	*	* For income, etc., see body of this work.
1850	65	5	60	...	...	...	...	...	
1860	252	28	224	...	8,215	37	...	...	
1870	339	90	249	16	12,770	51	...	...	
1880	525	129	356	4	17,055	48	...	...	
1889	686	166	520	4	22,000	42	...	...	
1899					31,334				

STATISTICS OF THE GRAND LODGE OF INDIAN TERRITORY, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.JOSEPH S. MURROW, GRAND SECRETARY.

1874*	3	...	...	...	...	...	...	...	* The proceedings of 1874, or the Convention, etc., give *no* statistics. There were six chartered lodges at that time in the Territory. Three entered into the organization of the Grand Lodge and three refused. This would have been fatal to legal organization, but one other repented and afterward gave in its allegiance. The others followed in a year or two.
1880	13	...	13	...	362	27	22	$277.81	
1889	29	...	29	7	992	34	104	2,542.00	
1899					3,625				

STATISTICS OF THE GRAND LODGE OF KANSAS, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.JOHN H. BROWN, GRAND SECRETARY.

1860*	29	2	29	2	741	27	21	†	* Organized December, 1855.
1870	93	3	93	5	3,730	40	185	...	† In regard to Grand Lodge investments, etc., it is not possible to give reliable figures, as I have nothing in my office showing the facts.
1880	190	5	190	17	8,562	43	655	...	
1889	321	...	321	17	16,661	52	1,075	...	
1899					19,888				

STATISTICS OF THE GRAND LODGE OF DELAWARE, A. F. A. M.

COMPILED BY DECADES BY C. E. GILLETT, 33°, LIBRARIAN MASONIC LIBRARY, OAKLAND, CAL.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1850*	17	8	9	...	250	28	...	...	* Impossible, at present, to get a complete file of the proceedings, Grand Lodge of Delaware, prior to 1850. J. W. Staton, Brooksville, Kentucky, *may reprint* them.
1860	19	7	12	...	533	44	...	$131.60	
1870	24	6	18	...	967	53	...	529.30	
1880	29	8	21	...	1,290	61	129	1,109.24	
1889	29	8	21	...	1,645	78	178	3,274.60	
1899					2,235				

STATISTICS OF THE GRAND LODGE OF KENTUCKY, F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ H. B. GRANT, GRAND SECRETARY.*

1800†	5	...	5	1	150	...	...	...	* I dare not go beyond this, as it would be uncertain, if not doubtful.
1802†	6	...	6	1	188	...	...	...	
1810	...	...	...	...	300	...	...	...	† Convention met in Lexington, Kentucky, September 8, 1800; Grand Lodge organized October 16, 1800, 4 chartered and 1 U.D. (of Grand Lodge of Virginia) participating.
1820	45	21	...	...	1,451	...	...	...	
1830	67	...	...	3	2,600	...	...	...	
1840	37	...	...	...	1,300	...	...	...	
1850	...	...	...	24	...	...	...	...	
1860	320	62	...	9	11,704	...	...	$28,131.42	‡ In 1877 a per annum *per capita* "assessment" of $1 for the Widows' and Orphans' Home, continued for five years, has been 50 cts. from that time.
1870	413	86	...	5	20,328	...	1,683	93,773.64	
1880‡	491	122	...	1	15,737	...	2,463	22,524.37	
1889	435	217	...	8	15,974	...	2,200	32,497.24	
1899					18,790				

In 1874, 30 per cent of dues was donated to "the Home." In 1877, $78,500, 8 per cent interest bonds were donated to the Masonic Widows' and Orphans' Home. In 1879, $3,700 (per annum), was donated in addition to the assessment. In 1890, $19,950 stock (market value near $50,000), was given to the Home.

STATISTICS OF THE GRAND LODGE OF NEW HAMPSHIRE, F. AND A. M.

COMPILED BY DECADES, BY GEORGE P. CLEAVES, 33°, GRAND SECRETARY.

1789	3	...	3	...	110	...	...	...	* No report of deaths prior to 1878.
1790	3	...	3	...	...	...	...	...	
1800	11	1	10	...	601	...	...	...	
1810	20	4	16	...	...	...	...	...	
1820	35	3	32	...	...	...	...	...	
1830	55	3	52	...	...	...	...	...	
1840	55	12	43	...	646	29	...	...	
1850	56	30	26	...	900	35	...	...	
1860	69	25	44	...	2,377	54	...	...	
1870	88	17	71	...	6,959	98	...	...	
1880	94	18	76	...	7,758	102	...	$1,780.99	
1890	96	18	78	...	8,333	107	1,149*	3,955.39	
1897	96	19	77	...	9,111	118	1,527	3,776.48	
1899					9,240				

STATISTICS OF THE GRAND LODGE OF MASSACHUSETTS, F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ SERENO D. NICKERSON, GRAND SECRETARY.*

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1740†	7	...	...	...	...	...	...	...	* When we consider the petty salaries paid to working Grand Officers until within twenty years, the numerous destructive fires by which we have suffered, the violence of the Anti-Masonic furor, and the many other ruthless influences to which our Institution has been subjected, in this jurisdiction, during the last 160 years, it will be readily understood that it is utterly impossible to furnish accurate and reliable statistics on most of the subjects herein specified.
1750	13	...	...	...	...	...	...	...	
1760	22	...	...	...	...	...	...	...	
1770	37	...	...	...	...	...	...	...	
1780	48	...	...	...	...	...	...	...	
1790	56	...	...	...	...	...	...	...	
1800	69	...	...	...	...	...	...	...	
1810	100	...	...	...	...	...	...	...	
1820	86	...	...	...	...	...	...	...	
1830	108	...	?	...	...	...	...	...	
1840	56	...	56	...	...	...	...	...	
1850	66	...	66	...	...	...	...	...	
1860	116	...	116	5	...	...	...	...	
1870	200	...	200	14	20,253	...	...	...	† Organized July 30, 1733.
1880	226	...	226	1	25,343	...	2,735	...	‡ Real estate, $500,000; personal estate, $50,000.
1889	230	...	230	...	30,110	...	3,047	$550,000‡	
1899					39,871				

STATISTICS OF THE GRAND LODGE OF CANADA, A. F. AND A. M.,

IN THE PROVINCE OF ONTARIO.

COMPILED BY DECADES, BY R.∴W.∴ J. J. MASON, GRAND SECRETARY.

1855	41	...	...	...	1,080*	26	...	...	* About.
1860	140	...	140	...	4,410	31	...	$4,487.36	† In 1874, 38 lodges were ceded to the Grand Lodge of Quebec; and in 1875, 4 were ceded to the Grand Lodge of Manitoba. These 42 are included in the 49 marked as extinct in 1880, and in the 71 marked as extinct in 1889.
1870	239	10	229	...	9,991	43	...	41,177.27	
1880	389	49†	340	...	17,474	51	1,356	62,494.95	
1889	425	71	354	...	19,818	56	1,896	68,444.11	
1899					24,957				

STATISTICS OF THE GRAND LODGE OF MANITOBA, A. F. AND A. M.

COMPILED BY DECADES, BY V.∴W.∴ WILLIAM G. SCOTT, GRAND SECRETARY.

1875*	3	...	3	...	203	68	...	...	* Organized May 12th.
1880	15	...	15	...	488	32	13	$475.29	
1889	42	3	39	2	1,674	45	95	2,500.00	
1899					2,870				

STATISTICS OF THE GRAND LODGE OF QUEBEC, A. F. AND A. M.

COMPILED BY DECADES, BY R.∴W.∴ JOHN H. ISAACSON, GRAND SECRETARY.

1869*	21	...	21	...	1,379	...	...	...	* The Grand Lodge was organized October 20th.
1870	30	...	30	...	1,379	...	...	...	
1880	58	...	57	1	2,343	41	212	...	
1889	61	...	59	2	3,050	50	312	$9,489.58	
1899					3,643				

STATISTICS OF THE GRAND LODGE OF PRINCE EDWARD ISLAND, A. F. AND A. M.

COMPILED BY DECADES, BY R.·.W.·.B. WILSON HIGGS, GRAND SECRETARY.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges U.D.	Total Membership.	Average per Lodge.	Died during past 10 years.	Value of Grand Lodge Investments and Funds on hand.	Notes.
1875*	8	...	8	...	496	...	...	...	* The Grand Lodge of Prince Edward Island was organized June 24, 1875; at the time 7 lodges were working under charter from the Grand Lodge of England, and 1 lodge under charter from the Grand Lodge of Scotland. Since its formation 5 charters for new lodges have been issued, and one charter surrendered.
1880	11	...	11	...	530	...	...	...	
1889	12	...	12	...	507	...	55	$550.00	
1899					526				

STATISTICS OF THE GRAND LODGE OF BRITISH COLUMBIA, A. F. AND A. M.

COMPILED BY DECADES, BY V.·.W. HY. BROWN, GRAND SECRETARY.

1871	8	0	8	...	295	37	...	...	* These figures include a Charity Fund of $5,293.45.
1880	6	2	6	...	306	51	41	...	
1890	10	1	10	...	678	68	51	$6,077.54*	
1899					1,639				

STATISTICS OF THE GRAND LODGE OF NOVA SCOTIA, A. F. AND A. M.

COMPILED BY DECADES, BY C. E. GILLETT, 33°, LIBRARIAN MASONIC LIBRARY, OAKLAND, CAL.

1866	...	...	11	...	333	30	...	...	* About. † For last nine years.
1870	55	5	50	...	2,011	40	...	$1,342.79	
1880	69	4	65	...	3,046	47	346	1,200.00*	
1889	79	13	66	...	2,887	43	329†	2,500.00*	
1899					3,397				

STATISTICS OF THE GRAND LODGE OF FREEMASONS OF NEW BRUNSWICK.

COMPILED BY DECADES, BY C. E. GILLETT, 33°, LIBRARIAN MASONIC LIBRARY, OAKLAND, CAL.

1867	..	...	19	...	...	...	...	...	* For last nine years.
1870	26	...	25	...	1,593	64	...	$1,039.35	
1880	34	...	34	...	2,176	64	249	4,187.65	
1889	34	...	34	...	1,880	55	183*	1,563.76	
1899					1,797				

STATISTICS OF THE GRAND LODGE OF OKLAHOMA, A. F. AND A. M.

COMPILED BY R.·.W.·.JAMES S. HUNT, GRAND SECRETARY.

1899	48	...	48	...	2,140	...	...	Cash Assets. $1,700	

CAPITULAR STATISTICS FOR THE YEARS NAMED.*

COMPILED BY ALFRED F. CHAPMAN, P.∴G.∴G.∴H.∴P.∴

Grand Chapters.	No. of G. C.	1874.		1877.		1880.		1886.		1889.		1897.	
		Chapters.	Members.	Chapters.	Members.	Chapters.	Members.	Chapters.	Members.	Chapters.	Members.	Chapters.	Members.
Alabama	1	54	1,691	37	1,059	34	821	19	464	23	636	38	1,023
Arizona	2	...	...	...	...	...	...	...	...	...	...	5	214
Arkansas	3	68	1,442	37	1,273	46	1,254	41	1,235	49	1,565	50	1,641
California	4	42	2,268	47	2,883	52	2,904	62	4,044	63	4,292	67	5,313
Colorado	5	...	...	7	350	10	462	20	1,264	20	1,403	33	2,416
Connecticut	6	33	3,962	35	3,837	37	4,027	37	4,237	36	4,286	38	5,521
South Dakota	7	...	...	...	...	...	...	19	725	25	1,075	17	588
North Dakota	8	...	...	...	...	...	...	...	...	...	...	13	813
Delaware	9	6	296	6	310	6	320	3	275	3	292	4	647
Dist. Columbia	10	8	1,099	8	1,091	8	1,085	8	1,259	8	1,394	11	2,199
Florida	11	23	288	7	281	8	233	9	228	13	364	20	724
Georgia	12	49	1,952	44	1,724	32	1,176	29	952	32	1,141	102	3,044
Illinois	13	147	9,515	161	10,671	152	9,791	166	12,341	166	12,614	186	16,798
Indiana	14	88	4,567	86	4,875	81	4,435	83	4,912	83	5,099	92	6,561
Indian Territ'y	15	...	...	...	...	...	...	...	...	...	...	20	680
Iowa	16	75	3,587	82	4,253	90	4,533	105	6,375	107	6,500	119	7,358
Kansas	17	26	912	24	1,149	41	1,582	45	2,714	55	3,377	82	5,073
Kentucky	18	106	3,885	88	3,509	73	2,676	58	2,260	53	2,188	69	3,001
Louisiana	19	29	1,528	27	1,428	23	996	12	666	17	625	19	1,030
Maine	20	36	3,562	48	4,139	41	4,091	46	4,265	48	4,438	55	6,024
Maryland	21	14	1,291	12	1,258	11	1,176	13	1,202	15	1,297	19	1,861
Massachusetts	22	64	8,268	68	9,237	68	9,027	72	9,897	72	10,411	74	15,132
Michigan	23	91	6,791	95	7,310	99	6,873	107	8,528	113	9,020	131	13,251
Minnesota	24	30	1,471	27	1,623	28	1,744	45	2,866	48	3,278	58	4,776
Mississippi	25	80	2,462	69	2,130	50	1,425	40	1,195	35	1,120	41	1,415
Missouri	26	83	4,014	81	4,289	79	3,750	92	4,786	94	5,086	97	6,655
Montana	27	...	...	...	...	...	...	...	...	...	...	14	757
Nebraska	28	9	392	17	683	19	841	39	1,706	48	2,176	52	2,976
Nevada	29	...	...	7	402	8	411	8	358	8	364	8	287
N. Hampshire	30	18	1,973	19	2,157	20	2,209	21	2,517	21	2,579	25	3,469
New Jersey	31	33	2,833	33	2,834	35	2,597	34	2,491	34	2,533	38	3,168
New York	32	190	18,331	191	18,539	190	16,078	185	15,288	187	15,332	188	20,332
North Carolina	33	17	492	15	852	15	527	11	488	10	568	26	765
Ohio	34	132	8,298	141	8,464	144	8,746	142	10,584	141	11,200	149	14,646
Oregon	35	9	264	13	415	16	520	20	706	21	825	26	1,258
Rhode Island	36	10	1,609	10	1,617	10	1,620	10	1,758	10	1,836	10	2,549
South Carolina	37	30	938	29	951	22	654	12	354	10	264	17	588
Tennessee	38	94	4,168	81	3,403	67	2,975	47	1,891	45	1,888	68	2,775
Texas	39	111	3,958	94	3,946	84	3,176	102	3,882	100	3,942	133	6,307
Vermont	40	25	1,752	24	1,867	24	1,934	25	2,090	25	2,205	27	2,783
Washington	41	...	...	...	...	...	...	8	232	11	410	18	1,131
Wisconsin	42	43	2,633	51	3,067	51	3,166	60	3,988	61	4,220	73	5,974
Sub. to G.G.C.	..	15	...	19	608	22	799	31	1,216	33	1,482	27	1,491
Total	42	1,888	112,492	1,834	118,493	1,755	120,339	1,915	126,239	1,942	133,325	2,306	182,548
Pennsylvania	1	96	9,926	103	10,339	...	...	108	11,998	111	12,467	121	16,973
Virginia	2	37	1,627	31	3,332	...	...	30	1,323	29	1,383	40	2,676
West Virginia	3	14	451	14	534	...	...	13	529	15	652	22	1,461
Canada	4	54	2,492	69	3,285	...	...	79	3,658	82	3,636	94	5,304
Nova Scotia	5	6	250	11	446	...	...	12	519	12	523	14	728
New Brunsw'k	..	...	...	...	...	...	...	...	...	...	...	6	401
Quebec	..	...	...	...	...	...	...	...	...	...	...	11	527
Gr'd total, 1897	47	...	...	...	...	...	...	...	...	...	...	2,715	209,912

* These Statistics are taken from returns, as reported to the General Grand Chapter of the United States of America, except those of Pennsylvania, Virginia, West Virginia, Canada, and Nova Scotia, and these are from their own reports. Revised by the Editor in 1898.

CRYPTIC STATISTICS FOR 1888 AND 1897*

COMPILED BY HENRY W. MORDHURST, 32°, GENERAL GRAND RECORDER, G. G. C. OF R. AND S. M.

Grand Councils.	No. of G. C.	Membership.		Financial, 1888.		Financial, 1897.		Sub-ordinates		Remarks.
		1888.	1897.	Receipts.	Assets.	Receipts.	Assets.	1888	1897	
Arkansas	1	318	319	$201.25	$64.50	$371.65	$235 90	15	12	Organized, 1860; merged with Chapter, 1878; reorganized. 1881; became constituent of General Grand Council, 1887.
California	2	901	941	485.00	208.05	577.50	549.75	9	12	" 1859; became constituent of General Grand Council, 1881.
Canada	3	350	...	...	...	...	...	12	..	" 1871; independent.
Connecticut	4	2,195	3,345	317.20	29.72	412.70	513.68	21	21	" 1819; independent.
England	5	395	797	250.00	120.00	...	...	14	24	" 1871; independent.
Florida	6	61	72	...	...	20.00	...	3	4	" 1858; became constituent of General Grand Council, 1881.
Georgia	7	284	522	120.00	...	252.50	...	10	22	" 1841; became constituent of General Grand Council, 1881.
Illinois	8	1,437	2,752	428.75	248.78	870.75	1,423.91	44	40	" 1853; merged with Chapter, 1877; reorganized, 1883; independent.
Indiana	9	1,861	2,696	1,140.01	880 08	1,467.54	1,646.51	40	50	" 1855; became constituent of General Grand Council, 1880.
Indian Territory	10	...	112	...	...	54.50	37.85	..	5	
Iowa	11	...	...	...	...	...	...	..	..	" 1857; merged with Chapter, 1878.
Kansas	12	330	739	81.75	343.80	294.00	242.23	9	11	" 1867; became constituent of General Grand Council, 1881.
Kentucky	13	657	752	172.25	.75	194.75	64.60	22	18	" 1827; merged with Chapter, 1878; reorganized, 1882; independent.
Louisiana	14	160	207	...	...	103.50	116.68	4	7	" 1856; became constituent of General Grand Council, 1881;
Maine	15	1,025	2,341	173.40	242.25	153.10	474.87	12	16	" 1855; became constituent of General Grand Council, 1881.
Maryland	16	293	555	...	...	347.43	218.87	5	11	" 1874; became constituent of General Grand Council, 1880.
Massachusetts	17	3,178	5,709	1,479.43	1,814.13	1,549.00	3,583.37	22	26	" 1826; became constituent of General Grand Council, 1880.
Michigan	18	2,270	4,337	601.75	658.42	1,357.82	1,300.87	44	61	" 1858, independent.
Minnesota	19	514	737	428.40	224.81	327.40	1,042.24	6	9	" 1870; became constituent of General Grand Council, 1880.
Mississippi	20	...	493	...	...	557.00	...	..	17	" 1856; merged with Chapter, 1877; reorganized, 1889, independent.
Missouri	21	297	761	169.50	341.49	369.50	393.10	8	11	" 1864; became constituent of General Grand Council, 1881.
Nebraska	22	250	371	106 00	13.80	51.50	130.64	9	10	" 1872; merged with Chapter, 1878; reorganized, 1886; became constituent of General Grand Council, 1889.
New Hampshire	23	990	1,416	273.25	379.43	440 10	1,136.90	10	11	" 1862; became constituent of General Grand Council, 1881.
New Jersey	24	366	382	84.50	94.68	80.50	256.05	7	7	" 1860; independent.
New York	25	2,686	4,065	1,138.00	170.62	1,873.22	2,170.75	25	27	" 1809; became constituent of General Grand Council, 1880.
North Carolina	26	...	68	...	...	...	...	..	5	" 1860; merged with Chapter, 1883; reorganized, 1887.
Ohio	27	3,002	4,588	1,619 70	666.35	2,491.00	2,788.33	48	51	" 1830; became constituent of General Grand Council, 1880.
Oregon	28	126	189	51.60	21.55	59.25	63.20	3	3	" 1885; became constituent of General Grand Council, 1885.
Pennsylvania	29	1,436	1,813	560.00	1,618.49	742.00	271.04	21	22	" 1847; independent.
Rhode Island	30	874	1,215	136.00	161.52	...	369.27	5	5	" 1860; independent.
South Carolina	31	90	133	38.00	29.34	...	...	5	7	" 1860; merged with Chapter, 1881; reorganized, 1881; became constituent of General Grand Council, 1881.
Tennessee	32	307	582	139.80	55.60	261.50	265.39	10	19	" 1847; became constituent of General Grand Council, 1880.
Vermont	33	857	1,091	497.16	280.69	174.70	174.70	19	19	" 1845; became constituent of General Grand Council, 1881.
Washington	34	...	221	...	...	99.50	143.60	..	5	
Wisconsin	35	1,577	987	...	...	107.30	32.00	44	18	" 1857; merged with Chapter, 1881; independent.
Sub's of G.G. C.	..	87	963	...	...	...	...	3	50	
Total	35	29,174	46,241	$10,692 70	$8,668 77	$15,661.21	$19.646.30	509	636	

* Figures of 1897, by the Editor.

STATISTICS OF THE ORDER EASTERN STAR.

Number.	Grand Chapter.	Organized. When.	Organized. Where.	Chapters Represented.	1870. Chapters.	1870. Members.	1875. Chapters.	1875. Members.	1880. Chapters.	1880. Members.	1885. Chapters.	1885. Members.	1890. Chapters.	1890. Members.	1895. Chapters.	1895. Members.	1897. Chapters.	1897. Members.
1	Arkansas	Oct. 2, 1876	Searcy	6	..	...	...	...	8	240	18	1,184	93	3,194	104	3,523	110	3,320
2	California	May 9, 1873	San Francisco	6	..	...	16	1,026	39	2,227	73	4,512	86	5,565	113	7,608	135	9,389
3	Colorado	June 6, 1891	Colorado Springs	10	..	...	...	...	...	...	...	...	10	735	26	1,702	33	2,311
4	Connecticut	Aug. 11, 1874	New Haven	11	..	...	15	1,498	23	1,893	20	1,489	24	1,675	34	2,610	36	2,848
5	District of Columbia	April 30, 1896	Washington	6	..	...	...	...	...	...	...	...	...	...	6	855	7	994
6	Illinois	Oct. 6, 1875	Chicago	22	..	...	35	1,671	27	1,862	61	3,089	127	5,802	207	16,238	323	20,558
7	Indiana	May 6, 1874	Anderson	10	..	...	23	1,155	31	1,600	33	1,618	64	3,673	126	7,675	170	10,163
8	Indian Territory	July 11, 1889	Atoka	6	..	...	...	...	...	...	...	...	10	435	28	754	43	1,476
9	Iowa	July 30, 1878	Cedar Rapids	7	..	...	...	...	13	468	43	1,647	55	2,679	150	7,510	195	10,051
10	Kansas	Oct. 18, 1876	Emporia	42	..	...	...	...	18	786	29	1.434	68	3,594	154	7,776	176	9,110
11	Maine	Aug. 24, 1892	Rockland	7	..	...	...	...	...	...	...	...	...	...	30	2,075	45	3,063
12	Massachusetts	Dec. 11, 1876	Worcester	6	..	...	...	...	7	544	13	1,134	23	2,412	42	4,537	52	5,783
13	Michigan	Oct. 31, 1867	Adrian	15	25	1,040	22	1,135	28	1,336	20	1,070	52	3,000	143	10,331	174	14,957
14	Minnesota	June 27, 1878	Minneapolis	5	..	...	...	...	9	519	8	500	12	679	90	4,834	115	6,767
15	Minnesota	May 26, 1886	Minneapolis	6	..	...	...	...	...	...	6	200	19	822	65	3,696		
16	Mississippi	Dec. 15, 1870	Rienzi	5	5	150	15	650	17	729	...	...	...	...	...	...	...	...
17	Missouri	Oct. 13, 1875	St. Louis	43	..	...	39	1,846	24	1,147	17	1,052	39	1,992	90	5,105	145	6,670
18	Montana	Sept. 25, 1890	Livingston	5	..	...	...	...	...	...	...	...	5	359	17	1,154	19	1,267
19	Nebraska	June 22, 1875	Lincoln	9	..	...	8	319	9	385	9	400	14	683	74	3,910	90	4,449
20	New Hampshire	May 12, 1891	Lancaster	6	..	...	...	...	...	...	...	...	7	337	21	1,682	27	2,311
21	New Jersey	Oct. 20, 1870	Newark	3	4	200	7	277	6	277	7	426	9	528	14	811	17	991
22	New York	Nov. 3, 1870	New York City	14	13	520	34	2,117	29	1,367	24	1,247	42	2,448	73	5,109	84	6,838
23	North Dakota	June 14, 1894	Valley City	13	..	...	...	...	...	...	...	...	...	...	20	900	29	1,455
24	Ohio	July 24, 1889	Cleveland	5	..	...	...	...	...	...	...	...	8	344	56	2,909	87	4,952
25	Oregon	Oct. 3, 1889	Roseburg	6	..	...	...	...	...	...	...	...	10	557	34	1,925	47	2,654
26	Pennsylvania	Nov. 22, 1894	Scranton	5	..	...	...	...	...	...	...	...	...	...	5	476	8	680
27	Rhode Island	Aug. 22, 1895	Providence	5	..	...	...	...	...	...	...	...	...	...	5	572	6	741
28	South Dakota	July 10, 1889	Watertown	6	..	...	...	...	...	...	...	...	8	401	33	1,620	41	1,971
29	Texas	May 5, 1884	Fort Worth	4	..	...	...	...	...	...	17	680	33	1,459	83	4,304	73	3,373
30	Vermont	Nov. 12, 1873	Brandon	5	..	...	9	400	11	453	12	574	19	1,100	29	1,824	33	2,218
31	Washington	June 12, 1889	Port Townsend	8	..	...	...	...	...	...	...	...	8	434	39	1,991	48	2,427
32	Wisconsin	Feb. 19, 1891	Milwaukee	10	..	...	...	...	...	...	...	...	10	581	66	3.850	97	5,717
			Total	317	47	1,910	223	12,094	299	15,733	410	22,256	855	45,508	1,977	119,868	2,465	149,634
33	Gen. Grand Chapter	Nov. 16, 1876	Indianapolis	5 G. C's.	..	...	...	...	14	413	54	2,580	44	1,957	68	3,577	114	4,177
	Total in U.S.A.	...	...	...	..	...	...	...	313	16,146	464	24,836	899	47,465	2,045	123,445	2,579	153,811

And God said, Let there be light: and there *was light.*

Masonic Record

AND HISTORY OF

Craft.

Initiated as an Entered Apprentice _____ A.L. _____
Passed to the Degree of Fellow Craft _____ A.L. _____
Raised to the Sublime Degree of Master Mason _____ A.L. _____
In _____ Lodge, No. _____ of _____
under the jurisdiction of the Most Worshipful Grand Lodge
of _____.

W.:.M.:. _____
S.:.W.:. _____
J.:.W.:. _____

_____, Secretary.

Installed Worshipful Master _____ A.L., _____ of _____
Lodge, No. _____ of _____

Capitular.

"Holiness to the Lord."

Advanced to Mark Master _____ A.I. _____
Past Master _____ A.I. _____
Most Excellent Master _____ A.I. _____
Exalted as R.A.M. _____ A.I. _____
In _____ Chapter, No. _____ of _____
under the jurisdiction of the Most Excellent Grand Chapter
of _____

H.:.P.:. _____
King _____
Scribe _____

_____, Secretary.

Installed Most Excellent High Priest _____ A.I., _____
of _____ Chapter, No. _____ of _____

Cryptic.

Royal Master _____ A. Dep. _____
Select Master _____ A. Dep. _____
Super-Excellent Master _____ A. Dep. _____
In _____ Council, No. _____ of _____ under jurisdiction of the Grand Council of _____

T.·.I.·.M.·. _____
R.·.I.·.D.·.M.·. _____

_____, Recorder.

Templar.

"In Hoc Signo Vinces."

Knight of the Red Cross _____ A.O. _____
Knight of the Temple _____ A.O. _____
Knight of Malta (and United Orders), _____ A.O. _____
In _____ Commandery (Preceptory), No. _____
of _____ under the jurisdiction of the Grand Commandery (Sovereign Great Priory), of _____ Knights Templar

_____ E.C. (Pres. Prec.).
_____ Gen. (Preceptor).
_____ C.G. (Constable).

_____, Recorder (Registrar).

Ancient and Accepted Rite.

14°, Grand Elect P.·. and I.·.M.·. _____ A.M. _____
16°, Prince of Jerusalem _____ A.M. _____
18°, Knight of Rose Croix _____ A.M. _____
30°, Knight Kadosh, or of the Temple _____ A.M. _____
32°, Sublime Prince R.·.S.·. _____ A.M. _____
Crowned Active Member of Supreme Council _____ jurisdiction _____ A.M. _____

_____ M.·.P.·.Sov.·.Gr.·.Com.·.

_____ Gr.·.Sec.·.Gen.·.H.·.E.·.

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